Church Life.

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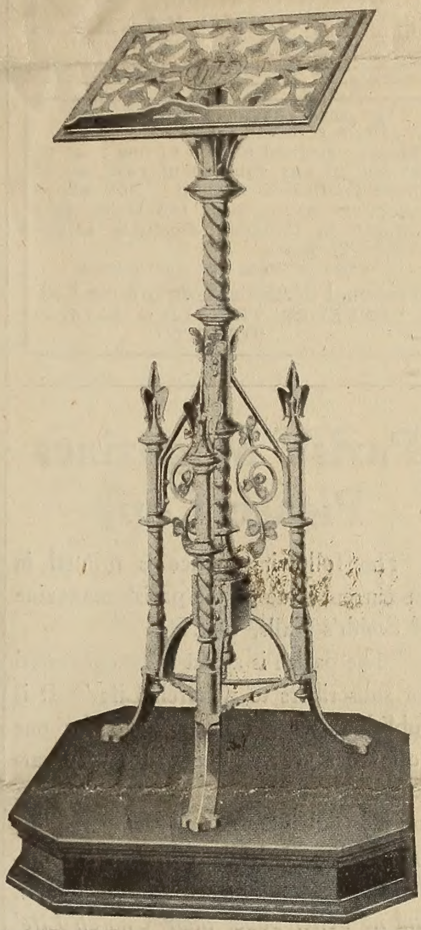

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TO THE CLERGY:

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Cannot more clergy help us in our endeavour to establish a paper which a Canadian Bishop has said, is **"definite, loyal, and charitable."** The same Bishop added that, "We have long felt the need of such a paper. It will do much to develop Christian character and bring home to our people the obligations that devolve upon them as members of the most glorious Church in Christendom." **Please do not assent to this and then lay the matter aside and do nothing.**

TO OUR AGENTS:

(See Page 16).

We have not heard from some of you since you were appointed. Get busy—don't be a mere figurehead. Your name and address in "Church Life" will not do you or us any good if you are not at work, though it may look nice to see it in print.

Please do not be upset at this remark—**it only applies to some. TO ALL WE SAY—GET BUSY.**

INTEREST in Saturday Night's pages is shared by every member of the family. Father eagerly scans the financial section for live news of the market. Mother and the girls find equal enjoyment in those departments devoted to fashion, the home and social matters which so instructively and entertainingly cover those subjects which lie closest to a woman's interests.

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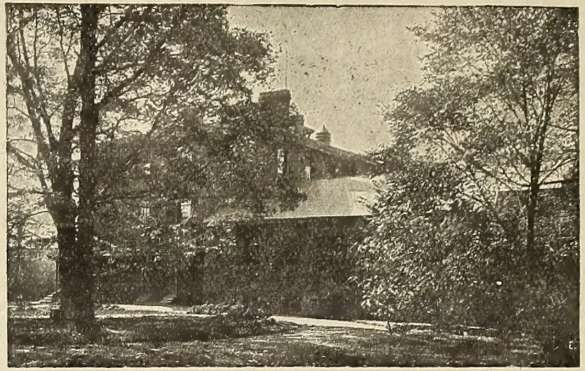

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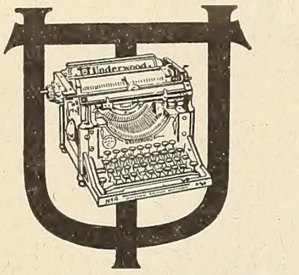

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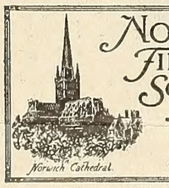

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Church Life.

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The Week.

OUR MESSAGE.

WE would like to be in the fashion—which just now consists of giving out New Year Messages The Archbishop and Bishops have done it; and the aldermen are sure to do it before they are elected; all the stores have been giving out advice and urging people to make it a Furniture Christmas, or an Electric Christmas, or a Patent Soap New Year. People are evidently longing for these messages, and we are equally longing to give one, but it is so hard to choose what to say. Should we advise something that we want, or something that other people want, or should we soar into the realms of Ethics or Eugenics, urging people either to pay their car fares even where not collected, or to breathe deeply even when crushed by adversity or the reminiscences of the last evening's dinner party? All these are very beautiful and attractive, and would appeal to many of our readers, but they do not quite reach that exalted note of combined well-doing and happiness that we wish. Our New Year message, given in all seriousness, is, take CHURCH LIFE and read it, recommend it to your friends, and get them to take it. For the Church to be strong and alive she must have a Church paper, and a Church paper like any other must go out of business if it is not supported. If every reader got us a new subscriber we should double our circulation. This is one of those abstruse mathematical certainties that are only unveiled to the chosen few.

⁂

OUR DEBTS.

WE should all try and start the New Year with a clear conscience, and that means among other things, with all our debts paid up to December 31st, 1912. If you owe money to a big business, that concern will make you pay, but if you owe money to a small business the chances are that the claim gets neglected, and its just dues disregarded. Supposing we take as an example a subscriber of one dollar a year to a newspaper, how fatally easy it is to let it slide until it becomes several dollars, and then kick like a steer (this is good Western language) because a bill is sent in. We have all done it, for it is human nature so to do, but we might start 1913 with the happy consciousness of paying up all our lawful and just dues, and paying cheerfully.

⁂

NEWSPAPER NEWS.

CHURCH people have not got the business sense to make use of the newspaper in the same way that our brethren of other churches do. We take up a leading paper in one of the biggest cities in Canada, on a day when all churches were doing very much the same thing, and find a heavy heading of church doings. Under it we read an account of the churches of two denominations. Not a single reference to the ten or more Anglican churches, and a stranger might be excused for supposing that there was not such a place of worship in the city. Newspapers want all the news they can get, and will always publish anything that will interest their readers. If there are 5,000 Church of England people, it is a dead certainty that the editor will print church news, or if he will not, some other editor will. The deduction is that the Church of England is either too lofty minded, and too high souled to send in news, and so leaves herself unregarded and unnoticed; or else she is too lazy to bother about it. Which is it? Something of both. Many Church people hate what is called the advertising method, and many Church people are too lazy to do this work if it should be done. We should wake up and make larger use of the Press with its far-reaching power and ability to convey news where no other news reaches.

⁂

DECADENT RELIGION AND DEFEAT.

ACCORDING to Elhadj Ahmed Tahir and Monstafa Nidjeli, two Ulemas—the great expounders of the Koran and depositories of all the warlike traditions of Mohammedanism—the greatest contributory cause to the defeat of the armies of Turkey is to be found in the decadence of religion (Islamism) since the revolution of the young Turks. These Ulemas went to the front to investigate the situation, and in the Constantinople Idkam they set forth the result of their investigations. They secured, they declare, their information from the "soldiers and officers with whom we come in touch" on the field. They recite various causes contributory to the disaster which has overtaken Turkish arms, but they assert that the real cause lies in the fact that "The religious ardor of the soldiers has become much feebler during four years. Formerly the bugle sounded regularly in every regiment for the five regular prayers; the prayers were said, and those who neglected them were punished. At the beginning of the constitutional regime, these religious duties were neglected, and so this sentiment has become weakened. From time immemorial there was in the heart of the soldier the zeal for returning victorious from war or for dying to go to paradise. This sentiment has been replaced by 'dying for the fatherland,' which the soldier has not understood. What used to raise the moral courage of the Ottoman soldier was the determination to become Ghazi or Shehid (champion and martyr for the faith)."

⁂

THE PLAGUE OF EMPTY CRADLES.

THE plague of empty cradles which secured its deadly grip on English-speaking Canada some years ago, and is with us still in virulent form is likewise doing its deadly work in England. This apt title for the condition represented in the falling birth rate was coined by a member of the Church Congress who urged that the only way to stay the plague was to invoke the religious motive. In the Old Country as in Canada it is worthy of note that among the Roman Catholics the normal birth rate has been maintained or increased. Not only among the many Protestant denominations but among not a few of the Church of England, marriage is accepted merely as a civic contract, or at most a quasi religious matter. The sacramental aspect is not considered at all. As a matter of form or of custom the blessing of the God of Creation, of the Divine Lover of little children is sought, or allowed to be invoked, as "part of the ceremony," by many to whom the words have no significance and who in their hearts are determined that the prayer shall not be answered. That the individual, the communion, and the nation will suffer wherever this degradation of marriage is fostered is beyond question. There can be no spiritual atmosphere in the home (!) into which the arrival of a little one is hailed not as a blessing from God, an opportunity for stewardship, of training a little life for Him, but is regarded as a misfortune, a nuisance, an additional burden. God help the little ones, and there are thousands of them every year, who start life in an atmosphere of such unnatural and corroding selfishness. It is too much to expect, short of a miracle, that strong Christians or strong patriots can emerge from such homes.

⁂

THE HOPE OF ISLAM.

THE defeat of the Turks, at first, seeming to have little bearing upon the administration of the British Empire, will, according to a writer in the *Round Table* for December, make the past difficulties of British Governments in respect of the East small in comparison with those looming ahead. It is alleged that for several years a belief has existed among the Mohammedans that there is a conspiracy among the Christian powers to overturn such independent Mohammedan powers as remain and seize their lands. There are 70,000,000 Mohammedans under British rule in India and 10,000,000 more in Egypt. Among the latter the story has long been stealthily spread that the British Government is a secret party to the conspiracy against their faith. It appears there is an old prophecy of Mohammed himself that his followers, forgetful of his teaching, would be driven back to the original home of the faith, but chastened in spirit they would emerge again conquerors of the world. Eighty millions of Mohammedans in whose minds present events and the prophecy of the founder of their faith are in dangerous juxtaposition, constitute a volcanic possibility within the Empire that will require extra caution of the British Government not only in respect of its administration of India and Egypt, but in dealing with the leaders of Persia's, and Afghanistan's millions imbued with and cherishing the same idea.

The Circular Letter and Christian Unity.

PASTORAL FROM THE BISHOP OF ALGOMA.

To the Rural Deans and Clergy of the Deaneries of Algoma and Manitoulin in the Diocese of Algoma

IN response to a request made by the clergy of the Rural Deaneries of Algoma and Manitoulin, the Bishop of Algoma has issued the following pastoral, which appears in the January number of the Algoma Missionary News.

Sault Ste. Marie, Ont.,
Dec. 14th, 1912

Dear Brethren,—You ask my judgment regarding a circular on Christian Unity, signed by the Rev. Dr. Symonds, of Montreal, and others and sent to all the clergy of our Communion in Canada.

I hasten to respond to your request. The circular referred to begins by calling attention to the terrible evils of division, and to the growing desire for reunion. It refers to certain resolutions on unity passed by the Lambeth Conference of 1908, and by our own General Synod, and alludes to the Edinburgh Conference of 1911 as a "trumpet call on behalf of Christian Unity." It emphasizes the vital necessity of co-operation among Christians for the evangelization of the world. It points to the numbers, the zeal, the liberality, the intense devotion and the rich spiritual experience of the "Reformed non-Episcopal Churches" as evidence that God has blessed them; and it recalls our Lord's Prayer for Unity, His condemnation of exclusiveness, and His insistence upon love as the chief glory of the Church.

To most of this, of course, I give my unqualified assent. But from what follows I must express my equally unqualified dissent.

It is suggested that in view of the considerations referred to, and as a practical step towards reunion, our General Synod should be moved to provide for "the admission of ministers of other Churches" to our pulpits, and of members in good standing in other Communions (obviously without Confirmation) to communion in our churches.

Now I yield to none in my recognition of the evils of division, and my desire for reunion. The bringing together of God's people of all denominations in vital and permanent reunion would be an achievement for which we might well pay a great price in the form of personal sacrifice, and the abandonment of many things precious to us but not essential.

But to grant to ministers of non-Episcopal Communions, however exemplary their lives, or effective their preaching, permission to occupy our pulpits would be, in my judgment, a dangerous invasion of the authority committed by Christ to His Apostles and by them transmitted to their successors through the ages. This authority I conceive to be the chief safeguard and guarantee of continuity in the Church's Faith and Order. For our Synod to pass a Canon authorizing Bishops to admit to the Church's pulpits as teachers of the flock those who do not acknowledge the Church's authority nor accept in its fulness her teaching, and to permit such persons, without the test of Confirmation, to communicate at our Altars, would be to invite a condition of chaos and disorder not pleasant to contemplate.

It would be like saying to outsiders "It is a matter of comparative indifference whether or no you hold the full Creed of the Church, and submit to her authority. So long as (in the judgment of certain clergymen and bishops) you are right-living people you may teach the flock entrusted to our care, and receive the Holy Communion at our hands,—and this on terms far easier than are granted to our own people." This I conceive would be a violation of the principle of authority which would lead to disastrous consequences.

Nor can I regard such action as a step towards reunion. It might bring us into closer relations with certain outside bodies, but it would inevitably cause division, if not actual disruption, within our own ranks; and it would postpone indefinitely our reunion with the Ancient Communions of the East.

The desire for Unity is one thing, but the choice of methods is another. It is with the former chiefly that the Lambeth resolutions deal. And the final words of the 58th Resolution of the Conference of 1908 are of noteworthy significance. They are as follows:

"In all partial projects of reunion and intercommunion the final attainment of the divine purpose shall be kept in view as our object; and—care should be taken to do what will advance the reunion of the whole of Christendom and to abstain from doing anything that will retard or prevent it."

And, even were the proposed action safe, is it practicable? I have known Seventh Day Adventists of unexceptional character. One of the most earnest and right-living persons I know (judging from appearances) is a Christian Scientist. Quakers are often lovely in their lives and exemplary in character. Are these to be admitted? Or is there after all to be some line drawn, some guarantee required? If there be then inevitably many worthy persons must still be excluded.

It is surely part of the evil of division, that, in essentials, co-operation and intercommunion become impossible. There is, of course, abundant scope for united action in spheres where no principle is involved. By all means let us press into these spheres. But to enter indiscriminately into co-operation and intercommunion while we remain in essential disagreement will be to compromise our position fatally. "Can two walk together except they be agreed?" By all means let us, as the circular suggests that we should do, enter upon "an unprejudiced examination of the grounds on which our divisions rest and earnestly seek clear lines of demarcation between things essential and things expedient. But let us not stultify ourselves by incontinently destroying barriers which the authoritative voice of the Church still declares to be essential.

The preface to our Ordinal still claims for our ministry continuous authority from the Apostles' times. The quadrilateral, demanding as one of four essential things "The Historic Episcopate," is still our Church's irreducible minimum of requirement in any proposal for reunion. Any minister not episcopally ordained on seeking office with us is still required to receive Episcopal ordination. And there still remains in our Prayer Book the rubrick prescribing Confirmation as a test and preparation for Holy Communion.

Not until the Church finally and formally admits that for centuries she has been guilty of sinful bigotry in demanding tests which, being non-essential, have only served to create and foster schism, shall we be free to lay those things aside.

But in that day we shall surely cease to be a living branch of the Catholic Church of Christ and shall be merged in the general mass of sectarianism around us.

This is my deliberate judgment; and I feel it my duty as your Bishop to let it be widely known.

I am,
Most faithfully yours in
Christ Jesus,
GEORGE ALGOMA.

Our Old Country Letter

Dec. 17, 1912.

THE Bishop of London has finished his course of three mid-day addresses to city men in the Guildhall—the great historic centre of the municipal life of London. The subject of his last address was the Sense of Honour. All their trade, he said, had been built up on the sense of honour; an Englishman's word was still looked upon as his bond; the honour of England would only last as long as the sense of honour existed in the city. Duty demanded that business men should shield from temptation the boys over whom they had influence. It was not enough to denounce the white slave trafficker; what about the man whose demand had brought about the traffic? "It is the low moral tone of men which has produced it"—the absolutely false teaching that certain sins must of necessity go on. Passing to the responsibility of wealth, the Bishop said he was no Socialist "but we have never yet learned the thorough-going nature of the doctrine of stewardship." "Christ in you, the hope of glory"—that is the Christian religion. That Christ died for us is only the beginning. Christ as an example only would make them despair—but Christ in us—that is hope.

—

The problems facing the Church in the great centres of population were again exemplified in the Bishop of Birmingham's address to his Diocesan Conference. In one large area, with a population of 70,000, there was church accommodation for 5,500, and the clergy in that district were each responsible for 4,000 people. In another part a tumble-down church, holding 200 people, was serving a rapidly increasing population of some thousands. In order to put the Church Schools into a satisfactory condition, a sum of £35,000 was urgently needed.

Another illustration of the same problems is furnished by the Bishop of St. Alban's Fund for "London Over meeting of the benefits conferred on the Church by the Walker Trust—"a sort of general Church purse to which the needy go without a thought of those who gave it." From it nearly £130,000 has been received by the Church for various purposes apart from what had been spent on the Cathedral. In memory of the two ladies who gave the fund, it is proposed to name the spires the Barbara and Mary spires. They had £4,000 in hand, but it would be necessary to raise £6,000 more before the work could be finished.

—

The committees appointed to consider and promote the project of Reunion between the two great Presbyterian bodies in Scotland—the Established and the United Free Churches—still pursue their joint labours, but after two years they still seem far from confident as to the result.

The Dean and Chapter of Hereford Cathedral, with the approval of the Bishop, have ordained that henceforth the Athanasian Creed is to be omitted from all services. It will be interesting to see how they explain the direct infraction of the rubric which orders the Creed to be sung or said on certain festivals. Westminster Abbey set the example, but it is in a position of the Border." At a meeting in aid of the Fund, Lord Hugh Cecil said that the movement of population into the district was like what they expected to hear of in America, but hardly in England; in a comparatively short time the number of inhabitants had grown to 850,000. A great drawback was that the district had not the self-contained life of a city—it was only a suburb of London. There were no funds in hand for the necessary work of building and enlarging churches, providing clerical and lay workers, etc.

(*Continued on page* 5.)

THE NEW YEAR

ALTHOUGH we are Churchmen, our thoughts of a New Year centre more on the 1st of January than on the 1st day of Advent, though the latter is the beginning of the Ecclesiastical Year. As we look back, we as a Dominion, as a Church, and as a nation have a great deal to be thankful for. An unparalleled years of prosperity, free from great disasters, a growing appreciation of our national life, and the promise of a more vigorous future. The Church has to offer thanks for the increased interest shewn in missionary work at home and abroad; for the mission of help sent from the Old Country to the North West; and for the greater sense of interest in matters relating to the Church. As we look to the future we are conscious that the greatest need of the Church is prayer. This has always been, and ever will be the principal need, but especially at the present moment does it seem urgent to bring this need home to all her members. The vigorous life and the growing prosperity of the Dominion tend to produce a materiaism, and a worship of money and pleasure, that are natural but dangerous. It seems natural for young Canada to rejoice in her own right hand, and all the great land which she is making for herself, but it has its danger of lightly disregarding the power and providence of God Who is over all from the beginning to the end. We hear and see many tokens of a disregard of religion of any kind, of a tendency to secularize Sunday, and an impatience of any kind of moral or religious restraint. It is worthy of serious consideration for all those who love not only the Canada of to-day, but also of the future, to recognize that not only religiously but politically—in the wide sense of the word—these tendencies will not be for the best prospects of a nation that is marked out for a great career.

In matters more intimately connected with the life of the Church itself there are movements for changes, and proposals for so-called peace, which sound to many, more like wars or rumours of wars. The long-continued history, the equally long-continued belief in, and acceptance of, certain heritages of order and doctrine cannot be broken, or altered without mutual distrust among brethren, that may lead to feelings almost worse than disruption—the condition of a house divided against itself. There is but one remedy and that is prayer—prayer for sympathy, patience and understanding. Of all the tendencies that have harmed the Church, none has worked greater injury than the inclination to define what was never meant to be, and was never capable of being defined. Whether we regard the way of belief of the Romans, the Presbyterians, the Methodists, or the Baptists, this stands out clearly as a warning. Here as ever, the Ecclesia Anglicana has been the central and steady life of the Church—holding the deposit of faith given once for all, maintaining a definite rule and order, but not defining too narrowly or too rigidly those limits. It is not easy to see far ahead in these days of almost lightning changes, but as regards principles, there is no better motto than the national one: "What we have, we hold." In our hopes for the future we would greatly like to see some means found for ascertaining the voice of the Church in Canada. Synods do not fulfil this office, and probably never will. They are usually run or talked into lines of action by a select few, and the really working and thinking life of the Church is not there, among the lay representation. Decisions are made and rules carried which very few regard, and which have no actual authority. It may not be—probably is not—altogether the fault of the Synod system, but the unfortunate working of it. We can, however, read in the past what is the best safeguard for the future, and that is, that in the Church is Salvation.

OLD COUNTRY LETTER.

(*Continued from page 4.*)

An interesting and important meeting was held in Edinburgh last week to form a Ladies' Association for the erection of the west spires of St. Mary's Cathedral in that city. The Bishop, who presided, reminded the independence to which Hereford cannot lay claim, the Dean of Westminster, like his predecessors the Abbots, being vested with quasi-episcopal authority.

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The new Metropolitan of India, Bishop George Alfred Lefroy, is one of the greatest statesmen and most devoted missionaries in the Anglican Communion. He went to India as a young man in connection with the Cambridge Mission to Delhi, of which he afterwards became head. He has left his mark on the ancient capital of the Mogul Emperors, and on the great diocese of Lahore. His health has recently been a cause of anxiety. We hope that he may be long spared in health and strength to labor for India and the Church in the exalted and very arduous position to which he has been called.

Wm. O'Connor.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is it customary and proper to observe St. Andrew's Day on Advent Sunday by hymns etc?

F. I.

A. The regulation of what is called the concurrence and occurrence of feasts has of late years been very carelessly treated. Under the Prayer Book system there is no trouble about concurrence; and as regards occurrence a table was published in 1879 of the Committee of Convocation appointed to revise the Rubrics. By this table when St. Andrew falls on Advent Sunday the collect for St. Andrew should be said after the collect for Advent. No other commemoration is required.

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Q. Is there any rule in regard to which festivals have octaves? If so where can it be found, if not how is it settled? Some one said all days that have Vigils have octaves, but they do not seem to.

F. I.

A. The keeping of Octaves has its origin in the observance of Easter, because the Jews prolonged their Paschal services for eight days. The only festivals that have authorised octaves are those for which the Proper Prefaces provide. The vigil does not fix the rule for octaves. Attempts have been made to improve the rules of octaves, but so far without authority, and a good many Churches do what is right in their own eyes. In revision no doubt other days of dignity will have octaves.

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Q. What is the meaning of the 23rd article? Also the 24th? Also the preface to the ordinal? Are not these contrary to the ideas set forth by some letters in your columns in favour of the "Circular Letter," and also by the letter itself?

F. I.

A. Article 23 recognises Holy Order explicity and Episcopal Succession implicity. Article 24 allows a national Church to ordain, change and abolish cermonial rites provided they are such as were ordained only by men's authority—and consequently no others. The preface to the ordinal is the practical result of Article 23, and requires a lawful ordination by lawfully consecrated Bishops for all those who are to minister in Christ's Church.

All these are in direct opposition to the letters you refer to, and especially to the "Circular Letter."

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Q. What is the function of an Advisory Board in regard to matter coming within the authority of the clergyman, the wardens and the vestry, and to what person or persons is the "advise" supposed to be given?

F. G. K.

A. In matters legal and ecclesiastical it is not uncommon to provide assessors who sit with the judge, or the persons with authority to give decisions. Their duty is to furnish advice on points where the court or authority would not be supposed or expected to have expert knowledge. In admiralty cases this is usual for a judge would naturally not be acquainted with the technical details of navigation, steering, or discipline. An Advisory Board is of exactly the same nature namely to furnish advice, and to produce evidence with which the Rector and wardens might not be sufficiently acquainted. There are many such points in Church work. The Advisory Board has no authority, but its evidence would have to be seriously considered by those who have authority.

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Q. Diaconus Ignotus. We hope to answer this next week.

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Degrading the Ministration of Baptism

WHERE the priest in Canada who does not have frequent occasion to deplore the tendency to degrade the Holy Rite of Baptism, to rob it of its rightful position in the Sunday service and relegate it to a subordinate position as a practically private service, in the church of course, but not under the conditions intended; for, says the Rubric, "the people are to be admonished that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most (not the fewest) people come together; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the Baptism of infants every man present may be put in remembrance of his own profession made to God in his Baptism." How powerful the contrast between this and the far too general custom. And the clergy are largely, if not entirely, to blame. So far as the private house baptism, except in case of sickness or in the country districts where the church is so far away that the journey would be dangerous, is concerned, all that can be said of the priest who indulges this practice, "without like great cause and necessity," is that he is not only a lawbreaker himself but is teaching others to be such, and to regard lightly the mysteries of God, of which he should be a faithful steward, and not a cheapener.

Considerations of expediency and the pandering to the craze for "short services" by the clergy are largely accountable for the displacement of the Ministration of Public Baptism of Infants from its proper position in morning or evening prayer. How often do the "notices of services" on church boards or in parish magazines have something like this: "Baptism, 4 p.m. 1st Sunday, or week days by appointment." This is a distinct invitation by the priest to the people to disobey, or at least evade, the laws of the Church. It may be advanced that the custom of administering Baptism when the Church directs has fallen so much into desuetude, and the violation has become so general that it is well to quietly accept and abide by the latter. This is the same old argument—save the mark—advanced in respect of every wide-spread bad habit or heresy: let the evil thing grow old enough in practice to be labelled "historic" and it becomes good and orthodox! In parishes where one or two generations grew up practically without opportunity for regular ministrations of the Church, or in parishes whose population is made up largely of former residents in such parishes, the problem confronting the rector in respect of requiring the public administration of Baptism according to the words and spirit of the Book of Common Prayer, is a difficult one. But to overcome parochial difficulties by undermining the Church's principles does not suggest a great readiness to "endure hardness as a good soldier," much less power of real leadership.

There are hundreds of parishes in the larger towns and cities where the sole cause for the continued degradation of the Ministration of Baptism from its proper place, is a spirit of fear on the part of the parish priests. Undoubtedly there are many lay people who will not bring their infants to public baptism, as required by the Church, if they can possibly avoid it; and apparently for fear of offending such, a lawless custom, with its deprivation of the benefits of "remembrance" to the congregation, must be perpetuated; or is it a fear of offending the congregation by "keeping" them 15 minutes longer than they expected? If the "notices of services" contained the information that Holy Baptism would be administered during morning or evening prayer on any Sunday, or, *if necessity require,* upon other days by appointment, the emphasis would be in the proper place. We have known parishes where this has been done, to break the evil custom of many years, and the results have been decidedly encouraging. While there are still quasi-public baptisms where the congregation is limited to the family and friends, they are much less numerous than before. On several Sundays there have been baptisms during morning and evening prayer, and the children's services on the Sunday afternoon have been the almost regular occasion for receiving the infants into the congregation in the presence of a large and bona fide congregation of young and old. We have heard clergymen from Ireland where we are wont to consider—erroneously—that the churchmanship is not very definite owing to certain unfortunate Canons edited at the time of the disestablishment. express their surprise and distress at the looseness that exists in Canada, and among many who are strong believers in the sacramental life, in the matter of time and place of Administration of Baptism. We cannot expect high ideals and adherence to the principle of "first things first" among the laity so long as the clergy extol in exhortation, but cheapen in practic;e the first thing "in the life in Christ."

Brotherhood of St. Andrew

A recent letter from Kamloops, B. C., gives the following encouraging information:—

"You will be pleased to know that the Brotherhood here is a live issue now. We have as many as a dozen or more at the meetings, including the probationers and members. The hospital is visited. A men's social was held a few weeks ago, at which about fifty men were present, and all expressed themselves as having had a very pleasant time."

Mr. C. C. Stenhouse, the Assistant Secretary, will spend the month of January in Montreal. A series of meetings is being arranged for him by the Montreal executive committee.

Mr. Birmingham, the General Secretary, who recently returned to the Toronto office after completing a long trip through the Maritime provinces, will be at the head office in January. In company with the Rev. T. B. Howard he will visit a number of parishes in the Diocese of Huron during the month of February.

In the near future a travelling secretary for Western Canada will be appointed. The Dominion Executive Committee will hold a meeting early in the new year to take definite action in the matter.

Preliminary preparations have been started for the next Maritime Conference to be held in the city of St. John, N.B., some time next fall. A meeting of the Brotherhood members in St. John will be held early in January to discuss the Conference and appoint a committee to take charge of the preparations.

Chapters are in process of formation in Gananoque, Ont.; Russel, Man.; St. Barnabas, St. Catharines, Ont.; St. Clements, Toronto, Ont.; St. Martin's, Calgary, Alta.; Trinity, Brantford, Ont.; and a charter has recently been granted to St. Oswald's, Montreal south.

Junior Chapters have been revived in Christ Church, Selkirk, Man., and St. John's, Moose Jaw, Sask.

BOOK REVIEWS

The Old Nest. R. Hughes. $1.00.
Copp, Clark Co.

This is a very interesting and pathetic story which ought to greatly interest both the young and the old. It tells us how the old home gradually gets smaller until the last child leaves to make a new home in the same way that all the rest have done. The parents are left alone in the old nest, especially the mother, for the father is at his work all day. The mother sits at the window thinking that perhaps by some chance one of the children may be coming back to her, but the time goes on bringing only the disappointment of hope deferred. The long winter changes into spring, and the birds come back to build their nests, but no one comes to the old home. At last one son, who has been successful, arrives in the middle of the night to the intense joy of the mother. The moral is that children who leave the home should beware of selfishly forgetting the solitary lives left behind. To write regularly, or better still, to pay an occasional visit, is a plain duty.

Our Empire. S. P. C. K.

A very handsome annual for children of the Church. Children now-a-days need a paper of their own, and one could not do better than subscribe for this on their behalf. It is bright, it is instructive, and especially it is not mawkish nor sentimental. The story of missionary lives are especially good, as well as very interesting reading. To publish a really good paper for children is a very difficult thing, but the S.P.C.K. seems to have got very near to the perfection mark. We can strongly commend it to the parents of the Church, and through them to their children.

THE LATE DEAN CRAWFORD

The Rev. E. P. C. Crawford, Dean of Halifax, who died suddenly while baptising an infant, was one of the best known Anglican clergymen in Canada. He was the eldest surviving son of the Hon. George Crawford, Brockville.

He was born at Brockville, July, 1846, and was educated at the Brockville Grammar School, Upper Canada College, and the University of Toronto, where he took his B.A. and M.A. He was ordained by the late Archbishop Lewis, and among other charges he held was that of the Church of the Ascension, Hamilton, from 1889 till 1892. He was also rector of Trinity Church, Brockville. He served with the Queen's Own Rifles at Ridgeway. In 1892 he was appointed rector of St. Luke's Church, Halifax. He was married in 1871 to Miss Annie Henderson.

Dr. Crawford was on the committee which compiled the new hymn book of the Anglican Church in Canada, which contains some of his own compositions. The body lay in state in All Sains' Cathedral, during Thursday night, and interement took place on Saturday at Brockville.

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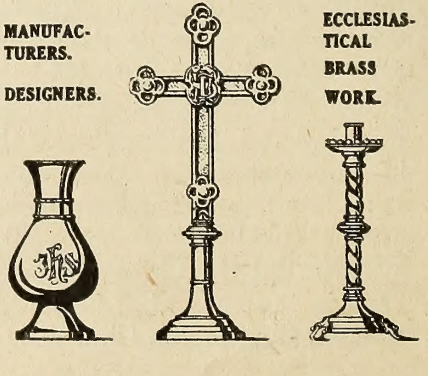

AFTERGLOW.

"So much preparation for Christmas, and it will all be over in twenty-four hours!" someone said.

"O no!" I thought. "It seems to me that the afterglow of Christmas shines on and on, cheery and bright, far along the pathway of the young New Year."

There is so much loving-kindness—the sweetness of that old word has impressed me often of late—in the hearts of those around us! Perhaps it has lain for a long time dormant, but beneath the magic rays of the star it springs suddenly to life, buds, blossoms, and bears fruit, often of a delightful and surprising nature.

It is not usually the actual money-value of the unexpected gift—for, like as not, it may be merely a card or letter—but the loving-kindness it represents which gives us the thrill. There has been much said and written about gifts of late, but the conclusion of the whole matter, to my way of thinking, is this: Whether the gift be cheap or costly, machine-made or hand-made, hurriedly chosen or long planned, it is the loving-kindness that counts—at least to those of us who have left our faith in Santa Claus behind. And loving-kindness is not a flower that fades away in a night.

There was nothing brilliant, nothing splendid, about our Christmas here in the midst of the everlasting hills and the snowy forest trees; but it formed the latest pearl in a chain of many such that memory holds dear.

None of us are of the Santa Claus age, so there were no stockings hung by the chimney, but smiling "Merry Christmases" were exchanged at dawn, and by the time the family had gathered for breakfast, a side table in the evergreen-wreathed living room was spread with a goodly array of mysterious packages.

"Let's have breakfast first," some one suggested. There was no dissent, and I smiled to think how we grown-ups lose that keen curiosity which used to make us tingle to our finger-tips as we felt the well-stuffed stocking in the dark.

Breakfast was followed by family worship, and the sweet words of the Christmas Gospel turned our thoughts toward that "true light which lighteth every man that cometh into the world."

Then the youngest son, himself a father, was appointed by acclamation to the honored post of Santa Claus. No one had been forgotten. What with looking at other people's presents and untying one's own strings, there was a busy, merry scene for a while. Don't say, after all, that we grown-ups have lost our curiosity. We haven't. But perhaps we have acquired by experience a faith in the ultimate good of things unseen. Within the close limits of a family circle individual tastes and needs are pretty well understood. Anyway, I'm sure mine were, and I felt truly rich.

We laid our gifts away by-and-by on the crepe paper covered table for our expected guests to see. These were another son and daughter, and the children.

As soon as the house had been put to right there was an influx of exuberant young life. Before I had arranged my holiday dress there came a light tap at my door, and I admitted a curly-haired, blue-eyed lassie, eager to display the charms of a doll that could say "mama" when you pulled a string, also a tea set and a picture book. Pretty soon the boys followed suit with an automobile, a box of paints, and a wonderful top that would hum, and dance to its own music. By this time I was ready to go down, and there were other things to see—books, games, etc.

The children held sway until dinner, when turkey and mother's famous plum pudding demanded their share of attention.

Early in the afternoon the mail arrived, bringing letters and Christmas greetings from far-away friends. When these had been duly discussed we gathered round the organ and sang, "It Came Upon the Midnight Clear," "Hark the Herald Angels Sing," and other sweet old Christmas hymns, until the early twilight fell. Our faithful pastor being away for a much needed rest which we were far from grudging him, there was no service in the little church this year; but in our Christmas music the Christ Child was not forgotten.

After tea, to which no one brought a very keen appetite, owing to sundry indulgencies in apples, nuts and home-made candy, our party broke up early. The children, brought up on the good old-fashioned adage of "Early to bed and early to rise," soon wearied of play. Another home claimed a share of the youthful "Santa," his wife, and the wee boy; so ere long our circle narrowed to three—father, mother and myself. Around the cosy fire we spent a quiet, happy evening, each with a new book. The day closed with mother's good-night kiss and "God bless you." As I drifted into dreamland there floated to my mind a fragment of a prayer I have somewhere read or heard "Bring us at night to our resting beds, weary and well content." Yes, it was true to-night.

And the quiet stars and the silver moon looked down from the far blue heavens upon the "Home of Peace," as one of our sometime guests once termed the old log house amid the snowy hills.

There must be glow before there can be afterglow. And hearts that are open to the sweet light of the Christmas Star will radiate its blessed loving-kindness, like the rose-light in the west, which lingers long after the daystar has dropped behind the hills.

—Flower o' the Forest.

The Church in the British Isles.

The Bishop of Bath and Wells (Dr. Kennion), who is now the Senior Prelate of the provinces of Canterbury and York, has completed his thirtieth year in Episcopal Orders, having been consecrated to the Bishopric of Adelaide on St. Andrew's Day, 1882, by Bishop Jackson, of London, during the illness of Archbishop Tait, which terminated fatally three days later. The Bishop of St. Asaph has, however, held the same See for the longest period—namely, twenty-three years.

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At the induction of the Rev. H. Gresford Jones, formerly Vicar of Bradford, to the Vicariate of Sheffield on Saturday, the Archbishop of York announced that he had also appointed Mr. Jones as Archdeacon of Sheffield, in succession to the late Vicar, Dr Eyre.

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The recently-constituted Chapter of Wakefield Cathedral comprises the Bishop, the Archdeacon of Huddersfield (the Ven. W. Donne), the Archdeacon of Halifax (the Ven. W. Foxley Norris), Canon E. A. Welch (Vicar of Wakefield), formerly Provost of Trinity College, and rector of St. James', Toronto, and Canon G. Thompson (Diocesan Chaplain). The Convener is Archdeacon Norris, Ovenden Hall, Halifax.

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After nearly nine months' absence from England, the Rev. J. E. Watts-Ditchfield, has returned. Although, owing to the delay in the arrival of the Empress of Britain at Liverpool, the train was several hours late, a large crowd assembled on the platform to meet him, when an address of welcome was read by Mr. W. T. Mean, churchwarden, and also one from the mayor on behalf of the borough of Bethnal Green. When the taxicab in which Mr. Watts-Ditchfield was proceeding reached the confines of his parish, it was almost midnight, but the throngs in the streets were so great that repeated stops had to be made that the crowd might demonstrate their hearty welcome. A torchlight procession was formed, and the scene outside the vicarage was one not easily to be forgotten. Meetings were held nightly in the parish during the week, and the utmost enthusiasm was manifested by the people at his return, strong and vigorous, to take up his work among them again.

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To the Rev. E. F. Miller, who twenty-one years ago resigned the wardenship of St. Thomas's College, Colombo, the old students and pupils have sent an album with a cheque for £216 to mark his retirement from active work.

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The Bishop of Southwell has consecrated the church of St. Anne, Worksop, which has been erected by the munificence of Sir John Robinson, of Worksop Manor, at a cost of £10,000. Owing to the rapid growth of Worksop of late years, consequent upon the development of the coal-fields in the immediate vicinity, the religious requirements of the town were found to be somewhat inadequate, and the Bishop of Southwell, in whose Diocese Worksop is included, deemed it advisable to divide the town ecclesiastically into three parishes instead of two as heretofore. It was at this time that Sir John Robinson came forward, and generously proffered to build a church for the new parish in memory of his late wife, who died in 1909, and his son Sandford, who died in 1898. Sir John also supplied the east window. The Vicar of the parish is the Rev. H. Gray, late Chaplain to the Bishop of Southwell.

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Preaching at Christ Church, Frome, Somersetshire, the Vicar (the Rev. Sydney Cooper) made an important announcement in regard to the rood, for which the Chancellor of the diocese refused to grant a confirmatory faculty. Mr. Cooper said that the line taken up by their churchwardens—a line which he might describe as passive resistance—had been so far justified that several decisions had been given in precisely similar cases. Only last week in the diocese of Hereford a faculty was granted for a precisely similar rood to theirs, and in August one of the cases (Bow and Bromley) on which the Chancellor relied for his judgment had been expressly reversed, and a rood which had been condemned was now erected and dedicated. And so, as they would see, time was in their favour.

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The Bishop of Worcester presided recently at a meeting at Birmingham of the General Council which has been constituted to deal with the question of the division of the diocese of Worcester. He said that more than 200 men had come forward to serve on the Council without pressure. It included about an equal number of clergy and laymen, the laymen preponderating. As to finance, although he had not yet attempted any general canvass, they had already upwards of £10,000, including seven gifts of £1,000 each. It was decided to appoint committees to deal with finance, diocesan boundaries, and the legislation involved.

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Speaking at the annual sale "in aid of church work at home and abroad," in the Royal Horticultural Hall, Westminster, the Bishop of London said: He felt that the Church very often behaved towards the clergy as David did towards Uriah the Hittite. The clergy were sent into the hottest part of the battle, in the east end of London and in far away lands, and there they were left to die.

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There was a large attendance at the Synod for the election of a Bishop of the diocese of Cork, Ireland, last

(*Continued on page* 16.)

The Church in Canada

Canadian Dioceses and Bishops.

ALGOMA.—RT. REV. GEO. THORNLOE, D.D., D.C.L., ... Sault Ste. Marie, Ont.
ATHABASCA.—RT. REV. E. ROBINS, ... Athabasca Landing, Athabasca.
CALEDONIA.—RT. REV. F. H. DU VERNET, D.D., ... Prince Rupert, B.C.
CALGARY.—RT. REV. W. C. PINKHAM, D.D., D.C.L. .... Calgary, Alta.
COLUMBIA.—RT. REV. J. C. ROPER, D.D., ... Victoria, B.C.
FREDERICTON.—RT. REV. J. A. RICHARDSON, D.D., ... Fredericton, N.B.
HURON.—RT. REV. DAVID WILLIAMS, D.D., ... London, Ont.
KEEWATIN.—RT. REV. G. J. LOFTHOUSE, D.D. .... Kenora, Ont.
MACKENZIE.—RT. REV. J. R. LUCAS, D.D. .... Fort Simpson, N.W.T.
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NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D. .... Vancouver, B.C.
NOVA SCOTIA.—RT. REV. CLARE L. WORRELL, D.D., D.C.L. ...... Halifax, N.S.
ONTARIO.—RT. REV. W. L. MILLS, D.D.,D .C.L. .... Kingston, Ont.
OTTAWA.—MOST REV. CHARLES HAMILTON, D.D., D.C.L., ... Ottawa, Ont.
QU'APPELLE.—RT. REV. McADAM HARDING, D.D., ... Regina, Sask.
QUEBEC.—RT. REV. A. HUNTER DUNN, D.D., ... Quebec, P.Q.
RUPERT'S LAND.—MOST REV. S. P. MATHESON, D.D., ... Winnipeg, Man.
SASKATCHEWAN.—RT. REV. J. A. NEWNHAM, D.D., ... Prince Albert, Sask.
TORONTO.—RT. REV. JAS. FIELDING SWEENY, D.D. .... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop .... Toronto, Ont.
YUKON.—RT. REV. I. O. STRINGER, D.D. .... Dawson, Y.T.

DIO. OF ALGOMA

WHITE RIVER.

The Rev. H. Bruce, who has been in charge of this Mission during the past year, held farewell services here on the 22nd, and was also presented with a purse of money by the wardens, on behalf of the congregation; and both at White River and Missanabie, Mr. Bruce and his family were the recipients of many gifts. Mr. Bruce was recently offered and accepted the incumbency of North Cobalt, and will take up his new duties at the beginning of the New Year. At White River he took for his farewell text, Ephesians vi., verses 10 and 11.

DIO. OF HURON

LONDON.

ST. MATTHEW'S CHURCH.

St. Matthew's Church Girls' Branch of the W.A. held a sale of work in the Sunday School room, last Friday, December 13th, in the evening. The display of articles, both useful and ornamental, was indeed a surprise to those who attended, both as to number and quality, and did great credit to the members whose industry and zeal had brought about such a splendid result. The proceeds amounted to $64, which will be devoted to the missionary work of the Church. Mrs. Carson, the president, is worthy of great praise for her zeal and interest taken in the branch. The phenomenal success of this branch is largely due to Mrs. Carson. May she have a rich reward for her labor of love. Many of the older members of the congregation sent donations to the girls, and gave them much encouragement.

CHRIST CHURCH.

The annual Christmas tree and entertainment of the Sabbath school was held in the school-room, December 27th, and the attendance of parents and friends was very large. A large number of the pupils took part in the programme, which was a lengthy one, and was not concluded until after 11 o'clock.

The programme included selections by the infant class, numbering over forty of the smaller children, Misses Maud Marsh, Merle Webb and others. All the various classes of the school were represented on the programme, and several of the young men also took part. Mr. James Percy acted as Santa Claus, and distributed a large number of presents to the children of the school. The success of the entertainment was due to the training of the children by Misses Hayden, Vann and Gunne. Rev. C. R. Gunne, the rector, acted as chairman.

TRINITY CHURCH.

The annual Christmas entertainment of the Sunday school was held in the school-room of the Church in Chelsea Green, December 27th. Rev. T. B. Clarke, the rector, presided, and introduced an excellent programme rendered by the pupils of the school. Miss Elsie Bowden made the address of welcome. The rector in his address complimented the school upon the progress made during the year.

The most important number given during the evening was "The Feast of Light," which was presented by over fifty of the scholars. All those present were given gifts from the Christmas tree, and at the conclusion of the programme a presentation was made to Mr. W. A. Garside, who has charge of the work in Chelsea Green.

WOODSTOCK.

NEW ST. PAUL'S.

The festival of Christmas, one of the three occasions in the Church year, was fittingly observed at New St. Paul's Church on Wednesday. Celebrations of the Holy Communion were held at 7, 8 and 11 o'clock in the morning at the Church, and at 7.30 in All Saints' Chapel. Matins were also said at 10 30 a.m. in the Church, and Evensong at 4 p.m. in the Grey Memorial Chapel. At the eleven o'clock service, full choral communion was sung and other music appropriate to the day was rendered by the choir. A very suitable and impressive address was given by the rector, who chose as his text, "Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes." The anthem was "Rejoice Greatly O Daughter of Zion," with a solo which was well taken by Mr. Potter. The Church had been seasonably decorated, holly, Christmas greens and white chrysanthemums being effectively used on the altar, the font and the pulpit.

OLD ST. PAUL'S.

At Old St. Paul's Church, Rev. R. H. Shaw conducted the Christmas service, a fairly large number of the members of the congregation being present. Appropriate music was rendered for the occasion, and the Christmas message of the speaker was listened to with pleasure by all in attendance. The Church was nicely decorated for the service.

DIO. OF MONTREAL

MONTREAL.

All the Churches in the city were fairly well attended on the Xmas Festival. In the majority of the parish Churches there were celebrations of the Holy Communion at 7 a.m., 8 a.m., and 11 a.m. Some had a fourth celebration too. All this is a welcome sign, and shows that while some disintegrating forces are at work, there is a quiet gradual restoration of the Service of Holy Communion to its rightful place as the chief service of every Christian Festival, including Sundays. The weather was fine and mild, and there was just sufficient snow to make good sleighing. We have not heard of any parochial midnight celebrations of Holy Communion, although several Churches have watch-night services on the eve of the Circumcision.

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There is much wealth in this city, no doubt, and those possessing it do not forget the poor. There were very many Xmas dinners given to the poor by the different charitable institutions, into whose funds for this purpose money flowed freely. Besides this, there is a very great deal of quiet almsgiving and generous provision made for the poor by private people. Really deserving cases are looked up and ministered to, and hearts made happy—both donors and recipients.

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The Bishop's quarter million dollar fund is not all realized yet. $80,000 is still lacking of the amount, certainly a considerable percentage. The Bishop has written a letter to several laymen stating the facts and asking for their help to remove what he looks upon as a "reproach" if the entire sum is not raised. But after all, we should not be downcast if all is not accomplished which we started out to do. The sum named is a big sum at the best of times. Some of those who are asked to give to this are still making their payments to two other campaign funds, viz., McGill College and the Y.M.C.A. It was hardly to be expected that such a fact as this would not influence their giving when appealed to as Churchmen by their Bishop. And when these payments are all in, these gentlemen will probably come in at the end and do something handsome. It must be remembered, too, that this is really the first Diocesan challenge our laymen have had made to them. Hitherto they have been asked to finance something missionary or parochial. Now the appeal is a wider one, and most people need a little education on these matters. In after years, when another attempt is made, we will do better. We have not done badly. With a little better organization, we would have done better. If the Church was held in higher esteem by her sons with wealth, we would have done better still, and the present talk of selling Houses of God for fancy prices on the part of vestries, does not influence the men of wealth to have greater esteem for the Church of God. Our poor paid country clergy will receive a considerable increase to their exceedingly small stipends, and for this we shall all rejoice.

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The Convening Circular of the Synod is now in our hands. The Synod will meet on Tuesday, January 28th, 1913. The Rev. J. J. Willis, B.D., the newly appointed rector of St. Jude's, will preach at the celebration of Holy Communion in the morning. The first evening is given over to a conversazione, when the Bishop and Mrs. Farthing will receive the delegates, in lieu of the supper which was held last year. The Wednesday evening will be devoted to "Missions," and on Thursday evening to Sunday School work. There are but two notices of motion on the agenda paper. One in the name of Canon Troop, asking the Synod to express earnest sympathy with the men of Ulster and the Evangelical Alliance in their struggle against the encroachments of the Church of Rome upon their liberties, and one decreeing the subdivision of the Parish of the Good Shepherd. We did expect to see some notice of motion in the name of Rev. Dr. Symonds or Rev. Alan Shatford asking the diocese to sanction the ad-

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mission of the unconfirmed to Holy Communion and the unordained to the pulpits of the Church. We also note the absence of any notice of motion relative to the new site for St. George's Church. The vestry wish to build outside their present parish, and for this purpose to annex some portion of another parish or parishes, and to do this the consent of the Synod must be obtained. The Synod will in all probability require a report from their delegates appointed to the board of the Diocesan College. If presented, this will be interesting in view of the novel departure on the part of the College in handing over her students to the teaching of Nonconformists over whom the Church exercises no control, and in whose appointment she has very little to say. On the whole, the coming session of the Synod may prove quite as attractive as former ones have done.

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The Rev. Alan P. Shatford has recently been elected president of the Protestant Ministerial Association of Montreal for the coming year by his fellow members. No doubt he will bring to the position that ability which he possesses, and which finds expression in so many directions.

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Evidently bearing in mind the wild revelries which were witnessed in several city hotels last year on the passing of the old year and the ushering in of the new, the Right Rev. Bishop Farthing issued to members of the Church of England in Montreal an admonitory letter against any participation in such this year by the faithful. The Bishop pointed out that, while the New Year does not come within the list of Christian festivals, it is nevertheless a time when retrospect should lead to serious thought, and prospect should give rise to prayer.

DIO. OF MOOSONEE

CHAPLEAU.

The Christmas service consisted of Holy Communion and sermon, the Bishop being celebrant, and the rector, the Rev. P. R. Soanes, preached. The singing was very nice, and the attendance good, a very large number making their Communion. The church was nicely decorated with greens and flowers. The offertory was presented to the rector.

The members of Miss Sutherland's Bible class, who are all part Crees, presented her with a beautiful set of table linen, and her assistants at the Indian school, Misses Richards and Hitchcox, one with an umbrella and the other a prayer and hymn book, as Christmas gifts.

The members of the Bible class are also members of W.A. Branch No. 2, which was inaugurated about a year ago by Mrs. Anderson, wife of the Bishop. They sent a deputation to her on Christmas Day with an address of appreciation of her kindness, and a silver fern dish as a tangible token.

On Thursday evening, after the cottage meeting, held weekly by the rector, the Rev. P. R. Soanes, the members who attend presented him with a fine linen surplice and a black leather club bag. Mr. Soanes was surprised and delighted with the handsome gift. All these presents have been given by practically the same people—most of them Cree half-breeds, who have to work hard for every cent they earn, and their generosity, as well as their liberal gifts to missions and all church work, show a spirit which many well-to-do white people might well copy.

On Friday afternoon the Sunday school children had their annual Christmas tree and concert. The hall was crowded, and the entertainment was excellent, the children, big and little, doing their parts well. The prizes were distributed by his Lordship the Bishop of the diocese, his own sons being amongst the prize winners. Eric Soanes received the prize for attendance at church. The Childennote stamp system is used in the Sunday school, and has been a wonderful stimulant to regular attendance at church by the young folks. Amongst the presents on the tree was a small parcel from St. John's W.A. to Mrs. Soanes, containing a purse of gold and an address of appreciation of her faithful services as president during the last five years.

Christmas thoughts and prayers include our far-away missionaries amongst the Eskimo, the Rev. E. Greenshields at Black Cat Island, Cumberland Sound, and the Rev. J. W. Bilby at Lake Harbour, Baffin's Land. In one case certainly and in the other probably no other white man is near them. Their isolation is made endurable by their love of the souls of their flocks, and they are sustained by the thought of the prayers of their friends in more favoured lands. Let us see to it they trust not in vain.

DIO. OF NIAGARA

Christmas Day saw well filled churches at all the services held, churches beautifully decorated, and the music unexceptionally good, while the most appreciated of all were the numberless worshippers who thronged at the early celebrations at 6, 7, 8, who gladly and reverently came up to meet their King.

In the country many extra services for various church purposes were held in addition to the Christmas ones.

CALEDONIA.

Caledonia, through its Sunday school, gave a Christmas cantata, which was a rare treat. The talent had been carefully prepared by the rector's wife, Mrs. J. K. Godden, and Mrs. S. Avery. The net proceeds amounted to over $60. On Christmas Day special services were held with special music by the choir, and repeated the following Sunday.

MERRITTON.

St. Andrew's Church held a supper for the Sunday school and congregation. On Sunday the services were exceptionally bright and good.

HAMILTON.

At Christ's Church Cathedral on Christmas Day the very Rev. Dean Almon Abbott preached on the "Nativity of Christ" before a large congregation. He took as his text the "Birth of Christ." The Christmas music was exceptionally fine. There were four special hymns, chants and Psalms, besides the Te Deum. The special solos were: "O Ye Christians, Awake" (Maunder), Miss Victoria Stares, and "God from on High" (Turner), Miss Theo Sealey. The "Communion Chant" (H. A. Stares) was sung by the choir.

Church of the Ascension.

Large congregations were in attendance at this church at the 8 and 11 a.m. services. The singing was particularly good, and the response of those present hearty. In addition to the good old Christmas hymns, an anthem based on the hymn, "Christians, Awake," was admirably rendered by the choir, under the leadership of Choirmaster Alexander and Prof. Aldous. The sermon was preached by the rector, Rev. Dr. Renison. A most welcome feature of the happy gathering, particularly to older members of the church, was the presence of Canon Wade, late rector of the parish, who assisted in the service. During the offertory, which was for the wood and coal fund of the church for the poor, a solo was most capably given by Mr. Alexander, of New York, brother of the choirmaster.

St. Philip's.

There were three services on Christmas Day in St. Philip's, Earl street—Holy Communion at 7 a.m., 8 a.m., and 11 a.m. The Eucharistic music at 11 o'clock was Woodward's in E flat. W. H. Shaw is organist and choirmaster.

St. Peter's.

The members of St. Peter's Church choir scored a triumph in the production of Dudley Buck's cantata, "The Coming of the King," last evening. A very large audience enjoyed the work of the choir, and Sidney Walling, the able organist and leader, is to be congratulated on the success of the entertainment. The composition of Buck was given in celebration of the Christmastide, the choir each year giving cantatas at Christmastide, Eastertide and Harvestide.

PORT COLBORNE.

Deaconess Carter has been appointed Mother Superior of the Deaconess' Home in Philadelphia. While at home Miss Carter gave two excellent addresses concerning the work of the church in the Far North.

The Boys of St. James' church gave an excellent concert in the Guild Hall last Thursday evening. The large audience was surprised at the precision with which the boys marched and handled their swords.

DIO. OF NOVA SCOTIA

FALKLAND.

On Christmas Day the rector, Rev. W. J. Lockyer, celebrated the Holy Communion at St. James at 7.30 a.m., and at St. Philip's, Purcell's Cove, at 10.30 a.m. Evensong was conducted at Portuguese Cove, at 3 p.m., and at St. James', at 7 p.m. Large congregations were present.

HALIFAX.

In the opinion of a large number of those present in All Saints' cathedral last evening, the sermon preached by His Lordship Bishop Worrell, in memory of his "friend of years, Edward Patrick Crawford," was the finest which he has ever preached in this city. Very obviously the Dean's sudden death was a great shock to the Bishop, and a deep earnestness was felt in every word that he uttered.

The cathedral was thronged for the memorial service, and many people from other Anglican parishes as well as people of other churches were noted in the congregation.

All the details of the service were ideally suited to the fact that it was a memorial to one who was a familiar presence in the cathedral from the first and whose name is indissolubly bound up with its history.

The musical details were very beautiful and were rendered with signal sweetness by the choir. They included an anthem:

"The souls of the righteous are in the hands of God."

To the fact that the secret of the Dean's life was prayer, the Bishop referred beautifully, concluding a sermon equally memorable as to its spirit and its letter by reference to the touching circumstances in connection with the Dean's sudden death, and to the fact that from the cathedral which he so deeply loved and to which he gave so nobly of himself he had passed straight into the temple "not made with hands, eternal in the heavens."

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At the morning service two candidates—Messrs. Ernest Harris, assistant to Rev. E. H. Ball, at Tangier, and S. J. Sanderson, of Conquerall, were ordained deacons; and three—Rev. S. Jeffrey, Port Dufferin, Rev. A. E. Arnold, Blue Rock, and Rev. J. F. Tupper, of Dominion, to the priesthood.

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DIO. OF ONTARIO

ST. JAMES.

The evening service at St. James' Sunday, December 22nd, were of a very special nature. The Rev. T. W. Savory, B. A., was inducted as rector of the church. The infant son of the newly appointed rector, Reginald Neve Savary, was baptised by the Bishop of Ontario, and the rite of confirmation was administered to twelve males and seventeen females. The church was filled by a large congregation.

After the choir and clergy had taken their places Bishop Mills conducted the induction service. The Rev. Mr. Savary then read aloud his declaration of assent to abide by the canons which will be passed from time to time by the General Synod, or the Provincial Synod, or the Synod of the Diocese of Ontario. He also reaffirmed the oaths which he had already made in the Diocese of Ontario.

Mr. Francis King, lay secretary of the Diocese of Ontario, read the Bishop's Mandate of Induction; Mr. J. Russell Forster, one of the church wardens, said the formula of induction, and Mr. Henry Taylor, another church warden, handed the rector the keys of the church, which he accepted. The Bishop then presented the Rev. T. W. Savary with a copy of the Bible and the Book of Common Prayer. The evening prayer was then said as far as the second lesson. Both lessons were read by Canon Loucks.

Then came the reception of the Rev. T. W. Savary's infant son into the church. The baptism service was conducted by Bishop Mills. The sponsors were Miss Rogers, Mr. and Mrs. Francis King.

Canon Grout conducted the prayers for guidance of the new rector and the congregation.

The Lord Bishop of Ontario preached an eloquent and impressive sermon, taking his text from Solomon's Song, 2 chapter, 16th verse: "My beloved is mine and I am his." After giving the candidates instructions as to their religious duties, His Lordship administered the rite of confirmation.

Before the benediction the rector knelt before the Lord's table and acknowledged his unworthiness to serve under His roof and implored the Divine aid in his work in the parish.

Bishop Mills pronounced the benediction, thus bringing one of the most unique combinations of services ever celebrated in St. James' at one time to a close.

ST. GEORGE'S CATHEDRAL.

At St. George's Cathedral the Very Rev. the Dean of Ontario was the preacher at the Sunday morning service. His sermon was appropriate to noon the usual gift service was held. the Christmas season. In the after- There was a large attendance. The children brought a large number of gifts, which will be placed on the Christmas tree to-night, and given to the poor children of the Cathedral. Christmas chorals were sung, Dean Bidwell gave a short address on the birthday of Christ. The children should honor Him as they expected to be remembered on their birthday.

At the evening service, the Rev. Canon Starr preached, taking for his subject, "No Room in the Inn." He referred to the number of denominations and different forms of worship. The best form of worship was to get Jesus into the heart. On Christmas Holy Communion was celebrated at 7 8 and 11 a.m. The dean will preach the sermon at the 11 o'clock service.

A mother's meeting was held at St. George's Hall, Monday, December 23. Mrs. Bidwell presided. There were about 60 members present.

ST. LUKE'S.

St. Luke's Church was prettily decorated for Christmas and the services were well attended. The usual Christmas music was rendered. At 11 a.m. the Rev. R. S. Forneri preached an excellent sermon from Isiah, 9th chapter, 6th verse, "Unto us a child is born; Unto us a Son is given." Mr. Earl Ryder, of Trinity College, Toronto, read the lessons.

The church received a beautiful brass lecturn, which was used for the first time. The lecturn was the gift of Mrs. C. L. Stewart, Ottawa, and given in memory of her mother, the late Mrs. Henrietta Lasher. It bore the following inscription: "Presented to St. Luke's Church, Kingston, by Mrs. C. L. Stewart, in loving memory of her mother, Henrietta Lasher, born at Bath, Ont., 23rd August, 1822, died at Ottawa, 20th February, 1912.

ESCOTT.

A very successful and enjoyable concert was held in the Town Hall, Escott, Tuesday, the 17th, under the auspices of the St. Paul's Anglican church. Local talent was engaged and the applause attested the appreciation of the audience.

BROCKVILLE.

The remains of the late Rev. E. P. Crawford, Dean of Nova Scotia, an eminent and beloved Anglican clergy man, were brought to his native place on Saturday evening for final resting in the plot where his ancestors were laid on the bank of the river that he loved so well while in this life. The remains arrived here on the Moccasin and were conveyed to Trinity church, where the body lay in state in the chancel, a large number of wreaths bearing silent but expressive tribute to the esteem in which the dead minister was held. A large delegation of citizens was present and met the remains at the station and a body guard kept vigil in the church throughout the night. They were J. Phillips, V. deCarle, A. E. Foxton and Wm. Joy.

Yesterday morning at eight o'clock there was a solemn celebration of the Holy Communion, the Rector officiating.

At eleven o'clock the beautiful service for the burial of the dead of the Anglican church took place. The sacred edifice was filled by the members of the congregation and representatives of the different local public bodies, and other churches.

Many viewed the remains, the Brotherhood of St. Andrew acting as ushers.

The service was conducted by the Rector, Rev. F. D. Woodcock, assisted by Rev. F. G. Orchard, of St. Alban's school and Rev. Canon Starr, of St. George's Cathedral, Kingston.

An eloquent and touching panegyric was pronounced by Rev. Canon Starr, who recalled the chief characteristics of Dean Crawford.

At the close of the funeral service, the remains were conveyed to the Crawford plot in the old cemetery, where they were laid to rest.

The pallbearers were: His Honor Judge McDonald, His Honor Judge Reynolds, and Messrs. W. S. Buell, H. A. Stewart, C. W. deCarle and A. E. Foxton.

Last night a memorial service was held in Trinity church, when the Rector spoke on the sacramental life of Dean Crawford, and of the speaker's personal relations with him.

DIO. OF OTTAWA

OTTAWA.

CHRIST CHURCH CATHEDRAL.

The feast of the nativity was most beautifully observed at Christ Church Cathedral, where services were held at seven, eight, ten and eleven o'clock, the church being filled for all services and large numbers receiving Holy Communion. The decorations even surpassed those of former years. A large electrical decoration in the form of a star immediately above the high altar attracted particular attention. At the eleven o'clock service Rev. Canon Kittson preached a short and appropriate sermon on the topic of the day.

DIO. OF RUPERT'S LAND

MANITOU.

A good congregation was present at the Christmas service in ST. JOHN'S Church, and listened to the Rev. Rural Dean Gibson, whose text was Haggai II, 7. "The desire of all nations shall come." There were over thirty communicants.

PILOT MOUND.

The Rev. P. G. Powell takes a month's holidays in January, and is expected to return from the East with his bride.

CLEAR WATER.

Geo. W. Holmes, in charge of the Mission of Clearwater was ordained deacon on Dec. 29th, the Rev. Canon Phair of St. John's College taking his duties for the day.

DIO. OF TORONTO

Assistant Bishop Reeve held confirmation at Havelock on Sunday morning and in the evening at South Peterboro.

TORONTO.

All the services on Christmas Day, particularly the early Communion services, were very largely attended.

ALL SAINTS'.

In an eloquent sermon at All Saints' Church on Sunday morning the Bishop of Toronto referred to the long and successful ministry of the late Rev. Canon Baldwin, who for 37 years was rector of the church, paying a high tribute to his memory. The occasion was the final service of the anniversary year at All Saints', and the congregations at both services were unusually large. Bishop Sweeny in his sermon referred also to the great work that was being done in the parish and the success with which it was attended.

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ST. JAMES.

Three services were held at St. James' Cathedral on Christmas Day. At 8 o'clock and 9.30 in the morning Communion services took place, followed by the usual Christmas service at 11. Communion service was held after this also, the total number of communicants at all three services being something over 400. Rev. Canon Plumptre, rector of the church, preached the sermon, dealing with the sanctity of motherhood and the duty of the Church toward children.

DIO. OF NEWFOUNDLAND

Rev. John Autle, the apostle to the loggers of British Columbia, paid a visit to his home in Newfoundland on his way to England. We have always been proud of him and the noble work he has been called by God to do. Our interest in him in the future will be greater, as from his exceedingly interesting lectures we now know more of the details of his work. Newfoundland has cause to be proud of her sons out in the big world and the good work they are doing for Church and Empire.

Trinity

The closing exercises of the Church of England High School at Trinity took place on Monday evening, Dec. 16th.

The members of Royal Albert Lodge, L.O.A., of Trinity, held their annual church parade to St. Paul's on St. Stephen's Day. Divine service (with a special sermon) was conducted by the curate in charge, Rev. W. W. Clarkson.

APPLAUSE SATISFACTORY

While Parmenides was addressing an Athenian assembly, he continued his discourse, though all had left him except Plato. He said that Plato was audience sufficient for him.

Letters to the Editor

(*We do not hold ourselves responsible for the opinions expressed by our correspondents.*)

THE CIRCULAR LETTER AND CHRISTIAN UNITY.

To the Editor:

Sir,

No doubt you will be inundated with replies to Dr. Plumptre's Apologia and other communications from supporters of the "Appeal on behalf of Christian Unity." But I should like to emphasize one point. If these gentlemen's proposals are as harmless as they would have us believe them to be, then they must be useless in promoting unity. But if on the other hand they are (as was suggested in the Appeal) a real step towards unity with the Protestant denominations, then we must regard them as highly dangerous and certain to lead to inevitable disaster or at the very least to a frightful deepening of our own unhappy divisions. They cannot have it both ways. The proposals must be useless if they are harmless or dangerous if they are effective. There is one little phrase in the Appeal which seems to go to the root of the matter and to be an absolute surrender of the Church position. I mean the phrase "other Churches," as applied to the Protestant denominations. Surely a Churchman can only use the plural word "Churches" in the sense in which the plural is used in the New Testament, i. e. in the local sense, never in the denominational sense. In fact we are being asked in rather a roundabout way to declare to the world that we deliberately assent to the view which Rome takes of us, viz.; that we are one of the several Protestant denominations which may some day perhaps be federated into a vague sort of undenominational unity. That is not what we claim to be now, and if ever we do assent to such a view of ourselves we shall have seriously to consider whether the "Church of England in Canada" is not thereby forfeiting her right to be regarded as a true Branch of the One Catholic and Apostolic Church. The only Christian Body which could possibly benefit in the long run by such a surrender on our part is the Roman Catholic.

.... J. S. BREWER,

Compton, P. Q.,
December 17th.

"BISHOP" OR "MY LORD."

To the Editor:

Sir,

I was impressed with your Editorial comments in a recent issue, anent the inconsistency of the use of the title of "My Lord," when applied to our Bishops.

I cannot but admire too, the brave out-spokenness of Bishop Du Vernet on this subject in a letter to CHURCH LIFE last summer.

He said, "Many people are beginning to think that it is a mistake in Canada to use the term or title of 'Lord' at all, for after all, it is a title only appropriate to those Bishops who have temporal or territorial rank, and consequently who have a right to sit in the House of Lords."

"When I came to this diocese nearly eight years ago, I requested all the clergy to address me simply as 'Bishop,' except when presiding at Synod. The result has abundantly justified this course. There is no artificial barrier between Bishop and Clergy, while there is none the less respect."

It is difficult for an ordinary clergyman to say anything on this subject, albeit he may feel how inconsistent it is to use the title "My Lord," and how it militates against the progress of the Church of England in this country. But when a Bishop rises up and disputes the legitimacy of such a title, something is going to happen: a change is imminent!

I have long felt what a grevious mistake it is, that the Bishops allow themselves to be addressed as "My Lord," and "Your Lordship." It is a mistake even in conservative England. The Scripture is very explicit in its condemnation: "Call no man your Master upon earth, for One is your Master, even Christ, and all ye are brethren." Master is a very mild term when compared with "My Lord!" The title trenches closely upon blasphemy. There is only One Being worthy of the name, "My Lord!" "Ye call me Master and Lord, and ye say well, for so I am."

Mr. Editor, I have been 35 years in this diocese. In all these years I have hesitated to speak, lest I should be thought disloyal; but now nearing the end of my ministry I have ventured to express my opinion. I have little to gain now, and less to lose from Episcopal favour or disfavour. I thank Bishop Du Vernet for breaking the silence, and taking the initiative in this matter.

J. EDMONDS,
Wardsville Rectory,
Diocese of Huron.

UNMARRIED CLERGY.

To the Editor:

Will some of your readers tell me why there are so few unmarried men amongst the clergy to-day? We hear a continual cry of the need for larger salaries and for a wage upon which a clergyman may marry and support a family, but we do not hear a word protesting against the ill-advised habit of marrying directly after ordination. In the third or fourth centuries marriage in the priesthood and in higher orders was prohibited at the Councils of Elvira (A. D. 310) and Aneyra (A. D. 314). To-day there is no ecclesiastical law against marriage for clergy who desire matrimony, but it seems strange that there are not more men willing to give up matrimony in order to devote themselves entirely to their work. It is childish to assume that marriage is not, in most cases, a detriment to spiritual work. For the sake of wife and children marriage necessitates a certain social position, a certain thought for things of this world and much time spent at home, that makes it impossible for a married man to act as an unmarried man is able to do. A parish desires their incumbent to be a pastor and to administer the Sacraments. A wife is necessary to neither. An unmarried clergyman is preferable for the simple reason that he can give in undistracted freedom his first, last and best to his work among his congregation, and there is no wife to please, nor children to consider, to the detriment of the parish. With this idea in view, the indifference of the laity towards providing an increased salary for the clergy may be understood. They may well feel that if a clergyman desires marriage he must provide for it as other men do—or go without. In the meantime our deacons and priests hasten to rush into matrimony simultaneously with Holy Orders, chafe under the slender salaries provided, especially as children increase, and consequently look out anxiously for "something better," or cry for a higher stipend. The laity noticing this want of self-sacrifice on the part of the clergy, grow indifferent to clerical incomes in the first place, and church matters in the second, and then astonishment is expressed from the pulpit regarding congregational apathy, and the deadness of church life. There seems urgent need for an ecclesiastical law that no deacon shall he ordained priest who is not pledged to remain unmarried for four years at least. But once more I ask the question, why are there so few of our clergy willing *of their own accord* to give up matrimony for the sake of devoting themselves whole-heartedly to their spiritual work? !

PRESBYTER.

BROTHERHOOD FINANCES.

To the Editor:

Dear Sir,

As Brotherhood men we have of late, been considerably agitated over the Financial Problem of the Brotherhood, the necessity for more travelling secretaries, etc. These questions have not been solved as yet. In the meantime could not something like this be worked out? We have our Deanery Sunday School Associations, and our Deanery Chapters for this and that, now could we not have our Deanery Brotherhood Secretary. In almost every Deanery in the land there could be found at least one clergyman or layman who would undertake to push the Brotherhood in the Deanery. He could be in touch with the General Secretary from whom he could receive the necessary literature, etc. He could arrange to meet the men or say a dozen of the men in the parishes in the Deanery where no Brotherhood Chapters existed and lay before them the Brotherhood scheme. His report could form part of each Deanery program.

I believe some plan along this line might be worked out which would relieve the General Secretary of a lot of expensive travelling and strengthen the Brotherhood. This scheme could be approached in this way. Each Deanery could be asked to appoint a Brotherhood secretary and report the appointment to the General Secretary. This would bring the Brotherhood subject before the Deanery and prepare the way for the new officer's work. The General Secretary could get in touch with him and give him the necessary equipment, etc. The new officer could keep the General Secretary informed as to the condition of the Brotherhood in the Deanery and at times could call in the General Secretary, if necessary, in connection with the forming of Chapters in difficult or important centers.

I would be glad to see this subject discussed by Brotherhood men. Perhaps something helpful could be worked out.

LISTOWEL B. S. A.,
Geo. Raines, Director.

PRAYER BOOK REVISION.
(Condensed.)

To the Editor:

I am heartily in sympathy with all "Churchman" says about Prayer Book Revision, and the mutilation of the services from time to time. Why, if the service must be shortened, should any clergyman be at liberty to omit whatever part of it he pleases, quite regardless as to whether he is leaving out a portion that is particularly helpful to someone or other in his congregation or not? As "Churchman" says, why not knock 10 minutes off the sermon, or if I were consulted I would say eliminate it altogether, rather than mutilate the Liturgy.

Take the Litany for instance—I have not heard it read in Church for months, yet to my mind that one petition in the Litany, viz. "That it may please Thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of Thy Holy Spirit, to amend our lives according to Thy Holy Word.

We beseech Thee to hear us Good Lord." contains more that is absolutely essential to the average churchman than any sermon.

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Maple Leaf and Oak

or Three Sisters

By IRENE STRICKLAND TAYLOR.

(Continued.)

DORIS was frankly tired and still more frankly protested against a further walk, but the "large garden" sounded promising, and the three set out again hopefully, though not without a considerable amount of grumbling from each of them.

Again their informant seemed to have made a miscalculation in miles, for it was certainly nearer two miles than one before they saw a large square house looming out of the dark night a little distance from the road, and most unmistakeably its walls were white and it had a large garden attached. With renewed vigour at the sight of their destination, the sisters passed through the iron gates, and in a few minutes the door opened and a neat servant made her appearance.

"Is Miss Randolph at home?" asked Ruby, acting as spokes-woman, as usual.

"No, miss," answered the maid, looking surprised.

"Oh. When will she be in, do you know?"

"There is no Miss Randolph living here, miss."

The words came as a death-knell to the weary girls' hopes and expectations, and for a moment Ruby stared at her blankly.

"But she was here six months ago," she gasped at length, wondering if the servant had heard Doris' groan of dismay and weariness. "At least, I mean to say she was here in January, because she wrote to me. Are you sure she is gone?"

"Yes, miss. Master and Mistress came here two months ago and I've been here since then and there's no such lady ever been here as far as I know."

"Perhaps she left her address," suggested Myrtle.

"I'll go and see, miss," and the obliging maid vanished.

"Why didn't that stupid postman tell us in Aldershot?" exclaimed Ruby. "It's most annoying. We shall have to go back and stay the night in some hotel in the town and decide what to do in the morning——"

"Oh, but I can't walk all the way back to-night!" cried poor Doris, dreading the thought of a six-mile tramp in the dark with their bags. "I really can't, I'm too dead tired."

The return of the servant looking sympathetic for their plight, put an end to her protestations.

"I'm sorry, miss, but mistress doesn't know the address of Miss Randolph at all. She thinks that they could tell you at the post office in Aldershot, though."

"Oh, thank you," returned Ruby gratefully. "Can you tell me whether there is a town any nearer here than Aldershot, where we could get accommodation for the night?"

"Yes, miss, there's Farnborough, straight on, away from Aldershot direction. I'm sure they could put you up there. It's not so very far, only about two and a half miles, and you take the first turning to the right and to the left again and then as straight on along that road as you can go."

"Thank you so much," chorused Ruby and Myrtle, as they turned away and the bright light was shut in, and they were left in gloom once more, but when outside the gates in the road, their fortitude gave way.

"It's too bad," wailed Doris disgustedly. "I'm absolutely too tired to move and then to lug these bags about—! I almost wish we were back in Stratton."

"I'm sure I wish we were back in Canada," grumbled Ruby, looking along the road in despair. "Still, there's no help for us now, and we must trudge on to Farnborough."

Myrtle put her arm round her little sister encouragingly. "Cheer up, Doris," she said brightly. "It's only two and a half miles more, after all, and it isn't nine o'clock yet. God will take care of us and support us in our wanderings, won't He?" and a little comforted they set out to go forward.

CHAPTER IX.

LED ON SAFELY.

To all appearances, Farnborough had vanished from the surface of England, or at all events, Hampshire, for when three miles had been patiently trudged by the girls in a silence born of Spartanic endurance, the longed-for town seemed no nearer than it had when they started from Aldershot, and the only alternative that offered itself as an explanation of this strange behaviour on the part of a solid, well-built town, was that the weary wanderers had in some wise missed the right turnings and had lost their way.

This fact dawned upon them slowly, and they received its dawning unbelievingly, but when they had fully grasped it in its full significance, Doris sank down by the roadside with a groan of despair.

"We are quite lost," she said, in a doggedly reckless tone of voice. "And I don't care if we are, and whether we have to sleep under a hedge like a lot of tramps all night. I am positively too dead tired to drag another step. You both can go on and leave me here to die alone, if you like, but rest I must and shall."

Myrtle heaved a deep sigh as she too sat down on the grass by Doris, and gazed up at the pitchy dark sky covered with clouds. She was almost as utterly weary as her younger sister, and had only been able to keep from giving way before to the insistent demands of her tired feet and aching arms, by a constant calling upon God to lead them speedily to a place of refuge, and now she sank down prostrate in soul as well as body with the dull feeling at her heart that He had failed them, and that they were indeed alone in the intense stillness and loneliness of the quiet country roadside.

But Ruby, though tired and dispirited, would not give in, as her sisters had done.

"We can't be lost in England, Doris," she said impatiently. "We have only missed our way for the time being. I wish these trees weren't all round us so thickly, because we might be able to see the lights of the town, if it was not for their being in the way."

She put her handbag down on the grass by Myrtle, and after a determined scramble reached the top of the high bank overhanging the road, where she stood poised against the hedge at the summit, gazing eagerly round her and trying to pierce the cloudy darkness of the night.

"I can't see any lights anywhere," she announced, troubled and disconsolate. "There isn't even the sign of a house——" Her words were abruptly cut into by a weird echoing sound, as of a ship's siren trying to play a very shrill and piercing tune, and Myrtle started to her feet trembling.

"What's that?" she exclaimed nervously.

"Sounds like a dying ghost—if ghosts ever do die," remarked Doris, too weary to show much interest in the sound. "Can you see anything new, Ruby."

Her sister turned round as well as she could on her narrow bank and gave an exclamation of delight.

"It's a motor car coming along our road towards us," she answered, sliding down again to the road. "I can see its brilliant lights shining. There, you can begin to see them for yourselves now."

She spoke truly, for round the bend of the road appeared a glimmer of light, glowing on the bank and hedge, and every moment growing brighter, till it became positively dazzling and lit up the whole road to the girls' feet.

In spite of her fatigue, Doris jumped up, and stepped out into the roadway.

"I'm going to stop it as it passes," she said determinedly.

"But what is the good of doing that?" asked Myrtle.

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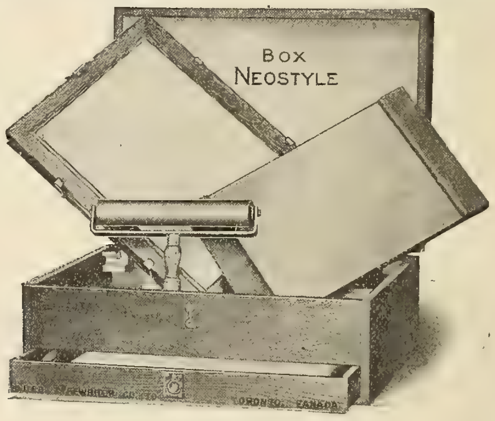

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Women's Work and Social Service

"I NEVER thought such things could happen." . . "Of course you didn't; nobody does; and that's one reason why they do happen."

"Yes, because we aren't permitted to mention it, the thing grows night by night. It thrives in the shadow of our silence. They tell me that the liquor laws are broken because nobidy will mention it; that bestial men get rich in it because nobody will mention it; that in this city of New York alone there are 300 dance halls to furnish its supply because nobody will mention it."

* * *

What is it that nobody will mention? Let Mr. Kaufman tell us in his impressive book about which the most hopeful thing is that in the two years since its first appearance it has gone through 16 printings. "The House of Bondage" (or "The Daughters of Ishmael," to use its British title) is dedicated to "those who have to bring up children, to those who have to bring up themselves, and to those who in order that they may think of bettering the weaker, are strong enough to begin that task by bearing a knowedge of the truth. He tells us that he has recorded nothing which is not "a daily commonplace in the life of the underworld of every large city."

* * *

Let us see what this expert has to tell us about the way in which an ordinary girl was drawn out of home into the house of bondage. Mary Denbigh had been promoted to long skirts the day on which she is introduced to us; she was just an ordinary girl of 17; rather pretty, rather ignorant, completely uninterested in the prosaic round of home and school. Her people were good, hard-working, upright, unsympathetic; her mother hatchet-faced and narrow-minded; her father, dreadful in his anger. She was suddenly conscious of a sort of domestic servitude from which marriage was the only way of escape, and she had been brought up to regard it as the sole destiny of woman. She had no recreations, little mental background, and not the least idea that a stranger might harm or be in any way an object of fear to her. Her day began with work, the preparation of her father's dinner-pail; dish-washing preceded school and followed it. This was her daily routine. On this particular spring day the appearance of a strange young man who invited her to accompany him to a picture-show, combined with home irritations to produce a state of incipient rebellion against the dulness and tyranny of home. She met the young man again by a sort of arranged accident; he represented himself as son of a big distiller in New York, who was worth half a million. He described New York as a city of splendid leisure, where nobody was ugly, nobody was old; where there were no books to study, no errands to run, no dishes to wash; nothing but cabs and taxis, theatres, cafes, and music; "one big yellow happy electric light."

He was very careful not to frighten her, but her father's threats when he heard of her escapade (which included the picture-show), so terrified Mary that she was soon on her way to New York, and, as she supposed, to marriage with her new friend. Of course, when they arrived no license could be procured, but he would take her to "a friend of his mother's, a fine woman and rich." The fine woman received them cordially; the tired girl did not require much persuasion to take a glass of tonic wine, "recommended by the doctor." She knew nothing more till she woke next morning to find herself a prisoner and defiled. Of course, it had all been a blind; she had been captured by an agent of the trade and brought to one of its houses, from which she soon realised there was no escape, and that escape if it were possible would be to evils still worse. Then she discovered that there was no help to be obtained from the police; they had been silenced by those whose interest required her captivity. She learnt by degrees that it was all part of a business carried on by hundreds of men all over the country who made their living by getting hold of girls and selling them, and of more who made still better livings by controlling girls and sending them out on to the streets. She learnt that women like her own mistress buy the girls and exploit them for their own living. She learnt that the officers of the law, from the police up to the ward bosses, all make money out of it; that the business has become organised and means votes at elections, especially since money has not been allowed from the gambling houses. Immigrants are, of course, an easy prey; many of the foreign labourers go home for the winter and will bring back girls as their wives. Other girls come out to make believe employment agencies which ship the girls all over when they arrive. But it must not be supposed that the evil is confined to any class or to any race; the native-born girls are involved in it, though there is no class so completely helpless as the newly-come immigrant girls.

* * *

The book is designed to inform the public of the facts and is thrown into the form of a story; it is written in a dispassionate almost legal style, deriving the force of its appeal from the facts themselves, rather than from the manner in which they are presented.

In one of the infrequent explanatory passages the author states his conviction that poverty which produces the slave, breeds just as surely the slaver,—that it is at least the main cause of the system. The headquarters are at Manhattan Island, where "the mother church of the black faith," is established. Its emissaries have reached out in all directions, through America and beyond it, and at its home base it is entrenched by financial strength, political power and legal negligence.

The entrance to the lower ranks of its emissaries lies through a period of probation; the lad of 16 or so plays the role of watch-dog or spy for his superiors, for which he earns an occasional fifty cent piece or a casual kettle of beer. From this stage he is admitted by his own efforts to the possession of one girl, whom he bullies into working for him on the streets. He may occasionally deign to appear as a waiter in a cafe, and offer his women to its drunken habitues; but most frequently he scorns all menial labour, for which conditions in fact have quite unfitted him. Sometimes he increases his slave-holdings to a trio of women, and even farms out his victims to friends of his own or to other neighbourhoods or towns; more often he delivers his human wares to the proprietors of houses intended for their reception, being paid either in a lump sum or on a royalty basis; but in either case his ambition is naturally to rise to the position of a large property-holder or the political receiver of tribute.

His means are multitude. Wherever there is squalor seeking ease, he is there. Wherever there is distress crying for succour, discontent complaining for relief, weariness sighing for rest, he is there. He knows and takes subtle advantage of the Jewish sisters sent to work for the education of Jewish brothers; the Irish, the Germans, the Russians, the Syrians, ground in one or another economic mill; the restless neurotic native daughters untrained for work and spoiled for play.

He is at the door of the factory when it releases its white-faced women for a breath of night air; he is at the cheap lunch-room where the stenographers bolt unwholesome noon-day food handed about by under paid waitresses; he lurks around the corner for the servant and the shop-clerk. He remembers that these are girls too tired to do household work in their evenings, too untaught to find continued solace in books; that they must go out, that they must move about; and so he passes his own nights at the restaurants and theatres, the moving picture-shows, the dancing academies, the dance-halls. He may go to those stifling rooms where immigrants, long before they learn to make a half-complete sentence of what they call the American language, learn what they are told are American dances; he may frequent the more sophisticated forms of these places, may even be seen in the more expensive cafes, or may journey into the provinces. But he scents poverty from afar.

Where training is as yet too strong or distress too weak to make serve the offer of partnership, the promise of marriage usually suffices. The thing is done, and once done, blows and starvation perpetuate it with the ignorant, and threats of exposure and public shame rivet the shackles on the more knowing. The former suffer for their darkness; the latter are held the faster in proportion to their previous respectability.

* * *

The trade controls real votes by the thousand and provides false ones by the tens of thousands. When the magistrates have not begun as slavers, when they own no poor but highly-rented houses, leased for prostitution, when they do not even accept tithes from the traffic, it is still the traffic that elects and can defeat them. What the trade owes to the political powers for their protection, the political powers owe the trade for its ballots. One of the most completely sordid episodes in the book is the story of Wesley Dyker's intrigue with Michael O'Malley, the ward boss, which resulted in the election of Dyker to the magistracy, and in the mock proceedings instituted by him against the house of which he was himself a frequenter.

* * *

The whole of the fore-going is taken almost word for word from Mr. Kaufmann's book. I suppose

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To Montreal Church-People

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there is nothing in the book itself which is new to those who have followed this matter even in the newspapers of late. There have been a good many of insignificant looking little paragraphs in our dailies which form an uncomfortable confirmation of much that Mr. Kaufmann relates of New York and the United States generally. Take a few headings, drawn more or less at random from various of our newspapers during the last few months:

"Disorderly houses;"

"A matter of vice," (discovery of a young girl who had disappeared in Montreal);

"White slavers operating here" (Hamilton);

"Capture of an alleged white slaver in Montreal;"

"Lost immigrant girls;"

"Girls on the streets at night;"

"Civilization's dark stain," (description of a raid in Toronto.)

We may hope that the evils are not so fully developed here as they are in the larger centres of the United States, but if you are willing to think about it you will find plenty of evidence to shew that we have need here in Canada to watch and work and educate. One of the main reasons why these evils gain ground and flourish is the unwillingness.—one might almost say the seeming incapacity—of good people to believe that they exist.

* * *

"People don't want to know about it. People don't want to feel badly. People say it isn't true, and that, if it is true, it isn't fit to mention." So speaks one of the victims to whom Mr. Kaufmann introduces us, and no doubt this describes the attitude of some. But people can be taught to know about it. We hear constantly of "the education of public opinion," a perfectly possible and a continually happening process. In connection with this subject, our papers of Dec. 13 told us that the White Slave Act had now received Royal Assent and was becoming operative. In speaking at the Central Committee of Women's Church Work, Lady Laura Ridding said that this bill, though backed for two years by representatives of all political parties, had been stopped by blocking motions over 100 times until the pressure of public opinion induced the Government to give it facilities. Public pressure had saved it, and public pressure must not be allowed to relax.

In other words public opinion has been getting educated to the existence of this tremendous evil, to the fact that is can be very largely restrained by sufficiently stringent legislation and public opinion has made itself heard and felt in a very adequate manner. Is not this a most encouraging fact? I shall probably have more to tell you about this book next week.

HONOUR BRIGHT.

MAPLE LEAF AND OAK.

Continued from Page 12.

"I shall ask for a lift to the town."

"But supposing the car is full of people?"

"Well, then, I shall ask where we are," answered the girl doggedly, as the automobile swept round the corner and the brilliant head-lights focussed themselves on the three wanderers. "We can't see whether it is full or not till it does stop. How the light dazzles one!'"

The car rushed towards them with an almost noiseless movement, but for the chuff! chuff! of it's powerful motor, and with its beams picking out every feature and detail of the trio, and so bewildering them by its brilliancy that Doris forgot to hold up her hand till it was upon them.

Her hasty gesture then would have been quite futile as a means of stopping the car, but when almost alongside them, the brakes were suddenly put on and the low grey body, looking truly ghostlike in the dark behind the glowing arc of its lights, drew up a foot or so from the astonished sisters, and the man driving rose with a slow precision in his movements that was somehow familiar to them all, and lifted his leather cap.

"Good evening, Miss Hazeldines," he said calmly, as he stepped on to the road. "Can I be of any service to you?"

He was standing out of the circle of brilliant light, and the dazzling effect of the lamps in their eyes made it doubly difficult for the girls to see his face clearly, but there could be no mistaking the educated voice, and they recognised it at once.

"Mr. Torrence!" they cried together in astonishment as well as open delight.

The gentleman bowed slightly in response to his name. "The same, at your service," he answered and there was a touch of laughter in his slow voice as he spoke. "Are you young ladies still looking for Stratton, or are you testing the charms of the Simple Life, may I be permitted to ask?"

"Neither; we have missed our way," returned Ruby quickly. "We are really walking to Farnborough and were resting for a moment by the wayside."

(*To be continued.*)

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After the music has been played, the ribbon may be removed and read, just as one would read shorthand notes or the telegraph code. And in reading it the proper notations may be made, when—presto!—there is the music, actually "written by machinery."

One of the greatest values of this invention is to composers. A composer may finally strike exactly what he wants and play it as though inspired. Under the old method, he had either to memorize it by playing it over and over, and then writing it, or jot it down note by note. With the aid of this invention he may play his composition, remove the ribbon, and there it is, ready to copy into lasting form. Another feature of this invention is that the ribbon may be placed in a specially constructed player, and played as ordinary music rolls are put into a mechanical piano and played.

—

"There ought to be only one head to every family," shouted the orator.

"That's true," replied a worried-looking man in the audience.

"You agree with me?" shouted the speaker.

"I do," replied the worried-looking man. "I've just paid for hats for nine daughters."

—

ORIGIN OF CHRISTMAS BOXES.

Most of the customs which are observed during Christmastide have their origin somewhere far back in the dim, distant past. The practice of giving presents, for instance, originated with the early Romans, who held festivals in honor of Saturn. It was customary then for the monks to offer masses for the safety of all ships that went on voyages, to each of which a little box was fixed (under the custody of the priest), into which the sailors put money or valuables in order to secure the prayers of the Church. At Christmas these boxes were opened, and were thence called "Christmas-boxes."

So the custom of "boxing" has been observed throughout England to the present time, and to-day there are many pagans who will not pass over the modern Saturnalia without some "boxing" of a marked kind.

JOURNALISTIC PHRASES WORTHY OF OLD-AGE PENSIONS.

1. "More honored in the breach than in the observance."
2. "Peace trembles in the balance."
3. "Bow to the inevitable."
4. "The lap of the future."
5. "The voice of the people."
6. "The majesty of the law."

—

THE WORKER TO HIS CREATOR.

If there be good in that I wrought,
 Thy hand compelled it, Master, Thine,
Where I have failed to meet Thy thought,
 I know, through Thee, the blame is mine.
One instant's toil to Thee denied,
 Stands all eternity's offence;
Of that I did, with Thee to guide,
 To Thee, through Thee be excellence.
Who, lest all thought of Eden fade,
 Bring'st Eden to the craftsman's brain,
God-like to muse o'er his own trade,
 And man-like stand with God again.
The depth and dream of my desire,
 The bitter paths wherein I stray,
Thou knowest Who hast made the fire,
 Thou knowest Who has made the clay.

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THE CHURCH IN THE BRITISH ISLES.

(*Continued from page 7.*)

month. The Archbishop of Dublin presided over the Synod, and Lord Justice Holmes acted as his assessor. As a result of the first voting the names of the Bishop of Killaloe and Canon Abbott were placed on the select list; while the final vote gave the Bishop of Killaloe 93 out of a total of 122 clerical suffrages, and 189 lay suffrages out of a total of 207. The Bishop of Killaloe was accordingly declared elected, having received considerably more than the required majority of two-thirds of each order. Dr. Dowse was consecrated for Killaloe on St. Barnabas Day last, and has thus been only five months Bishop of that See. Cork is the larger and more important diocese, having a much larger population and double the number of clergy.

—

The Rev. J. J. Robinson, formerly Dean of Belfast, has been named Warden of St. John's College, Winnipeg, by the Archbishop of Rupertsland. The dean did a noble work in Belfast, and by his sympathy, scholarship, and practiced energies is well fitted for his new appointment, which will bring him into touch with the younger clergy of Canada.

—

During the past five months some interesting work has been carried out in the beautiful eastern Lady-chapel of Bristol Cathedral. A bequest having been made to be used in beautifying the fabric, it was decided by the dean and chapter that certain works should be done in the Lady-chapel and to the great gateway to make these more complete and worthy of the Cathedral Church. The work has consisted in laying down a marble pavement in the sanctuary in place of the very unsightly tile paving, dating from about 1860; substituting open-traceried parapets based on old designs, for the poorly-designed parapets erected also about 1860; taking up the remainder of the paving (in the western part of the chapel) and relaying it in a bed of concrete; and providing a new altar, dossal-frame and cornice, altar-rails, and credence-table, all in English oak.

—

At the last meeting of Diocesan Council of Clogher, Ireland, the Right Rev. the Lord Bishop presiding, a resolution was adopted on motion by the Archdeacon of Clogher and of the Earl of Erne, to place on record the Council's high appreciation of the manner in which as a member of the Council and of two of its most important committees, the Rev. Canon C. A. Robinson, B. D., had discharged his duties, and of the Council's regret that he had severed his connection with the Diocese, and the Council's earnest prayer that much blessing might attend his ministry in Canada.

LOVE OF DOGS.

Mme. Sarah Bernhardt's love of dogs is well known, but few are aware of the extent to which her affection for them will carry her. It is almost impossible to bring a dog into England, but there is no difficulty in taking one out. The consequence is that to Mme. Bernhardt every new visit to England means a new dog. She cannot be without her dog, so she always buys one in London and takes it back with her, adding each year another English dog to join the exiled band in Paris.

WHERE THE MILK CAME FROM.

The Rev. F. A. Iremonger, Head of Oxford House, speaking at a meeting in Lord Brassey's town house in aid of the work of Oxford House, related the following incident: "One little girl who was sent into the country for a fortnight's holiday, when asked whether she had enjoyed herself, answered in the affirmative, but objected to the milk. At home in Bethnal Green, they had nice thick milk out of a tin, but in the country they "gave us nasty thin milk which they squeezed out of an old cow!"

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—*Earl of Bedford.*

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STEERING ARIGHT.

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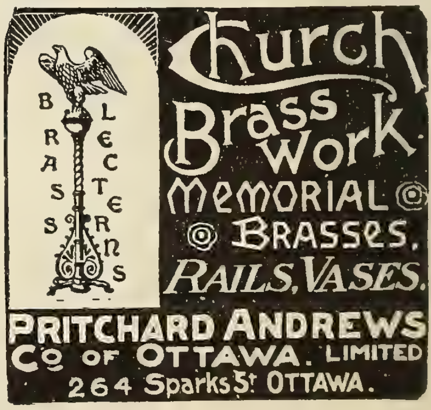

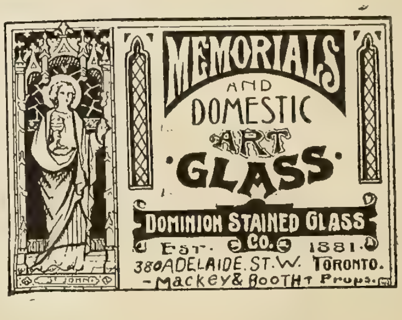

Church Life.

VOL. V. No. 2 TORONTO, THURSDAY, JANUARY 9, 1913. 5c. PER COPY

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For List of Agents of Church Life, see page 16.

The Week.

REVISION.

THE present year will, we presume, produce some public statement of the proposed Prayer Book Revision. There are many who dread revision, and especially by incompetent — or shall we say inexpert—revisers. This dread is liable to be increased when they notice that two of the signers of the Circular Letter are on the committee of revision. As conscientious men they will be bound to strive for the loosing of the barriers which obstruct their views of unity, and they will naturally press for the alteration or omission of anything that hinders that idea of union. If they had their way we can see in imagination an Athanasian Creed with parts left out, or with expurgations; the offices chopped up even more than they are now in some places by local authority. And this would not be the end, for another revision would be a natural following, after the first taste of the pleasure of suiting oneself. When the English convocation find it necessary—and they are quite as expert as ourselves — to call in expert opinion after a long discussion of revision proposals, it would seem a measure of proper humility for the committee in Canada to think that it would be worth while waiting until the English Prayer Book is revised, for at least we should be able to avoid the blunders that they may make. The best speed is sometimes to go slowly.

* * *

THE MODERN WAY.

WE have just been reading a newspaper account of the first sermon preached by a famous speaker in the new church to which he had been called. It contained a great deal of sound and sensible advice, and the preacher was not afraid to say some very straight things to his new congregation; and he said, the fact that he did not know them enabled him to speak plainly without being personal. The church was crowded, and standing accommodation was eagerly sought by many who could not obtain an entrance. We read also that the discourse was intermingled with humorous stories, and that peals of laughter followed some of the good things that were said. Did the crowd go to hear the stories, or to worship God? Many old-fashioned people still suppose that a sacred building is for the purpose of worship and nothing else. Aids to worship there may and should be, sermons there ought to be, but how far is a man justified in telling humorous stories in the Church. If his own spiritual nature can survive the strain of the gales of laughter, can he be sure that his hearers will emerge spiritually benefitted likewise, and if he cannot is it not a very dangerous and doubtful move of preaching? Does this seem like carping criticism? It is not meant to be so, but is rather an expression of regret that the pulpit should be thus misused. The deep things of religion, of God, of worship can hardly be aided by humorous stories, and the possibility that people should think lightly of the whole business, and even regard religion as a humorous story also is not one that any prayerful man would like to consider.

* * *

RITUALISTS.

SINCE the appearance of the Circular Letter we hear all kinds of strange statements as to what is Church and what is not. We were assured the other day that it was ritualistic to fast before Communion; if so, how about the old type of Presbyterian in the Highlands of Scotland, and how about the old type of strict Evangelical who fasted from Saturday midday until the midday Communion on the following Sunday. Were they ritualists or are we getting fanatical on the subject, and think that anybody who shows any kind of reverence for the sacraments is a ritualist? Of course no educated person would suppose so, but we have to do with so many people who have zeal without education. As long as we have the Prayer book as it is, we are bound to observe fasts, and we sometimes wonder if our guides and leaders in the church are aware of the fact. It would make interesting reading to know how many of the bishops, deans, archdeacons, and canons are in the habit of keeping a fast on Friday, or in Lent. If they do not, that, of course, is their business, but why should the man who is keeping the rules of the Church, and the fast before Communion is one of the oldest customs of the Church, be accused of being a ritualist? There is such a thing as fair play, and it has always been associated with the men of the British nation.

* * *

COMMERCE AND CATHEDRALS.

THE great cathedrals of the world, or at least most of them, were built with a thoroughness and solidity that seem to defy time. And now word comes that the stability of the beautiful Cathedral Church of St. Paul's, London, England, is endangered, not from the ravages of time, but owing to the proposed scheme of the London County Council to undermine very near its foundations for the purpose of starting the subway work in connection with a new St. Paul's Bridge. If the scheme is carried out it will be, according to Mervyn McCartney, the architect to the cathedral, the most serious peril that ever threatened Wren's magnificent structure. Mr. McCartney has given his opinion that only so long as the subsoil remains unaffected will the safety of St. Paul's be certain, and that to ensure it against this danger would be a hazardous and expensive undertaking. The proposed excavation will be only sixty-five feet from the east end of the cathedral, which is the weakest part of the edifice. Should any misfortune happen to even a part of such a cathedral it would be a serious loss to art. The chances are that even in this utilitarian age such a risk will not be taken, as twice before in recent years a similar plan has been discarded.

* * *

THE MISSION OF HELP.

THE closing phase, as it may be described, of the Mission of Help, which was held throughout the province of Rupert's Land last fall, will be determined on the spot from whence the missioners first went forth as an organized body. At Westminster Abbey on Tuesday, January 21st, the Archbishop of Canterbury and the Bishop of London will take part in a Thanksgiving service. First there will be a celebration of Holy Communion in the Abbey at 8 a.m., followed by a conference of the Archbishop of Canterbury, the Bishop of London and the London Committee with the missioners. In the afternoon the usual Abbey Evensong will be distinguished by the use of special Thanksgivings and Intercessions for Canada and the centres visited by the missioners. In the evening a public meeting will be held and addressed by seven or eight of the missioners. It is suggested that our Church people all over Canada remember January 21st in their prayers. The results of the mission have been very marked in the centres, but what of the many untouched church points in each diocese? Is that not an insistent and pressing call to the leaders of the Church in the West to organize without delay diocesan missions of similar type carefully planned and efficiently manned?

* * *

MAKES A MUCKLE.

THE result of the sale of Christmas stamps sold in aid of one of Canada's greatest charities—the Free Hospitals for Consumptives—has been of very substantial help financially to those interested in the cause of driving out this dread scourge. We are told that last year the number of stamps sold was over three millions and that this year's sale exceeds that of last. "Surely," many thought, "it is a very little thing, and how can the purchase of a quarter's worth of stamps possibly be of much benefit." But "every little makes a muckle," and the little asked for was so very little that many were disposed to help, and the result is most gratifying. Perhaps in the glow of health and in the excitement and rush of Christmas shopping those who bought the stamps scarcely bestowed more than a passing thought on those needier ones who thus called for their sympathy and assistance. Little helpless children young men and maidens in the heyday of youth, old men who have nearly reached the allotted span are being cared for in these institutions, and a large sum of money is necessary for their upkeep. All who in any way are helping to check the inroads of this terrible disease are not only helping the cause of God and humanity, but are also aiding in the building up of a stronger and more vigorous nationhood in Canada.

Lay Readers and Their Possibilities.

Contributed by Prepidimus.

IT has often seemed to me to be a pity that no better name has been found for the men who assist the Bishop in holding services in vacant churches, and the clergy in taking the services, than that of "Layreaders." Does it not suggest the thought—O he's not a clergyman; he is only a layman, and thereby disparage his work, and lessen his influence for good? Whereas there is no reason why he should not render a service and enjoy a reputation which would have in the church an undoubted and recognized value. Why not name them "Readers," and have it understood that in ordinary cases they act literally according to this name, and read their sermons as well as the service proper, and that only when specially licensed by the Bishop they be allowed to prepare and preach their own sermons, a practice which might be encouraged.

The Layreaders' Association, which was formed by the present Bishop of Toronto includes, judging from the list in the Journal, a considerable number of "names." Are these more than "names?" And do they represent men who either do or are ready to do an amount of work for the church? I am afraid the list contains some dead wood, which should be removed from the pile. How it came there—all of it—is a bit of a mystery. Perhaps it was due to some such simple transaction as this: A missionary in some remote mission has some layman who is a good supporter, and a bit of a scholar. The former thinks it would be a good thing to get a license from the Bishop and make him a layreader, so that he can read the lessons in the service, or even take the service himself when the missionary is compelled by bad roads or by absence from the mission to abandon the service himself. The license is applied for, and generally granted without much questioning, and with nothing that could be called an examination either of character or qualifications. Little or much service is rendered during the incumbency of the original missionary; but in the reign of his successors the services of the layreader are dispensed with, though his name remains upon the list.

The wise action of the present Bishop of Toronto in instituting the Layreaders' Association and in requiring of applicants for license a guarantee through their rector of their educational proficiency, as also, of course, of their moral fitness, has reduced, if not eliminated the possibility of this condition extending. What may be the conditions and the practice in other dioceses I do not know as my experience, extending over several years, has been confined to the largest diocese in Canada.

Other names on the list are those of laymen who have given a lot of help to the Bishop and the clergy in one way or another, and are still doing it. Such men are worthy of any amount of praise and gratitude. For a business or professional man, hard at work for the six days of the week, to be called upon on Friday or Saturday to go out into the country to take the place of a clergyman, and to do what the clergy consider a good hard day's work, and to respond to the call, content to forsake the comforts of his home and church on the Sunday, and to forego his day of rest, requires much real devotion and no little self-sacrifice. I have sometimes questioned whether the church ought to ask this of her laity; and I am quite of the conviction that it is not right to ask the same man to do this very frequently. Since a drone is not likely to be the right man to hold Divine service and to preach, it is to the man whose week is filled up with work in the shape of his daily duty that the appeal is made, such alone being of the right spiritual temper and good practical sense, it would seem to be the duty of the church to see that the day of Rest, the Lord's Day, is respected and observed—for the sake of the man—in the case of those who offer to serve her as layreaders.

May we then lay it down as a principle that layreaders should not be called upon too often? This principle would be in little danger of violation if the number of layreaders—the good sound maple logs, not the dead wood—was increased. For I cannot help feeling that there is a field for them. If the Church possessed a body of Canons, or whatever you like to call them, freed from parochial ties, or if we had the preaching orders, the parish priest would not need as he does now to have someone come in occasionally, or frequently, to give him and his people new inspiration through the channels of another heart and throat; for that need would be met and removed by the visits of such officials. As it is, however, the clergyman in the country is too dependent upon himself. He bears the burden alone—alone but for the invisible support of Him who nevertheless pointed out the necessity of fellowship in the bearing of burdens especially spiritual ones. Of course he ought always to be ready with a helpful and inspiring message on Sunday; but it must be remembered that a clergyman is not relieved from the cares and consequent vicissitudes of the mind common to the lives of other men, and that at times it is difficult to keep up to the mark. How helpful it would be if with reasonable frequency there could visit his parish and church a layman, holding the office of Reader in the Church, a man of position and good sound repute from any class of real workers, one whose aim it has been and is to use his position and opportunities in the world to give embodiment, by the blessing of God, to the measure of the Incarnate life vouchsafed to him, and thus a man who really knows what the Christian life is, who could and would come to speak words out of his own spiritual experience, giving as it were out of the realities of his own religious life for the purpose of helping to make the religion of others more real.

Now a living Church must contain many such men; and I venture to say they should be used; and that the using of them for the strengthening of outlying churches would react upon the spiritual life of the Ch and lead to the deepening of the religious life of men.

The amount of good done by the laymen already in active service in this connection would be immensely added to if some comprehensive plan were formed and carried out for including a large number of other chosen men, and if means were adopted for some systematic covering of the whole ground.

Our Old Country Letter

Christmas Eve, 1912.

THE Even or Vigil before the Nativity of our Lord" is one of "the Vigils, Fasts and Days of Abstinence to be observed in the year," but it is to be feared that Christmas Eve is observed rather as a day of feasting than of abstinence. In Germany the Lutherans are more careful of Catholic tradition in this matter than we are; no meat (as a rule is eaten; carp, or some other kind of fish, and ginger biscuits, are the characteristic items in the menu for Christmas Eve. The streets of our great cities are, if possible, more crowded than ever; and the shop-windows more enticing. There is an entire absence of the frost and snow of the Christmas stories; instead we have a warm, if somewhat boisterous, south wind, with occasional showers.

In one item of Christmas observance there is a gradual improvement. There is less drunkenness than there used to be. Multitudes of people have discovered that they can be "Christmassy" without the help of alcohol; and of those who indulge in it the number who drink to excess is much less than it used to be. The temperance societies of the Church both in England and Ireland are quietly but effectively fighting the drink demon. The priests of the Roman Catholic Church in Ireland are, of late years, declaring themselves in ever-increasing numbers on the side of total abstinence. But there is still an appalling amount of drunkenness, with the consequent disease, poverty and misery among us, in spite of the efforts made, both by the legislature and the Church, to promote temperance.

The census of the Church-goers taken for the fourth time in Liverpool by the Liverpool Daily Post shows a disquieting result. The total attendances disclosed in the four censuses were as follows:—

1881	1891	1902	1912
146,469	157,846	178,777	160,712

As the population of the city has increased in ten years by 45,000, and the places of worship by 118, the falling-off of 18,000 is a discouraging sign of the times. The only denominations (for of course all were included) which shows an increase is the Roman Catholic, and the Church Times points the moral thus: the Romans, it says, have stuck to their schools; the Church of England has in some cases given up its schools, and its children are being taught "undenominational" religion, which by its indefiniteness fails to impress upon the mind the importance of attending public worship.

The Government has made a concession to a group of liberal churchmen who threatened to rebel against the excessive spoliation of the Welsh Church. A little of the plunder is to be left to the "traveller who fell among thieves." The Welsh members are indignant at the loss of so much good money (£15,000 is the amount), and they threaten the Government with desertion. Majorities have fallen, and on more than one occasion the Government would have been in a minority without the help of the Irish Nationalists' vote. Such are the troubles of a coalition Government.

A large and influential meeting of clergy and laity at Hereford has unanimously adopted a resolution requesting the dean and chapter to cancel the recent order discontinuing the use of the Athanasian Creed. A good deal of feeling has been aroused. The general opinion seems to be summed up in a letter from one of the Prebendaries of the Cathedral —"I am in favour of a revised translation of the Athanasian Creed; but until this is done by the authority of the whole Church I consider myself bound to carry out loyally the plain instructions of the Prayer Book. If each church is to be a law to itself, the same licence can be claimed for ultra-ritualistic practices, and the result will be chaos."

May I conclude a brief and hurried letter by wishing all the readers of Church Life a truly happy New year.

Wm. C'Connor.

REVERENCE.

Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress. For reverence is but another word for religion, which binds men to each other, and all to God. —*S. Smiles.*

THE EPIPHANY.

THE Season of the Epiphany means a great deal to us who are Gentiles, for it is the annual memorial of our coming into the covenant of redemption. It also reminds us of the long continued deposit of the faith in the hands of the Jews. This is a very important and often neglected point of Church history. God had made for two thousand years or more a revelation leading up to the Incarnation, and this revelation was restricted to one nation of the Jews. It is one of the most remarkable facts of history, to notice how the most conservative, the most restricted and narrow religion had arrived at a development that was opportune and was in a position to loose the ties of its conservatism, and become a world religion. We have a right to expect to find, that if the Jewish religion was the pathway of the Incarnation, that Jewish influence and Jewish religious ideas were widespread and that these religious ideas were capable of being assimilated into Christianity. It is certainly not what we should expect and yet it is true. Mommsen, in his great history, says that Cæsar had in view before his death an ideal of political power that was to consist of three elements—Roman, Greek, and Jewish. This inclusion of the Jews—judged from the standpoint of the Roman aristocrat, genius, and politician—seems incredible. It can only be explained on the supposition that the Jews possessed far greater influence than we ordinarily imagine. Against such a supposition their eastern origin would be a cause of contempt by a Western autocracy like Rome; they were also a decayed nation; they were a small nation occupying only a subordinate part of the Roman district of Syria; they were a despised and objectionable race—and yet they were the third factor. How are we to account for this? One explanation is the ubiquity of the Jews—there were colonies at Babylon and in Mesopotamia—one million out of the eight millions of Egypt—ten thousand were killed in the massacre at Antioch—and so they must have spread rapidly. Another proof of their power is shewn by the privileges they enjoyed. Exceptions were made in their favour by Alexander the Great—also at Rome by Julius Cæsar; they had equal citizenship, a great favour; a large measure of self-government; religious immunities beyond other religious creeds; yet they always remained Palestinians, always alien from the religious and social life of the country of their adoption. They made many proselytes, especially women, and Seneca said of them: "The vanquished have given laws to the victors." St. Paul's opponents in Greece and Asia Minor were able to raise the mob, could influence the chief and honourable women, could bring almost the whole city together. No small power. The influence of Græco-Roman thought and politics affected them very considerably with a view to the expansion of Christianity. It is worthy of observation that all this altered after the fall of Jerusalem, when their influence waned as the object for which it was permitted had been attained. Then too, we must remember the fitness of the Jew as a seed-bed for the propagation of the Gospel. He had a true faith in the living God—perhaps he was the only person at the time of the Incarnation who had; his religion pointed, certainly more distinctly than any other religion of the time, to Christ. The passing of Judaism was imminent, and if the coming of the Christ had been delayed for fifty years the Jews would have been of no use for the propagation of the new Gospel. All this is of great interest to us who are Gentiles, for the manifestation of Our Lord to the Gentiles, which we commemorate in the feast of the Epiphany would have never have had the world wide power and influence that it did have, unless the Jewish teaching had prepared the way. We look back and we are more and more astounded at the working of the providence of God in the ordering of the calling of the Gentiles to the message of joy in and through the Incarnation. How great our responsibility and how little realized in the present day? For this we should give thanks and pray that we may not be unmindful of all that has been done for us as a people. Now when we are called to listen to the Epiphany call of missions is the time for us to take our part in passing on the message of redemption to the nations that still sit in darkness, and in the shadow of death.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Can you tell me how many members the Anglican Church is credited with throughout the world? Is the statement true that nine-tenths of the Christians in the world hold to episcopacy? D. I.

A. It seems almost impossible to give the numbers of the Anglican Church throughout the world, for they are nearly always classed with the Protestants, which naturally includes all the sects. Roughly speaking, we think that the numbers are as follows: Roman Catholics, 268,000,000; the Greek Catholics, 119,300,000; and out of the Protestants who number 177,000,000 we may presume that at least 70,000,000 are Anglican Catholics. Therefore out of the 564,000,000 of Christians in the world there are about 457,000,000 who hold to episcopacy, which would work out at about nine-elevenths. The Armenians, Sprians and Copts are episcopial, and the Melchite church is only another name used as a distinction for certain Christians as opposed to the Monophysites and Jacobites. We are aware that this answer is not by any means such as we would like to give but it would take too long to work the details out more correctly, and we submit them for what they are worth.

—

Q. What is the meaning of the verses in St. Mark xiii:24-30? E. C.

A. There is a division of opinion as to whether these verses refer solely to the destruction of Jerusalem in A. D. 70; or partially to that event, and partially to the end of the world; or entirely to the end of the world. Some modern criticism is strongly inclined to the first opinion, with a small allowance for the second opinion. These views are expressed in the International Critical Commentary on St. Mark by Gould.

THE BALLAD OF THE COMFORTING.

Mary smiled on her little Son,
"Now, why hast Thou left Thy play?"
"But to touch thy hands with My hands, Mother,
Lest sometime there come a day
When I may not close them within Mine own
Though they fall as hurt doves may."

Mary smiled on her little Son,
"Now blind wouldst Thou have me go
That mine eyes Thou hast closed with kisses twain?"
"My Mother, I may not know,
But I fear a day when they look on pain
And I may not close them so."

Mary smiled on her little Son,
Close, close in her arms pressed He,
"O Mother, My Mother, My heart on thine
Lest sometime a day may be
When I may not comfort nor make it whole
Though it break for love of Me."

Now think you that by Calvary's hill
Whereon her Son was slain,
She felt upon her eyes that touch
That veiled them unto pain,
And filled her groping hands, and bade
Her torn heart beat again?

—Theodosia Garrison.

We have a perfect right to condemn in others faults which we frankly condemn in ourselves. It does not help on the world if we go about everywhere slobbering with forgiveness and affection; it is the most mawkish sentimentality to love people in such a way that we condone grave faults in them.—A. C. Benson.

A Canadian clergyman now working in the United States writes us: I am much pleased with Church Life. It ought to be in the home of every churchman in Canada.

A Kingston subscriber writes: I hardly know what I should do without Church Life. It is such a help to me.

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The Down Town Problem.

BY THE REV. J. RUSSELL McLEAN, VICAR OF ST. JOHN'S CHURCH, TORONTO.

WITH the rapid expansion of Canadian cities in recent years, there has emerged in the life of the Church a new phase of work that presents numerous pressing and increasing difficulties. It is known as the down-town problem; and it is not confined to any one place, but is found, in varying degrees, in all the great centres of population from coast to coast, that have been touched by the advancing surge of wealth and immigration. Halifax(Quebec, Montreal, Toronto, Winnipeg, and even the newer cities of the West, all have this question, more or less, confronting them; and to solve it is a task of no light moment.

Time was, and that not long since, when the churches of our cities drew their congregations from their immediate neighborhood. Every Parish Church was then the Church of the Parish. But, of late, the situation has entirely altered; and, while the churches may yet occupy their original sites, the congregations that attended them, have, in the majority of instances, moved to newer districts, and their places, if not left void, have been filled by persons in no sense church-going.

OTHER CHURCHES MOVE.

The situation has been rendered all the more acute for the Church of England by the tendency exhibited by other religious bodies to forsake the downtown section. Not infrequently churches of other denominations have followed their receding congregations, and left to the Church of England the duty of ministering to the population that remained. And it is a source of gratitude to be able to say that the Anglican Communion has not yielded to the same temptations, but has cheerfully reached forth to meet its opportunity. Yes, thank God! the Church in their new land, whatever its defects, has not shewn itself forgetful of its traditions as a national body; for, though from the very nature of the situation in the central areas, the resources at its hand have been necessarily impaired instead of being strengthened, and the obstacles, to be encountered, proportionately increased, it has turned to its task with an ardour and vigour worthy of its best days.

TORONTO NOT IDLE.

In dealing with the down-town problem Toronto has not been behind. Last year it witnessed the founding of an organization, called the Down-town Church-Workers' Association whose peculiar sphere is the southern portion of the city. The organization comprises the clergy of the parishes of Holy Trinity, the Church of the Ascension, St. George's St. Philips', St. Matthias,' and St. John's; also an enthusiastic and increasing band of ladies, among whom are numbered the members of Bishop Strachan School Association. These last, in addition to undertaking parochial calls, have assumed an obligation of $400 annually to the General down-town work, besides agreeing to maintain a trained lady visitor in St. Matthias' parish; they have also engaged to sew garments for the poor.

MISS McCOLLUM IN CHARGE.

The work of the ladies has been placed under the supervision of Miss H. McCollum, a deaconess of the Church, who has brought to her duties a ripe and varied experience, whose value cannot be overestimated in connection with such a task as hers. Already, indeed, during the few months Miss McCollum has been in charge, ample evidence has existed that the Association has been fortunate in obtaining the assistance of one so well equipped as she, to direct the work through that most trying of all periods, the initial stage. The Association is no longer an experiment. Though what it has already accomplished, it has justified its existence, and won for itself a distinct place among the agencies of the Church. With time it must grow both in usefulness and influence; but howsoever it may flourish, and whatever shape it may assume, both its future power and character must, under God, be credited, in no small measure to the splendid efforts of Miss McCollum and the ladies associated with her.

HOW THE SCHEME BEGAN.

The origin of the Association is simple of explanation. It had its root in the imperative need for co-operation felt by the clergy concerned. The existing machinery of the Church had proved itself totally inadequate to cope with the altered conditions within their parishes. Standing apart from each other, their respective churches had accomplished little or nothing towards influencing the seething tide of human life by which they were surrounded. More likely, indeed, that isolated as they each were, they themselves should be shaken, than that they should, in any degree, hem in the flow, and direct it into proper channels. The thought, therefore, occurred that a possible solution lay in combination. The problems within each parish were practically the same, and in exchanging views on them the clergy would derive mutual benefit.

BETTER UNDERSTANDING.

They would come to understand their own case the better. Also they would avoid overlapping in dealing with the poor, which in itself would be a great gain. Then too, the weaker churches would be placed in a better position by being afforded access to the resources of the stronger; and, in addition, by all directing their forces unitedly either against any particular evil, or for the carrying through of any philanthropic scheme, there would be a chance of progress being made.

ANGLICAN LIBERALITY.

But there was still a reason that some may stigmatise as ulterior in its character, yet, nevertheless, the circumstances being considered, could not be ignored. It lay in the fact that by joint action influence might be acquired with the wealthy Anglican public, many of whom were already contributing to non-denominational purposes, that the stream of their liberality might be turned towards down-town objects. Anglicans are not ungenerous. A glance at any list of donors to philanthropic purposes will reveal that theirs are among the most frequent and liberal of benefactions, but not all seem to understand that, for want of the very support they so freely accord other organizations, the Church has been baffled in its most cherished projects for the amelioration of human suffering and sin. No objection is raised here to their giving to philanthropic channels outside of the Church; but the Church, itself, which is highest of all in its aims and purposes, should not be neglected.

(To be continued)

The Call of the World.

The Bishops of London and of Guiana on Missionary Needs.

AT a crowded meeting of the London Junior Clergy Missionary Association held last month on behalf of the venerable Society for the Propagation of the Gospel, the chief speakers were the Bishop of London and the Bishop of Guiana.

The Bishop of London expressed the view that we were on the eve of a great change in the whole attitude of people towards God. There were many who believed that that week was going to be one of the weeks that was going to change the world. Undoubtedly

THE WORLD WANTED CHANGING,

though he was not speaking in a pessimistic manner. In support of this, his lordship gave instances of how appeals from the foreign mission field had failed to meet with anything like an adequate response. He referred in particular to the appeal of the Archbishops for fifty men for Western Canada—"and," said the Bishop, "practically speaking no one stirs." He nevertheless paid a tribute to the devotion of those men who had offered themselves for this particular sphere of work. What was wanted was a real belief in a living God. If the responsibility was risen to, they would hear the call of the world. He had come straight from a meeting at which they had been deploring the fewness of curates in London, yet if fifty London curates were to offer themselves for foreign service to-morrow he would say, "Go, and God bless you," and would stay behind and "stand the racket." Further, the day that changed the world had got to change the whole attitude of people towards their wealth. It was encouraging to notice that people were beginning to see that they could not do better than give their money for the education of candidates for Holy Orders, and then send them out to the mission field. "I pray God," the Bishop concluded, "that St. Andrew's Day, 1912, may be the day that shall change the world."

THP PROBLEMS OF GUIANA.

The Bishop of Guiana followed and began by explaining the whereabouts of his diocese, "for," he said, "there is great divergence of view upon the subject." He described the conditions and problems in that part of the world; these were being faced by statesmen as problems of Empire, and just as all the mixed populations of the different races lived peaceably side by side, so the Church was faced by the problem of reconciling all those peoples in the one family of God. The map of Guiana was changing from heathenism to Christianity, for since the first Bishop was consecrated the parochial system had been fully inaugurated. There was the danger of the reversion, however, from Christian influences back to heathenism, because as commerce altered the world so it brought with it a change in the religious aspects of lands and countries. They had in Guiana—and could not exist without it—about two thousand coolie immigrants a year from India, five out of six of whom were Hindus, and the Bishop proceeded to describe the serious aspect of this influx. The Church had its work "cut out," and increasing year by year, and it was the duty of churchmen at home to support the mission work in the diocese of Guiana.

A Montreal subscriber in renewing his subscription says: Allow me also to express my high appreciation of Church Life Its leading articles are admirable, and the tone of its correspondence is distinctly true to the principles of the Church. I wish you success in your undertaking *pro bono Ecclesiae.*

A man of real worth fears not to utter his real sentiments.

Terence.

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Thoughts and Memories of a Parson

WITH CRIMELESS "CRIMINALS" IN JAIL CORRIDORS.

WITH the machinery for relieving all kinds of distress in Toronto duplicated several times over, a condition of affairs exists that would have been considered scandalous in the Old World a hundred years ago. I refer to the incarceration in the common jail of those guilty of the terrible crime of being mentally or financially deficient. I heard a few days ago from one in close touch with the work of that institution that there are only 20 of that class of "offender" there now. True, that is a great improvement on the figures of seven and eight years ago, when, with a population in Toronto not four-fifths that of to-day, there were over forty. But that there should be one, against who there has never been a suspicion of wrongdoing other than being friendless, poor or mentally afflicted, compelled to undergo the degradation and suffer the stigma of being recorded as a jail bird, is an outrage, and makes much of our vaunted organized philanthropy, not to speak of our advanced legislation, a mockery.

* * *

It is understood that provision is ere long to be made by the municipal and provincial governments whereby this terrible reproach will be removed. But it has been allowed to continue for years in spite of protests from public bodies, including the Synod and Deanery of Toronto. It is not to Toronto or to the Province of Ontario that this terrible state of affairs has been limited. It is hard to locate the individual on whom the responsibility has rested. The whole community must bear the disgrace. In Toronto the "insuperable barrier" has been the "dual control" of city and province. To my knowledge, at least three generations of governors have done all that lay in their power to minimize the evil effects of the inhuman practice which the policy, or lack of policy, of successive provincial and municipal governments made not only possible but, we have been informed, necessary. But the personal kindness of the most humane of governors or attendants could not remove the terror and sense of degradation of those who, while legally insane, had most of the time a clear apprehension of their surroundings; and much less of the poor old women who, guilty of the great crime of being poor and aged, had not only to spend their last days or years in jail, but with the thought ever before them that when life's battle ended amidst those unnatural surroundings their poor old bodies "would be given to the doctors." According to the law, the body of an inmate not claimed within 24 hours by a relative or bona fide friend must be handed over to the Inspector of Anatomy for use at the colleges. This was known to the inmates, and was the dread of every poor old dame who had neither relatives or friends.

* * *

The terrible pathos and tragedy of it all came vividly before me on one occasion a few years ago. I was asked one day by the kind-hearted matron to visit an old woman in one of the wards, who was very ill. I found the poor old soul very ill indeed, and showing unmistakeably that her course was nearly run. In the ward were some seven or eight other aged women, two of them being confined to bed also. During the time I was by the bedside of the one I had been called to visit, these had all stopped talking, and while we prayed they had sat or, where able, knelt reverently. As I was leaving one old woman hobbled up to me and said: "Is she going to die?"

When I replied that I was afraid there was very little hope of recovery, my questioner put a shaking, withered hand on my arm and, looking up piteously, said in a quavering voice: "You won't let them take her, Mr.; you won't let them take her, will you?" Thinking only that the poor old soul was childish and was referring to the approaching death of her companion, I tried to soothe her by saying: "It will be far better for her when she goes." The look of fear and of intense distress with which this was received, not only by the old woman who had accosted me but by three or four others who had gathered round, was touching in the evidence it gave of the kindly sympathy that existed among these old "prisoners," and saddening in its indication of the terrible dread with which they regarded death.

* * *

I mentioned the matter to the attendant the following day. "Oh, no, it is not that," she said. "What they all dread is the thought that Old Molly will be taken to the schools." Then I understood the previous day's piteous question: "You won't let them take her, sir, will you?" The attendant, who was a woman of kind heart and deep sympathies, told me how not only the poor old women but she herself always dreaded the thought of the body of one of their number being taken "for the doctors."

* * *

Whatever the needs of medical science might be, the horrible cruelty of the thought which obsessed these friendless, and crimeless, old women appalled me, and I said to the matron: "You go and tell them all that they need have no further fear. If Old Molly dies, or any one of them, I will see they receive Christian burial and are not sent to the doctors." I spoke at the time without the knowledge of the law that I subsequently gained. I supposed that the only consideration was the financial one. The following day when I visited Old Molly there was such a smiling and chuckling welcome from the old dames that I might have been the bearer of freedom and a pension for all of them. Poor old Molly, though much weaker, seemed contented. After leaving the ward a day or two later, I went down to the office of the governor, whom I had always found ready and willing to help me in anything that was for the good of the prisoners. I said to him: "Governor, when old Molly dies, which I expect she will do in a day or two, please let me know at once if I am not here. I want to take charge of the body and give her a proper Christian burial."

He replied: "I would gladly do so if I could, but you know the law. I have no choice. I must hand the body over to the inspector unless claimed in 24 hours by a relative or bona fide friend."

"Well, I'll claim it as a friend."

"I am afraid that won't satisfy the inspector. Old Molly doesn't even belong to the Church of England. She is a Methodist."

"I replied that made no difference in the matter. There was no Methodist chaplain or minister visiting the jail. I had promised I would take care of her after her death and I ought to have the body. The governor informed me the only way it could be done was for me to take the necessary affidavit of friendship before a magistrate, who would then order the governor to deliver the body to me, but I must remember that after 24 hours the body would legally go to the inspector.

* * *

It happened that old Molly passed away suddenly that morning within an hour of my departure, and owing to absence from home, I did not receive the message announcing her death until evening. I then at once telephoned the governor and asked him for a copy of the affidavit I had to take. He had not got one, but suggested that I go to a local Justice of the Peace. It was ten o'clock at night before I got in touch with the J.P. Explanation of the matter to him made him keen to help, but he had never seen one of the forms and did not know what particulars were necessary. His advice was to visit the police office in the morning.

This I did, and at 10 o'clock was referred to the medical health office as the most likely place to obtain what I needed.

Fifteen minutes spent at the medical health office resulted in being advised to apply to the police magistrate.

Court was being held, and it was some time before I could get access to an official, who, however, could do nothing more than advise me to go to the city solicitor.

At 11.30 I was in the solicitor's office, but he was out, and so was the chief assistant. I asked for the form of affidavit necessary when claiming the body of a pauper. The clerks could not say where they were to be obtained. Getting desperate, as I saw it was within half an hour of the legal time in which I must claim the body, I said: "If I do not get one of those forms and take an affidavit before a magistrate before 12 o'clock the body of a poor old woman whom I promised to bury will be sent to the School of Anatomy. Haven't you got a copy of the statutes."

As quickly as he could the clerk found the necessary volume, and, guided by the index, the section of the law covering the case was quickly found.

"Will you kindly let your typewriter make a copy of that form in duplicate?" I asked.

In five minutes I had the typewritten forms of the affidavit in my hands. I hastened back to the police court to take the affidavit before the police magistrate.

It had been a "short day." The court had risen, and the police magistrate had left the building, presumably for his home, four miles away and in the opposite direction from the jail, but, I was informed, the Second Police Magistrate had an office near the City Hall and would be there then.

At ten minutes to 12, I was informed in his office that the Second Police Magistrate was out and would not be back for some time probably.

"Can you tell me where I could reach him by telephone? It is a matter of urgency."

Then came the first bit of good fortune in the whole morning's hunt. "He went to the jail about an hour ago, but he has probably left there now." In half a minute I was in telephone communication with the governor of the jail.

"Has Mr. Kingsford left yet? I asked.

"No," replied the governor. "I have been keeping him here for over half an hour, telling him you would be here any minute."

"Keep him another half hour and I will be there."

Within the half hour I was in the governor's office, and was introduced to Mr. R. G. Kingsford, the Second Police Magistrate, to whom I presented the form of affidavit. Scanning it, he said: "Were you a friend of the deceased?"

I admitted I had not known her for more than a week, when she was taken ill; that since then I had been with her daily, had ministered to her and had promised she should have Christian burial.

"Well, if that isn't friendship, I don't know what is," was the reply, with a kind smile. "Governor, I am signing the order to deliver the body of —— to her friend, Mr. ——."

* * *

And thus at the last moment the mortal remains of poor old Molly were saved for committal to the earth, earth to earth, ashes to ashes, dust to dust.

A PARSON.

The Church in Canada

Canadian Dioceses and Bishops.

ALGOMA.—RT. REV. GEO. THORNLOE, D.D., D.C.L., ... Sault Ste. Marie, Ont.
ATHABASCA.—RT. REV. E. ROBINS, ...Athabasca Landing, Athabasca.
CALEDONIA.—RT. REV. F. H. DU VERNET, D.D., ...Prince Rupert, B.C.
CALGARY.—RT. REV. W. C. PINKHAM, D.D., D.C.L. .... Calgary, Alta.
COLUMBIA.—RT. REV. J. C. ROPER, D.D., ... Victoria, B.C.
FREDERICTON.—RT. REV. J. A. RICHARDSON, D.D., ...Fredericton, N.B.
HURON.—RT. REV. DAVID WILLIAMS, D.D., ...London, Ont.
KEEWATIN.—RT. REV. G. J. LOFTHOUSE, D.D.......................Kenora, Ont.
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TORONTO.—RT. REV. JAS. FIELDING SWEENY, D.D. .... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.........Toronto, Ont.
YUKON.—RT. REV. I. O. STRINGER, D.D. ....Dawson, Y.T.

DIO. OF ATHABASCA

EDMONTON.

After a month's trip to Eastern Canada, following his consecration at Winnipeg on November 24 as Bishop of Athabasca, Bishop Robins arrived in the city on the last week in December, and left for Athabasca, where he makes his headquarters. In the course of his work this year in the capacity of Archdeacon of the diocese and acting commissary, and for a few weeks as Bishop, his Lordship travelled more than sixteen thousand miles. He made extensive trips through the distant portions of his extensive diocese and visited every mission and station under his jurisdiction. Bishop Robins went east to visit the Anglican training colleges, to ascertain the possibilities of getting new men for the diocese. He found that five extra men would be joining his staff at the end of the present college courses, and they will be used to good advantage.

DIO. OF COLUMBIA

SALT SPRING.

The Clerical Financial Agent of the diocese reports that since November 1st this parish has agreed to become self-supporting from January 1st, 1913. The united parishes of St. Michael and All Angels, Chemainus, and All Saints', Westholme, have increased their contributions under the Quebec agreement from $435.00 to $600.00, and the parish of St. Anne, French Creek, has increased from $180.00 to $570.00.

CHEMAINUS.

St. Michael and All Angels.

This parish has just received a munificent gift from the president and directors of the Victoria Lumber and Manufacturing Company, viz., $500.00, for re-flooring, re-seating and re-decorating the interior of the church. This gift came through the kind influence of Mr. E. J. Palmer, the vice-president of the company. Mrs. E. J. Palmer is providing $200 for the purpose of placing stained glass windows in the body of the church. The parishioners have also undertaken to re-shingle the roof and paint the exterior of the church. When these improvements are effected Chemainus will possess one of the finest parish churches in the rural districts of the diocese.

NANAIMO.

The Rev. Canon A. Silva White, rector of St. Paul's, has been obliged to take six months' leave of absence, and by a voyage to Australia and New Zealand to seek a restoration of health and strength. Canon White's place in Nanaimo is being temporarily ably filled by the Rev. H. St. John Payne, formerly rector of St. Paul's, Esquimalt.

LADYSMITH.

The Rev. F. Lambert Stephenson is in temporary charge of this parish, which became vacant through the resignation through severe illness of the vicar, the Rev. W. H. Mayers.

FRENCH CREEK.

The Rev. R. Hugh Wilson, from the Diocese of Qu'Appelle, has arrived and has taken charge of the parish of St. Anne and the surrounding district, including Errington, Counts, Helier's, Cursing, Nanoose and Qualicam. Mr. Wilson is now comfortably settled in the admirable vicarage erected by the efforts of the parishioners during the past summer, and already he has won the warm allegiance and sympathy of his parishioners.

The Venerable Archdeacon Scriven, who has been recently ill with a very dangerous attack of pleurisy and pneumonia, has gone to California with Mrs. Scriven for some weeks. We hope and pray for his speedy return in fully restored health.

DIO. OF CALEDONIA

Since returning from Montreal immediately after the consecration of Bishop Hamilton of Mid-Japan, Bishop Du Vernet has been visiting various parts of the diocese. On the Skeena River he spent a few days with Rev. T. J. Marsh at Kitsumkalum and Terrace. An addition has been made to the little church at Terrace, which at present gives Mr. Marsh a most serviceable room, but ultimately will be thrown into the church when more space is needed. While up the Skeena the Bishop visited Gitwangak and Shandilla. It is likely that there will be many settlers before long in the Gitwangool Valley, which extends to the Naas River.

Returning to Prince Rupert, the Bishop left the next day for the Naas River, visiting Archdeacon Collison at Kincolith, which is at the mouth, and Rev. J. B. McCullagh at Lakkalzap, some distance up the river. Mr. McCullagh thought it best to come down from Aiyansh for the winter, and is doing good work among the Indians of Lakkalzap.

As there is only a fortnightly steamer during the winter to Masset on Graham Island, the Bishop spent two weeks with Rev. Wm. Hogan, visiting, in addition to Old Masset, New Masset, Queenstown at the head of Masset Inlet about thirty miles up, and Tow Hill on the north coast, about twenty miles round by sea. At Tow Hill the Bishop chose a site for a church and had the first baptism in the district. At Queenstown there was a good congregation; the last service held there was the one the Bishop had nearly four years ago, which was the first ever held. The people here subscribed over $100 towards a church.

Arriving back at Prince Rupert about noon on the Sunday before Christmas, the Bishop took part in the opening services of the new St. Andrew's Church, which is in charge of the Rev. E. C. Burch.

DIO. OF HURON

WALKERTON.

St. Thomas' Church.

Thanksgiving services were recently held in the above church. The special preacher was the Rev. T. G. A. Wright, Huron College, London. The offering was the largest for some years. Following the thanksgiving services there was held a reunion of the congregation, when 350 sat down to supper. An enjoyable programme, consisting of songs, speeches and selections by the orchestra, was thoroughly appreciated. A church shed costing $350 has been erected for the benefit of country members. It is gratifying to know that it is well patronized. The A.Y.P.A. is in full working order under the able management of Mr. Martyn. Some very interesting debates have taken place, and the programme for the rest of the winter shows that the young people have earnest work ahead of them. The annual Christmas sale of work was very successful, about $95 being realized. The Christmas services were bright and hearty, and the number of communicants at both services being above the average. The Christmas offering to the rector from the congregation was a most generous one.

LONDON.

St. Mark's Church, in East London, held a successful Sunday school entertainment on New Year's Eve, and it was well attended.

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BROUGHDALE.

The pupils of the Sunday school of St. Luke's Church held their annual entertainment and Christmas tree on Tuesday evening in the school room of the church. The large audience present thoroughly enjoyed the program rendered by the scholars. Among the gifts on the tree was a beautiful picture for Archdeacon Richardson from the members of his Bible class.

BLENHEIM.

The annual Christmas tree entertainment was held in the opera house on the 23rd, and proved a decided success in every way; the children did their parts well, while the "grown-ups" excelled themselves. The ladies taking charge of the programme deserve credit, namely, Misses McVittie, Jennings and Betts, and Mrs. Nudds. Misses Page and Rowe contributed good music to the programme. The even closed with the distribution of prizes. The S.S. is in splendid condition, and a good staff of teachers; the prospects for 1913 are bright.

On Christmas Day there was a celebration of Holy Communion at 10 a.m., also a good attendance of the Sunday school children: in fact the attendance of the children all through the Advent week-day services has been good. The church was nicely decorated for Christmas.

CLINTON.

St. Paul's.

On November 17th Bishop Williams held Confirmation service in St. Paul's Church, when 51 candidates, mostly adults, were admitted into the full fellowship of the Church, this being the largest class in the history of this parish.

The Advent season was one of great spiritual growth here. The Sunday school, instead of having their usual Christmas entertainment, resolved itself into a Christmas Cheer Club, having as its motto: "It is

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more blessed to give than to receive." On the 15th of December they presented their gifts in the school room. The committee, after remembering the poor of our own town, packed a large box, which was sent to one of the parishes in London, Ont. The children enjoyed the pleasure of giving even more than the usual receiving.

On December 29th the annual Choir Festival was held, when a full choral service was faultlessly rendered and greatly appreciated.

THORNDALE.

The annual Christmas entertainment of St. George's Sunday school was held in Harding's Hall, December 23rd, and was a great success.

A very happy feature of the evening's entertainment occurred at the close of the program. Santa Claus appeared, and, taking charge, called to the platform Rev. and Mrs. Snell, who are leaving at the end of the year for their new parish of Ayr and Drumbo.

Messrs. Harry Harding and Joseph Cunningham, wardens of St. George's, Thorndale, and Mr. John McFarlane, warden of Grace Church, also came forward, and, on behalf of the two congregations, read an address to Mr. and Mrs. Snell, expressing regret at their departure, with their good wishes and prayers for the future, and asking them to accept as a token of the esteem, good-will and kind remembrance of the congregations, the accompanying gifts. These consisted of a beautiful coat for each, that for Mr. Snell being a handsome fur-lined garment of the finest quality.

Mrs. Snell also received from the choir a handsome set of fish carvers.

DIO. OF MONTREAL

MONTREAL.

The new French Anglican church, Eglise Du Redempteur, situated at the corner of Sherbrooke and Cartier sts., south-east corner of Pare Lafontaine, was opened by the Right Rev. Bishop Farthing on January 2nd. Very Rev. Dean Evans preached the sermon. The offertory was for the furnishing of the church. Rev. H. E. Benoit is the pastor.

DIO. OF NIAGARA

HAMILTON.

Bishop and Mrs. W. R. Clark held their annual New Year's reception at the See House. Interest in the reception was added by the presence of the officers of St. George's Society, who came to express their appreciation of the services of Bishop Clark as senior chaplain of the society, and this was exemplified by the presentation of a very handsome volume of the Dictionary of a National Biography.

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His Lordship Bishop Clark visited St. Luke's Church last week, when Rev. N. Burns had the joy of presenting 24 candidates, thirteen of whom were adults, for Confirmation, six of whom were brought up outside the Church of England. The Bishop's address on this occasion was very strong, encouraging, and timely. The Sunday school of this parish is in a most flourishing condition, and a new S.S. house is being considered by the congregation. The Rev. C. B. Kenrick recently gave them a splendid illustrated lecture. The subject was "The Holy Communion."

DUNDAS.

St. James' young people delighted everyone by the good programme of music and singing given at their concert in aid of the new school building. The crowded state of the present one emphasized the urgent need of a new and much larger building.

DIO. OF ONTARIO

KITLEY.

Christmas services passed off well—churches nicely decorated; Christmas offerings, $38.46. The congregation of Redan contributed liberally. A splendid Sunday school entertainment was held in the Orange Hall, Newbliss, December 19th. Father Christmas appeared, to the delight of all, with candies and oranges. Mr. Joshua Scott brought a nice load of oats to the rectory from Redan. Three good bales were shipped to Chapleau recently, valued at $67.50. $152.59 has been paid in on apportionment this year.

BROCKVILLE.

St. Peter's.

This beautiful and impressive structure was finely decorated for the joyous festival of Christmas. The Chancel and Altar were lovely with palms, flowers and lights, and presented a most attractive appearance.

Rev. F. G. Orchard, M.A., headmaster of St. Alban's School, was the celebrant at the high celebration, and was assisted by the rector, Rev. H. H. Bedford-Jones, M.A., who also preached the Christmas sermon.

SUNBURY.

St. John's held its annual Christmas entertainment at the home of Mr. and Mrs. James Dixon on Christmas eve. The Rev. S. E. Harrington acted as chairman and introduced an excellent program.

KINGSTON.

St. George's.

The Christmas services at St. George's Cathedral were most hearty and were marked with large attendances. The Very Reverend the Dean of Ontario was the preacher.

The memorial bell recently presented to St. George's Cathedral by the E. J. B. Pense estate has arrived, and will shortly be installed.

St. James' Church.

The early morning service at St. James' Church was largely attended. Nearly all the members of the congregation were present at the eight o'clock service. The Rev. T. W. Savary preached a thoughtful sermon from part of the Gospel of the day. The church was very prettily decorated and the musical part of the service was well presented.

St. James' Sunday school has already $1,200 guaranteed towards the erection of their new Sunday school building. The building will not be started till the church is out of debt, which will be about next April.

St. Paul's Church.

St. Paul's Church was nicely decorated for Christmas. Services were held at 8 and 11 o'clock. The number of communicants out was the largest in the history of the church, and the offering is also said to be the largest. The Rev. W. F. FitzGerald, M.A., preached on "Giving Thanks."

PORTSMOUTH.

St. John's.

St. John's Church was beautifully decorated for Christmas. Holy Communion was celebrated at 8.30 and 11 a.m. As usual the musical part of the service was well rendered. At morning prayer the Rev. J. O. Crisp preached an appropriate sermon.

NEW BOYNE AND LOMBARDY.

The services were well attended on Christmas Day, and a large number of communicants received both at the early service at Lombardy and the later one at New Boyne. The Carol service at Lombardy in the evening drew a full church. The collections were above the average. Both churches were decorated with evergreen for the festival. A vigorous house to house canvass is being made by the rector, and the results so far are very encouraging. The monthly envelope system begins in January, which will be a great improvement on the old method.

PICTON.

St. Mary Magdalene.

The season of Advent and Christmas has been one of great activity in this parish. The vicar, Rev. F. Louis Barber, delivered a course of sermons in the mornings of Advent upon "The Incarnation" and in the evenings upon some features of our faith, following up a series recently preached upon "Why I am a Churchman," the first subject being "I believe in God the Father," and it was followed by "The Necessity of a Creed," "The Place of the Creed," and lastly "A Treasure to Guard."

The interest in this series was evidenced by an increasing attendance Sunday by Sunday, and many were the expressions of appreciation of the teaching given.

Christmas Day services were well attended, with a total of 152 communicants, the second service at 11 o'clock being choral.

On the Sunday after the Christmas music was repeated at these services, with the addition of a carol service, with connective Scripture readings, which proved a great success, being the first service of this character, and following evensong was enjoyed by a large congregation of over 200.

The newly constituted choir of 44 voices in their new vestments made quite a feature and gave a good account of themselves throughout this season.

It was hoped to have the dedication services of the new church in the New Year, but owing to delays, the structure is not complete, and will not be opened till after Easter; meantime much quiet and unostentatious work is being done amongst the men, the young men, and the other branches of parochial activity. Attention also is being given to the social side of parochial life, and the vicar is to be congratulated upon his staff of assistants who so ably support him in his work.

GANANOQUE.

Sunday evening last will be long remembered by the congregation of Christ Church as being the occasion of the induction of their esteemed and popular clergyman, the Rev. Walter Cox, the rector of the parish.

The ceremony was conducted by the Dean of the Diocese, the Very Rev. Dr. Bidwell, of St. George's Cathedral, Kingston.

After the offertory a solemn Te Deum was sung by the large choir and congregation, and the newly inducted rector, kneeling at the Lord's Table, said prayer dedicating himself to the parish and asking the blessing of the Most High on his work and people.

DIO. OF SASKATCHEWAN

INDIAN HEAD.

The new parish hall of St. John's parish was opened on Thursday, 12th ult. by the Bishop of Qu'Appelle The day, which was crisp and bright, was opened by a quiet celebration of the Holy Communion in the large room in the rectory house, which has served as a chapel during the months of removal and building.

At 3 o'clock the opening service was commenced by Archdeacon Dobie. The Rev. Wm. Watson, of Sintaluta, read the lesson, and the Bishop of Qu'Appelle offered the special prayers and delivered an excellent sermon. The Bishop referred in affectionate terms to the characters, lives and work of those who had worked in the sacred ministry in the parish of St. John the Divine, especially referring to Bishop and Mrs. Grisdale, after whom the parish hall has been named.

The opening ceremony was consummated next morning when an earnest band of communicants gathered for the first "Breaking of the Bread" in the new building.

Mr. Jopling, the architect, who has given his services to his church, deserves full credit for his conception of a building which adds distinctly to the architecture of our

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township, and the Indian Head Planing Mill Co., who undertook the erection of the hall, are to be heartily congratulated upon their work.

DIO. OF QU'APPELLE

The Synod will meet in St. Paul's parish hall, Regina, on Wednesday, January 29th, 1913.

There will be a celebration of the Holy Communion in St. Paul's Church at 10 a.m., when the Bishop's address will be given.

All members of Synod travelling by rail are requested to purchase one first-class fare to Regina, and to obtain from the Station Agent a Standard Certificate for the same. Half-fare rate cannot be obtained if this is not done.

Travelling expenses of Lay Delegates travelling more than one hundred miles will be refunded by the Synod.

Clerical members of the Synod desirous of receiving hospitality are requested to communicate with the Rev. E. H. Knowles, Synod Office, Regina. No communication can be considered which is not received at the Synod Office by January 14th.

At a meeting of the officers of the church in Regina, called to investigate into the matter of provision of hospitality for the lay delegates, it was found impossible to make provision for the same owing to so many homes being closed for the winter months. A committee is prepared to arrange for accommodation of lay delegates in private houses at their own cost. Further provision will be made for board and lodging for a limited number in St. Paul's parish hall at $1.05 per diem. Application for either of these provisions for accommodation must be forwarded to the Rev. E. H. Knowles, Synod Office, Regina.

No such application can be considered which is not received in the Synod Office by January 14th.

DIO. OF TORONTO

TORONTO.

The January board meeting of the Woman's Auxiliary to the M.S.C.C. was held in St. Simon's schoolhouse on the 2nd of January, and was preceded by service in the church.

Rev. Dr. J. G. Lewis, a member of the staff of one of the large Episcopal churches in New York City, has been appointed secretary to the Bishop of Toronto, succeeding Rev. Frank Vipond.

A.Y.P.A.

On Monday evening, December 30th, 1912, a very encouraging business meeting of Trinity East branch was held, followed by a very interesting address from Dr. Copp on first aid, in which he outlined the history of the St. John Ambulance Association and finished up with a few useful examples of first aid work. The meeting was closed by the rector.

A very interesting lantern lecture on the History of Canada was delivered by Mr. Jackes, of 327 St. George st., Toronto, on the evening of December 16th. The set of slides used were without doubt the most unique of their kind in the Dominion, among which were some of the first photographs ever taken in Canada. Mr. Jackes kept his large audience interested throughout the evening, finishing his splendid lecture by showing some of the landmarks of Toronto. The meeting was closed with a very appropriate address from the rector, the Rev. Canon Dixon.

Any branch of A.Y.P.A. wishing to have Mr. Jackes give this lecture should communicate with him at his home, 327 St. George st., Toronto. The branch is required to provide the lantern, or else send an express to the address given for Mr. Jackes' own lantern.

On Thursday evening, January 2nd, St. Anne's branch of the A.Y.P.A. entertained the branches from Holy Trinity, St. Barnabas and Church of St. Mary the Virgin. President Brown of St. Anne's, in a brief address, welcomed the visitors, to which the visiting presidents replied. Chairman E. B. Burt, of the Toronto A.Y.P.A. Presidents' Association, and W. A. Peacey, Publicity Secretary of the Dominion A.Y.P.A., were also present. After a splendid programme of competitions, etc., refreshments were served and the meeting brought to a close. Such meetings as these are bound to break down parochial barriers and promote Christian fellowship among the young people of the Church.

NEWMARKET.

St. Paul's branch of the A.Y.P.A. have held regular meetings of the association since October. The officers for the season being: President, Mr. Arthur D. Evans; 1st vice-president, Miss Hamill; 2nd vice-president, Mr. B. Price; cor. sec., Miss Charlotte Simpson; fin. sec., Mr. Claude Walker; treas., Mrs. G. Brown. We held a social early in November to get the members better acquainted, and since then have had one evening on Bible Heroes, one evening literary, one evening an address by Mr. Clarence Bell, and one evening a travel-talk on Newfoundland by the rector, Rev. J. W. Blachler. We also had a special meeting of the association and friends for a second travel-talk by him on Labrador, where he was stationed during the early years of his ministry. We took that occasion to present him with a club bag in appreciation of his fifteen years among us. He is leaving our parish to take a much-needed rest, and will visit his mother in England in the spring, and in all likelihood take a trip to Labrador on his way; then he is to visit Palestine and the Holy Land. Mr. McGonigle moved into the rectory last week to take charge of the parish.

THE CHURCH IN THE BRITISH ISLES

The Dean of Ripon (Dr. W. H. Fremantle) has just celebrated his eighty-first birthday.

Profound sympathy will be felt for Mrs. Selwyn, the widow of Bishop J. R. Selwyn, of Cambridge, in her great bereavement through the loss of her son, Mr. George Selwyn, who was killed in a motor-cycle accident on Saturday. Mr. Selwyn, who was only seventeen years of age, had just returned home from Eton for the Christmas holidays.

The Rev. H. R. Gamble, rector of Holy Trinity, Chelsea, has been appointed Preacher to the Honourable Society of Lincoln's Inn in succession to Dr. Beeching, Dean of Norwich. Mr. Gamble is one of the most trenchant, fearless, and withal scholarly preachers in the diocese of London. A short time ago he was appointed one of the Chaplains to the King.

Mr. T. Tertius Noble, organist of York Minster, is leaving England on December 28 for a recital tour in the United States.

THE CHURCH ABROAD

EAST AFRICA.

THE NEW BISHOP OF LEBOMBO.

The Venerable John Latimer Fuller, Archdeacon of the Northern Transvaal, has been elected Bishop of Lebombo in succession to Bishop W. E. Smyth, who recently resigned on account of ill health. The diocese comprises an area of some fifty thousand square miles, and its conditions are of the most difficult and arduous nature. Mr. Fuller only recently left England to return to his work in the Northern Transvaal, and it is not yet known whether he has accepted the Bishopric. Assuming that he does, he will be a great loss to the diocese of Pretoria. Ever since he went to South Africa in 1901 as a member of the Mirfield Community he has been specially identified with native missions, and last June at the annual meeting of the Mirfield Community he gave a long and interesting account of his work.

He is a graduate of Emmanuel College, Cambridge, was ordained in 1893, and served curacies at Acton, Stanground, Hunts, and Elland, Yorks, before he joined the Mirfield brethren.

INDIA.

DR. LEFROY APPOINTED METROPOLITAN

It is announced that the Rt. Rev. George Alfred Lefroy, D.D., Bishop of Lahore, has been offered and has accepted the Bishopric of Calcutta, with the title Metropolitan of India, in succession to Bishop Copleston.

JAPAN.

Fr. Kelly, late director of the Society of the Sacred Mission, has been invited to take part in the formation of the theological tradition in the new Theological College at Tokyo. This college has lately been established, the money for buildings and endowments being supplied from the Pan-Anglican Thankoffering. It is of the first importance that there should develop in this college a native Christianity, such an expression of the Catholic Faith as can be mediated naturally through the Japanese mind, rather than an English orthodoxy translated into Japanese.

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THE CHURCH IN THE UNITED STATES

Two ministers, formerly of the Baptist denomination, were ordained, one a deacon, the other a priest, at the ordination service held at St. John's Church, Providence, R.I., on Thursday, December 19th, by the Bishop of Wyoming, the Bishop of Rhode Island being confined to the house through illness. The Rev. Herbert John Piper will assist the rector of St. John's Church, while the Rev. Father Anson Burdette Howard, who was ordained priest, will be placed in charge of St. Paul's Church, Portsmouth.

A most helpful and instructive mission was conducted by the Rev. F. C. Taylor, one of the priests of the diocese of Nebraska, at St. Mark's Church, Creighton, Neb., from December 10th to 15th. The services began each day with the celebration of the Holy Eucharist at 7.30 a.m. The subjects at the evening services were as follows: "The Holy Catholic Church;" "The Holy Catholic Church, the Episcopal Church an Integral Part Thereof;" "The Sacraments of the Church;" "How We Got Our Bible;" "The Christian Life." Mr. H. F. Horton,—who was formerly a minister of the Congregational body,—has charge of the mission at Creighton and is doing a splendid work there. Mr. Horton will shortly be ordained a deacon.

The Bishop of Kentucky's mission at St. Mary's Cathedral, Memphis, Tennessee, has proved an immense success. The Bishop's message on the Catholic Religion was virile and inspiring, and made a deep impression on all who heard him.

At the Church of the Holy Redeemer, Chicago, Ill., on the fourth Sunday in Advent, the Rev. Jacob J. Steffens, curate of the parish, was advanced to the priesthood by the Bishop of Chicago. Father Steffens came into the Catholic Church from the Dutch Reformed denomination.

Mr. Gladstone Dowie, son of the late Dr. John Alexander Dowie—of Zion City, also founder of the Dowieites—was ordained to the diaconate by the Rt. Rev. W. E. Toll, D.D., Bishop Suffragan of Chicago, Ill., at St. Paul's Church.

Letters to the Editor

We invite correspondence on all matter relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

Letters must be written on one side of the paper only.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

CIRCULAR LETTER AND CHRISTIAN UNITY.

Dear Sir:

I felt tempted to reply to a letter concerning myself, written by a gentleman, who modestly describes himself as a "prominent worker." I am not surprised that he wished on second thoughts to withdraw his letter, and that he was unwilling to publish his name. I may, however, assure your correspondent that I am sincere in my convictions, although my methods may not please him, and my inconsistency may grieve him.

I would like to express my agreement with a sentence in Dr. Scott's letter, "the ultimate result of it all, one feels, will be a deeper knowledge of Church principles, and a firmer grasp of Catholic truth by the members of our Communion." I hope that in the discussion going on, we may be able to realize the difference between Church principles and Church order (and custom), and to distinguish between Catholic truth and traditions which are very much to be revered, but which are not part of the Catholic Faith. I am anxious to find out how the two proposals in the Circular violate Church *principles*, or Catholic *truth*.

In asking the General Synod to consider these two proposals, I believe that I am asking the Church to exercise her lawful authority, and I do not ask her to violate her principles. In the matter of preaching, there is no principle involved. Preaching is a matter of episcopal license, and not of ordination. The preface to the ordinal may have originally included preaching under the reference to "function," but the Church, acting (I believe) in a perfectly lawful way, has exercised her dispensing power, and has licensed men to preach, has almost created a preaching order—without requiring episcopal ordination. If a Bishop can license one man who is not episcopally ordained, why cannot he license another. As regards confirmation, I see no principle involved, no departure from essentials. Confirmation before Communion is a Church rule, and being a Church rule, can be dispensed with on occasion, and is dispensed with in the case of people ready and desirous of confirmation. Under the present rubric the people referred to in proposal No. 2 cannot come to communion, because they are not desirous of confirmation —but we ask the Church to make a new rubric, extending the privilege of Communion to other people. Confirmation is not "inherently" necessary as a preliminary to Holy Communion. The Church has wisely laid it down that as a general rule communicants should be confirmed. She has also wisely made an exception to this rule, and we ask her to consider whether it would not be wise to make another exception. I quite see that the wisdom or propriety of these proposals is open to discussion. They may be premature, they may not be of any value, they may do harm and not good. All that is a matter of judgment, and we ask the Church to use her judgment. But I submit that we are not touching essentials, but merely asking the Church to amend the rules she has made. You have a brief reference to the Declaration of 1893, and you remark that such a declaration is not to be revised whenever a private meeting of clergy may wish it. It is perfectly clear that no private party of clergy can revise the Declaration. But it is equally clear to me, that any clergyman can petition the General Synod to revise it if he thinks it can be revised with profit to the Church, and that the General Synod has a right to revise it unless the Synod of 1893 is to be considered infallible. We have a heritage which we hold in trust for posterity, but it does not date from 1893, and I fail to see that either proposal will impair that trust. There seems to be an idea that the proposal to have these two questions discussed by the General Synod, savors of disloyalty. If I were disloyal, I would not trouble the General Synod, but simply go on doing as I like. If a respectable petition to the General Synod is not a loyal way of getting a subject discussed, I cannot see what loyal Churchmen are to do, when they feel strongly on any subject. I also note a certain amount of reference to the chances of creating strife, and distrust. I still contend that if I ask in a proper fashion for permission, to act in a certain way, and get that permission, I am not responsible for any strife that may arise, unless I try and force other men to avail themselves of that permission. It seems somewhat unreasonable that men should say: "we don't want this permission, and we will quarrel with you, and distrust you if you want it." There was a time when men of the School of which Dr. Scott and Dean Paget belong, were centers of strife, and objects of distrust. The great bulk of Bishops, clergy, and laity were opposed to them, even to the extent of sometimes putting then in gaol! But this is all over. The alarm was unnecessary, and people now wonder why there was so much strife and suspicion. All these questions will be settled by reasonable argument, and if these two proposals strike at the foundations of the Church, it ought to be an easy matter to show it. The questions in my mind are:

1. Do I want unity? Yes.
2. Will these proposals, if carried out, help along unity? I think so.
3. Are these proposals, if carried out, subversive of any principle of the Church of England? I am sure they are not.
4. Are we disloyal to the Church if we petition the General Synod to consider them? No.

I have read a good deal about the Circular, and I still ask that I may be shown, in clear language, that these proposals attack essentials and are disloyal to Church principles and Catholic faith.

Yours,

F. G. PLUMMER.

ROMAN CATHOLIC IMITATIONS.

To the Editor:

The letter signed "A Prominent Worker in the Methodist Church," as contained in your issue of December 19th, may be, as you say, of unusual and very special interest as illustrating the futility—of the charitable intentions" of those persons responsible for the Circular Letter re Unity. His remarks, however, about things in the Church of England which he says "we dissenters believe to be all sorts of Roman Catholic imitations," reminds me of the following:

I was superintending the building of a little parish-hall in my parish a few years ago. As the south end of the building was facing upon the main street, I instructed the carpenter to insert two or three rows of ornamental shingles, so as to make it more attractive. He did so. After tea, as I was leaning over the gate admiring the carpenter's work, two young women came along on their way to a Presbyterian prayer-meeting. As they got opposite the Hall one said, "Look! look!" and pulling her companion by the sleeve, she pointed to the fancy shingling, and said in a most scornful way. "Look! if that isn't Popery, I'd like to know."

It was amusing to me, but it was not very creditable to the young woman's knowledge of "Popery," or to her ideas of the origin of things.

The "Prominent Worker" undertakes to write for "we dissenters," but I doubt very much that he represents a large number of *intelligent* Presbyterians, Methodists, etc. When he undertakes to designate "crosses, candles, bowing to an altar," etc., as "Roman Catholic imitations;" or to write of the Church of England as the "Episcopal" Church, and her children as "Episcopalians."

No wonder Rome is conceited, when she finds herself credited with having originated so many beautiful things—an honor which she knows only too well she is not entitled to. To speak of things as "Popery" or "Roman Catholic imitations," may be a short cut to convenient conclusions, but it is not always the truth; nor is the reference to the great Church of England by a nick-name indicative of either charity, or a well informed mind. The Prominent Worker's letter was, in my opinion a poor contribution to the cause of Unity.

W. J. L.

ELECTIONS OF BISHOPS

To the Editor:

Your issue of December 12th contains a letter written with the intention of raising discussion regarding the election of Bishops. The writer states with truth that "the present method is unsatisfactory beyond dispute." He suggests by way of improvement, that a "majority of votes," clerical and lay together, should be decisive. It is obvious that, no Synod would ever agree to this, as the majority of (say) lay votes, with a few clerical votes added, would elect a Bishop of whom the majority of the clergy might strongly disapprove. The safeguard for both clergy and laity lies in the two third majority of each order.

No! the true solution of the difficulty seems to me to lie in changing the whole method of election, or "selection." At present the Synods when in session for balloting resemble a political election rather than a spiritual selection, and "wire pulling," "voting for party," and "personal considerations," all enter into the struggle. Surely in an election for such a sacred office as that of a Bishop, the Synods should look up to their spiritual leaders, the House of Bishops, and (under present rules), request them to "nominate" a certain number of men from whom to elect. The House of Bishops is able to choose, from the whole of Canada, with intimate knowledge of men suitable as to character and capability, which is an impossibility to clergy and laity working in the confined area of a single diocese. By this means of

(*Continued on Page* 15.)

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BY IRENE STRICKLAND TAYLOR.

(Continued.)

"WE are almost done-up," chimed in Doris. "We're quite lost. Can you tell us where we are exactly, please?"

"You are on the road which eventually leads to Bagshot, if you are going forward as I am, you have passed Farnborough and left it behind on your left long ago."

"Oh!" said Myrtle in dismay, then with a little sigh: "Is it very far, Mr. Torrence? I'm afraid Doris is dreadfully tired; we have walked miles this afternoon."

Mervyn turned towards her with a look of sympathy. 'I'm afraid you are dreadfully tired as well," he responded, mimicking her apologetic tone. "May I ask what you had intended to do in Farnborough?"

Ruby drew herself up with the little remaining dignity she had; what business of his was it, what they intended doing anywhere, she asked herself indignantly? And yet, Torrence somehow had a way of getting people to tell him what he wanted to know, whether they wished or not, so she found herself answering reluctantly:

"We didn't intend doing anything special there at all. We came here to a friend's house, but she has left, and we were walking on to some town where we could find lodging for the night."

"Do you know where we can find a bed?" asked Doris, with a wistful glance at the beautiful car, purring comfortably in the road before them.

"Well, unless you prefer the Simple Life and sleeping under the hedges, I can take you to a place where you can find lodging for as long as you choose," answered Mervyn, stepping back, and opening the door of the roomy tonneau behind. "Jump up, forlorn damsels, and you shall be in the House of Refuge as soon as my magic carpet can take you there—though I beg to say that I am not a carpet-knight for all that!"

Doris gave a delighted laugh as she caught eagerly at the invitation and skipped into the car, but Ruby held back haughtily, regarding Torrence with some distrust. 'Where do you propose taking us at this time of night?" she asked coldly. "It is rather an unusual proposal to make, Mr. Torrence, without telling us of your destination."

"Come, Miss Hazeldine, you mustn't be so unorthodox," he retorted, with a perfectly grave face, although Myrtle could see a twinkle of amusement in the depths of his eyes. "I'm sure when authentic damsels in distress had just been nobly rescued and the dragon properly slain, they didn't demand to know to what fairy castle they were being taken! Now, you will oblige me by being quick, please," he added, dropping his teasing tone as he lifted their bags into the tonneau, and speaking gravely, "because I am being waited for at the other end, and I am already late as it is."

With Doris comfortably settled in one corner of the car and their baggage stowed away under her feet, what could Ruby do but do as she was told and take her place on the soft yielding seat beside her sister with as bad a grace as she could assume, for what girl would not long to loll back against the luxurious upholstering, as she was secretly longing? Myrtle was following her example with a thankful heart when Torrence checked her.

"There is room for one in front by me," he said. "There will be less of a squeeze for you there, unless you are afraid of me?"

"Of course not!" she answered readily with a shy laugh, and flushing quickly as he helped her to the place of honor. "Why should I be afraid of you?"

Mervyn did not answer; he had gone back to the tonneau and shut the door on the two sleeping girls inside, but as he lifted out a rug and told Ruby to draw another over her sister and herself, Doris, who had been pondering deeply, turned a puzzled face to him.

"Mr. Torrence, what dragon have you killed?" she asked. "Night and its terrors, of course," came the prompt answer. "I don't mean myself in the capacity of your knight at present but another kind, and now you are going to be a drag on me I can see easily!"

"Oh how dreadful you are," laughed Doris in the midst of a yawn. "Good-night, I'm going to sleep now."

"That's right," rejoined Torrence, coming back to Myrtle and tucking her with a warm fur rug deftly and quickly, showing that he was well used to doing it. "There, are you comfortable? Now at last we can start!" He sprang lightly into his seat, grasped the steering wheel, started the car, and in another moment they were speeding along the road at a pace very different from the one at which they had reached that particular point.

Myrtle caught her breath in a gasp of delightful fear, and involuntarily caught at her hat as well. Ruby and Doris were both more than half asleep, but she felt wide awake and alert for the rush through the air, past and under the dark pine trees, on the purring monster whose springs yielded deliciously at every movement, and which seemed to wind up the long white ribbon of a road like some gigantic reel, charmed her spirits and appealed to a certain romantic strain that lurked in her nature beneath its reserve. She glanced at her companion, who looked like a regular *chauffeur* in his leather coat and cap and gaiters, and wondered vaguely whether it was not all some delightful dream from which she would presently awaken to find herself sitting at the roadside with Doris. But certainly Mervyn looked substantial enough, as she sat gazing ahead at the road made bright as day by the brilliant lamps, his strong hands resting lightly but firmly on the steering-wheel, and his cap drawn down low on his brow.

"Is it very late, Mr. Torrence?" she ventured at length.

"Not so very, but later than I should like it," he replied, accelerating the speed slightly as he spoke." It was just after nine o'clock a mile or so before I came upon you distressed damsels."

"How long is 'a mile or so?'"

"Oh, three or four minutes."

Myrtle's eyes widened with surprise, and she held her peace for a few minutes, then with a backward glance at the dark tonneau, she decided to make another venture.

"Are you taking us to Shirley Mr. Torrence?"

Mervyn raised his expressive eyebrows and smiled slightly.

"What makes you think that, Miss Authoress?"

"You mentioned that you were on the way to Bagshot and your home isn't far from there, is it?"

"You are quite an amateur detective! Yes, I am taking you to Shirley Court, Mr. Torrence?"

"Oh no!" answered Myrtle, the joyous note in her voice-ringing tone. "How lovely it will be!"

Torrence laughed, and leaning forward pulled a handle, with the result that the car leaped round a corner like a living thing to the accompaniment of the weird siren cry that had so startled her when first she heard it, and the next minute they were rushing down a steep straight decline with the resisting air fairly whistling in their ears as they flew along.

Myrtle clutched at the back of her seat with nervous fingers, for the speed of the car startled her and she was not used to motoring, in fact she had never been in one before in her life.

"How fast you are going!" she said with a little gasp. "Are you not exceeding the speed-limit?"

(To be continued.)

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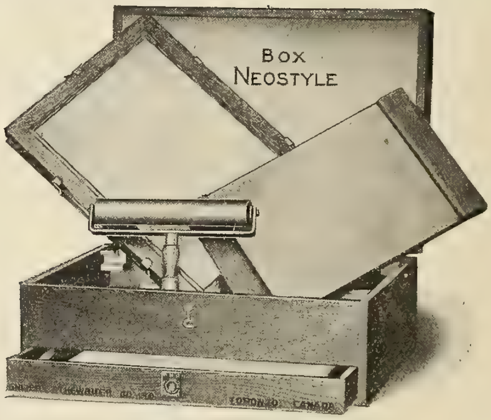

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Is it? "People imagine," said Mr. W. T. Stead 27 years ago, "that the brothel fills itself. That is a mistake." Let us look again to see what we can learn as to some of the causes which send girls into the "House of Bondage." Last week we considered the story of one, and found that her entrance was due simply to the ignorance which, when she was discontented with her dull but honourable life, allowed her to trust a stranger because she knew of no reason why she should fear one. Then there is the mistress of the house in which Mary was at first imprisoned. She had begun work at 15 in a broker's office, where she afterwards found she had been taken for her good looks. "When he got through with me, my people were so respectable I couldn't go back." That was her story in brief.

* * *

Later, we are introduced to a very different character, Katie Flanagan, a gay, brave-hearted Irish girl, who smiled when she really longed to cry, and was always ready to help those whom she had seen "go under,hungry and over-worked." Katie's experiences were very varied and illuminating. One was in a second-hand clothing establishment, where the lure of clothes was always with her, and which she left because she was too shabby and would not purchase the fashionable garments which the employer pressed upon her. She had had no particular training; she belonged to no union; she drifted from place to place, sometimes in work, sometimes out of it; rent became dangerously overdue, baker and milkman long unpaid; all she could pledge was at last in pawn. There was always Hermann, her brave, cheerful lover, but she would not marry him until he was established in life—and there were "the streets." But "no," she said to herself, 'not yet nor ever; for starving seems easier and a deal quicker;" but as she grew poorer, the enemy seemed to increase in numbers and strength.

* * *

However, Katie at last found a situation in a department store, where, as she was supposed to live with her parents, she received $4.50 a week. Her long, weary day began at a quarter to eight; the automatic time machine and a score of automatic human beings kept watch on all she did. If late, she was fined ten cents. She was reprimanded if her portion of the counter was left in disorder by a careless customer; she was fined for all mistakes in the matter of prices and additions to the sales-book; all she could do was to serve the whims and accept the scoldings of women who knew too ill or too well what they wanted to buy; to keep a tight rein on her indignation at the strolling men who did not intend to buy anything advertised; to be servilely smiling under the inuendoes of the floor-walkers; to maintain a sharp look-out for the paid spies of the establishment, and to watch for shoplifters and the firm's detectives.

Katie was very attractive, and she realized from the first that the floorwalker of the department considered her fair game and had entered upon a chase in her pursuit. Her lack of response caused her to be moved from counter to counter, and her resistance to the insulting proposals of men who came to tempt her was in itself a cause of reprimand. However, Katie, with her religious faith, her brave spirit and her devout lover, managed to resist, and the one really happy episode in the book is the story of her marriage to Hermann.

* * *

One most touching aspect of Katie's story is her ready and generous helpfulness to other girls less fortunate than herself—to poor Mary, when partly through Hermann's assistance, she managed to make a temporary escape from the house of her bondage; to Carrie, the little Lithuanian Jewess, who was a shirt-waist maker on strike; and to others like them.

Carrie's story is well worth attention; $5.00 for seven day's work was reckoned good pay, and while Carrie was sharing Katie's narrow quarters and slender fare, we learn a good deal about her. The striking girls had good courage, public spirit and a sense of co-operative honour, but their game was a losing one. Public sympathy was short-lived; their own staying-power was slender; employers could use the armed assistance of the law; some girls capitulated and went back to work; others were drawn into the under-world; the rest, Carrie among them, were soon face to face with starvation. She had great courage, but the dreadful question: Is it worth while? would come and insist upon an answer. Carrie would not consider the possibility of resuming work under the old conditions; to her it seemed treachery; "to give in would hurt the cause; better go on the streets, which would only hurt yourself," was her solemn conviction. Well, the agents of the traffic are to be found like vultures about a battle-field, wherever girls are on strike; hunger, insufficient clothing; the feeling that she could not go on living at her friend Katie's expense; the hopeless outlook, all at last broke down brave Carrie's defences. "Everywhere I went, he followed me," she said afterwards, when she and Mary met in this terrible under-world—"he was always behind me when I walked, always round the corner when I stood still. When I was dizzy and hungry he always looked well-fed, and always had the money in his hand." Carrie surrendered, but in surrendering was a martyr for conscience sake.

* * *

We call it "economic pressure," and no one can tell just the point at which this will become too strong. These personal stories illuminate the striking statement of Jane Addams, that for thousands of working girls, "the effort to obtain a livelihood eclipses the meaning of life." When we have read about Carrie and Katie, we have a less inadequate conception of what that means. The idea of the Minimum Wage involves a scale of pay not less than that on which the individual can live, and the establishment of this ought to be one of the standards by which a civilized society should earn its right to the epithet. Closely allied to the minimum wage is the ideal of an equal standard of pay for men and women, which is one of the strongest planks in the woman's suffrage platform, but which ought not to be left to their efforts to compass, for its adoption should be insisted on by civilized men and women, whatever their views or politics.

* * *

To return to our book, Hermann, Katie's German lover, knew all the particulars of the traffic, and the numbers of girls who are annually caught in the net; how all the cities are served proportionately; how every five years all the girls are new; how "from all over the world we take, to all the world we send."

He was not inclined to blame the girls. "A girl used to live by us who did tacking in an underwear factory. She had coffee and a roll for breakfast; tea and a roll for lunch; one piece of bacon and one egg for supper every night; for ten hours a day in a bad smelling room crowded with other girls, she ran a machine. Part of the year she had no work, for the factory does not run always; but when the year ended, the machine, making 4,000 stitches a minute, she had tucked three miles of underwear and got paid $300.00. Do you blame such a girl, because she easily believes a paid weasel, who makes love to her, and says he will marry her and get her away?"

Taking the report issued by the State of Massachusetts, which deal with data supplied by 4,000 different women in 60 different cities, Hermann found that all these victims were either workers in poor trades—rope-making, candy-box packing, shoe factories, for instance—or in domestic service, or were girls who had not had jobs and could earn a living no other way.

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Then there was Fritzie, an immigrant, who with other foreign girls, was met and taken to an intelligence office, a "fake" one, where most of them were sold to the trade for small sums; by the time she is introduced to the reader, her own experiences had made her satisfied to be in a fairly good house even though it was a house of bondage. She wanted clothes and food and warmth and felt herself fairly well treated.

* * *

But Mary—to return to her later adventures—was in rebellion from the outset; partly through the good offices of Hermann, partly through her own discovery of a political intrigue of which her house was the centre, she managed to escape and to take refuge with Katie and Carrie for a time. She had various experiences in service—the first was with "an upright woman whose straight bosom was no pillow for the unfortunate,' and who put her out on learning something of her story. This and other experiences gradually convinced her of the inevitable. Domestic service was clearly impossible; she knew no other trade; she had put all her strength into her tasks and everything had failed her. She could not cope with the social conditions; she must yield to them. Into the horrors of that surrender, with its accompaniments of hard hours, hard walking, hard drinking, it is impossible to enter now. At last its terrors combined with her rapidly failing strength to drive her home, which in the earlier days of her descent she had been unwilling to face. But home had no longer any place for her; her father's wrath at its outraged respectability

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could not be faced, and the climax is reached when she has thrown herself for mercy upon the house of her original fall, and been refused admission because it would not be "good business to harbour" such as she.

* * *

I make no apology for dealing at such length with this terrible subject, beyond the apology afforded by the urgency of the matter and the urgent need of a keener public sense of right which must follow a knowledge of the facts. The details of Mr. Kaufmann's book I cannot vouch for, but they agree with those given by other authorities, and they can be illustrated, if not any day, certainly any week, from our own newspapers.

The Times, of Nov. 25, shortly before the passage of the Criminal Law Amendment Bill, published the following letter from Miss Sophia Lonsdale: "I write at the request of many women actively engaged in various forms of social work who are alarmed at the increased boldness of those who conduct the White Slave Traffic. It is evident that these people are trying to make hay while the sun shines; that is until the Criminal Law Amendment Bill is finally passed. ....We wish, through you, sir, to warn all persons who are responsible for girls from the ages of 13 to 24 in any rank of life, and to urge them to impress carefully on their charges that they should on no account or pretext accompany anyone not personally known to them, no matter what message they profess to deliver. Especially should girls be warned against women in nurse's uniforms and persons apparently suddenly taken ill who appeal to them for help in the street, the public parks, underground railways, stores and shops."

* * *

In the same connection, Lady Laura Ridding, from whose speech I quoted last week, referred to "England and Canada as the most important clearing and shunting-houses of the trade," and as largely the headquarters of the foreign agents. The aim of the Criminal Law Amendment Bill, which has now received the Royal Assent in England, is "to give every girl absolute safety in every community that calls itself civilized." The very strictness of its provisions will drive the agents of the trade out of England, and will certainly stimulate their activity in this part of the world, until our own law is amended in a similar manner.

* * *

Let us make up our minds about it. The existence of this evil thing, or at any rate the scale of its activity, is largely determined by the ignorance and indifference of public opinion.

"People don't want to know about it. People don't want to feel badly. People say it isn't true, and that if it is true, it isn't fit to mention."

But this cannot be our attitude when we have begun to have any suspicion of the facts. Whether or not, as Mr. Kaufmann believes, the cure is to be sought in the reformed industrial system of Socialism—in whatever the cure is to be sought—its efficacy must depend upon an awakened, an enlightened, an active public opinion. We can quickly satisfy ourselves whether the evil does exist in our own country—but we cannot, with a clear conscience, assume either that it does not exist, or that its slaves are all willing victims.

HONOUR BRIGHT.

A Deaconess or Woman Worker Needed.

We have received the following letter from the Bishop of Qu'Appelle:

May I use your valuable columns for making known a present need of the Church in the West. I have lately received the offer of a small financial assistance for a deaconess or woman worker in the diocese of Qu'Appelle, here in Regina. We need the services of an active and spiritually minded lady who has a vocation for this work, and who would gladly give attention to young women coming into the city, visit the homes of new-comers and minister to the sick and afflicted. Such an officer would also be able to enter upon many other works in the Church of God. The remuneration offered is small, amounting in all to about $500 a year, but a devout and strong lady with small private means would, I belive, be very happy engaged in such encouraging work as a western church and city provides. The rector of St. Paul's, Regina, the Rev. Canon Hill, would gladly hear from and welcome such a worker.

A CHILD'S QUESTION.

In common with thousands of other little ones, says the Daily Mail, a Northamptonshire six-year-old girl has been learning the story of Christmas, and was intensely interested in the account of the babyhood of Christ. The other night she surprised her mother by asking innocently: "Who shall I say my prayers to, the little Boy or His Father?"

Teacher—"You see, had the lamb been obedient and stayed in the fold it would not have been eaten by the wolf, would it?"

Boy—"No, ma'am; it would have been eaten by us."

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REV. G. JOHNSTONE HAS PASSED AWAY.

Rev. Gabriel Johnstone, D.D., died at his home in Welland on January the 5th, after a brief illness of a few days, though he had been in declining health for many months. He was one of the best-known ministers in the Niagara diocese.

He was born at Edenton, North Carolina, in 1843, and was educated at the University of North Carolina, where he graduated in 1861. He left the University of North Carolina in his junior year and took part in many memorable battles of the Civil War. At the close of the war he resumed his studies and took the degree of B.A., from Trinity College, N.C., and was ordained to the ministry of the Protestant Episcopal Church in 1870 by Bishop Atkinson in Edenton, his native town.

He was called to Grace Church at Utica, N.Y. After remaining there for a short time he was called to the Colorado diocese and held parishes at Lamaric City and Georgetown. During that time he received calls both to Sacramento, Cal., and Canada.

He came to Canada in 1877, and was first stationed at Jarvis, Ont., where he remained until 1899, when he came to Welland and took charge of Holy Trinity Church, of which he remained rector until about four years ago, when he was obliged to retire owing to failing health. While in Welland he accepted an invitation of the S. P. G. to lecture throughout England in the society's interests, and visited all the principal cathedrals. For several years he held the position of chaplain of the 44th Lincoln and Welland Regiment, and on retirement was appointed honorary major.

LETTERS TO THE EDITOR.

(Continued from page 11.)

"nomination" the names of a number of suitable men, from all over Canada, carefully selected in respect of spiritual fitness for the post, and chosen by the highest spiritual authority in the Dominion, would be before the electors previous to balloting. That the House of Bishops will eventually become the elective body "to make choice of fit persons" for Bishops, seems almost a certainty, but in the meantime they should at least be requested by the Synod to "nominate" a certain number of candidates preparatory to an election.

A. E. Burgett.

A WHALE IN TOW.

Many methods have been adopted by Anglican Church authorities to raise funds for the building of churches and the propaganda of religion. The bazaar has always been the most popular, but its conservatism is a distinct drawback to clergymen with a partiality for novelty. This has evidently proved the base in Norfolk Island. The question of raising funds was debated, and the usual proposal for a bazaar was no doubt vetoed in the grounds that it lacked the salt of adventure. It was necessary to do something to augment the Church funds, and the solution of the problem would have to be found in an entirely new departure from customary Church methods. After serious consideration and lengthy debate it was decided to enter the whaling industry. The inhabitants wondered, and the imaginative pictured boats manned by canons, deacons and clergy, with a bishop in gaiters at the helm. The authorities brushed aside the smiles of the natives, and entered the boats, determined to succeed. Excitement ran high, and the local whaling companies chivalrously ignored all danger of competion, and placed their boats and gear at the disposal of the Church. The ecclesiastical crew boldly steered for the open, followed by the good wishes of the inhabitants. They were not absent very long when the news went round that there was a wild commotion in the offing. Late the same night the boat returned with a whale in tow. The success of the first attempt has given the whaling companies such confidence in clerical prowess that they have decided to allow the Church authorities to use their boats whenever they are not required.

TORMENTS OF CONSCIENCE.

It is a man's own dishonesty, his crimes, his wickedness, and boldness, that takes away from him soundness of mind: these are the furies, these the flames and firebrands of the wicked. —*Cicero.*

"Your paper is worthy of all support and the tone of it is splendid," writes an Algoma rector.

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THE CHRIST CHILD LEGEND.

One of the German legends relates that the Christ-Child presented to a dreaming child various noble characters as ideals. Great warriors, kingly rulers, noble statesmen, were thus brought before the little one, but only to his discouragement.

"I can be none of these," sadly thought the child; "they are all so mighty and wise."

At last the Christ-Child assumed the form of a gentle, loving, obedient child. To this the dreamer eagerly responded, "I can be like that! I must be that!"

—

LET US BE GLAD.

This little span called Life so soon is past;
Let us forget the fitful woes and tears,
The heartaches and the fears,
And just be glad.

Glad with the joy of Nature as she weaves
Sweet dreams of beauty from the earth and sky
And clothes each flower with gentle witchery,
And fragrance sweet.

Let us bring joy into our daily task
And so uplift it from the wear and tear
That bears us down.
May we be pleased with just the little things
That cheer our way.

Be it but smiling glance
Or friendly word,
A fragrant blossom, or the lilt of song,
A longed-for letter, an uplifting thought—
Let us be glad.

—Alice L. Hobbs, in Boston Transcript.

—

FULFILLED PROPHECIES.

The Bishop of Worchester (Dr. Yeatman Biggs) was one of the guests at the banquet given on Thursday last week by the Mayor of Salisbury, Mr. F. Sutton. The Bishop related some interesting recollections of Salisbury in general and of the present Mayor in particular when they were "boys together."

He remembered on one occasion when he had reason to be very offended with him for not exercising his virtues, that he had said to him, "Fred, you know, it won't do for you to go on like this. If only you would change you might become Mayor of Salisbury." He must tell them that Fred Sutton then had just that vein of impertinence in him which no doubt made him a useful Councillor now, and he had the impertinence to reply, "Just as likely as that you will become a Bishop." Those were not days of starch; it was impossible to deal with those boys on anything like stiff lines, and his (the Bishop's) only reply was: "Very well, when the double event comes off I hope you will ask me to dine." How many years had passed since then he did not like even to imagine, but the wheel had come round, and here they both were.

—

SAINT SOPHIA.

Some may have wondered who was the St. Sophia who gave her name to the great church at Constantinople. It is not named after a saint at all, its correct designation, Agia Sophia, meaning "House of Divine Wisdom." According to tradition an angel inspired this name. Shortly after he foundation of the church had been laid by Justinian, a boy, set to watch the workmen's tools, was visited by a celestial figure with wings reaching to heaven. "Go and tell the Emperor," commanded the angel, "that this church is to be named "The House of Divine Wisdom," and on hearing the boy's story Justinian obeyed the angelic command.

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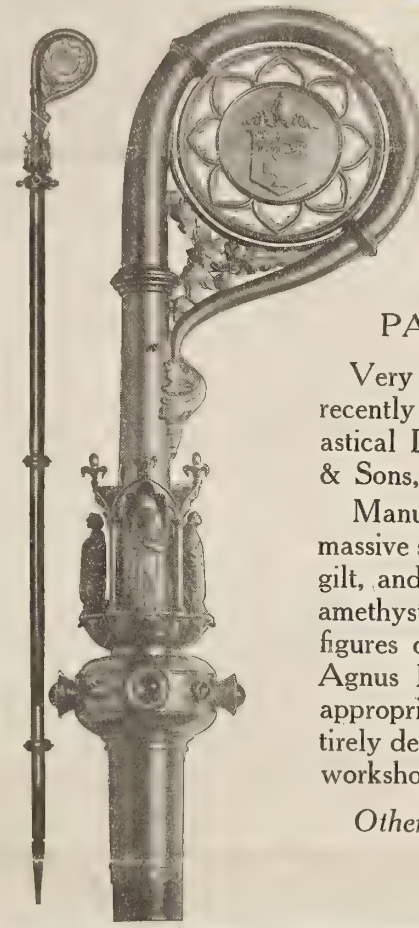

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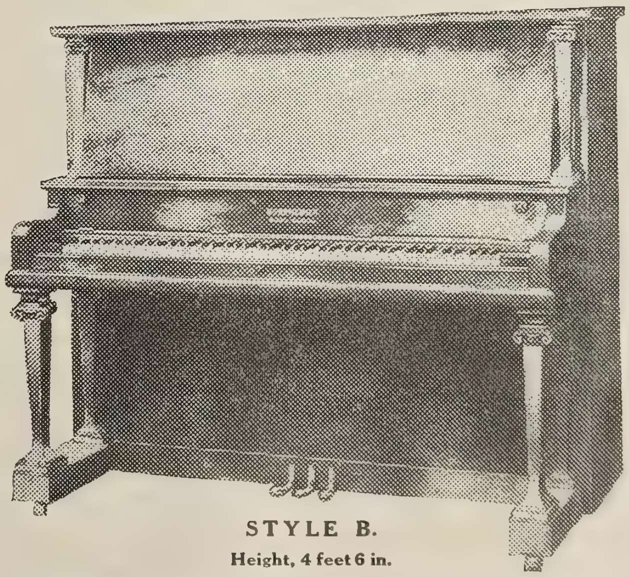

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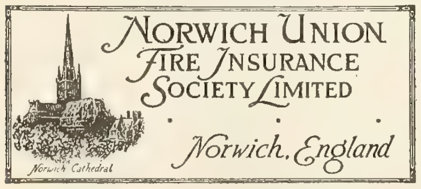

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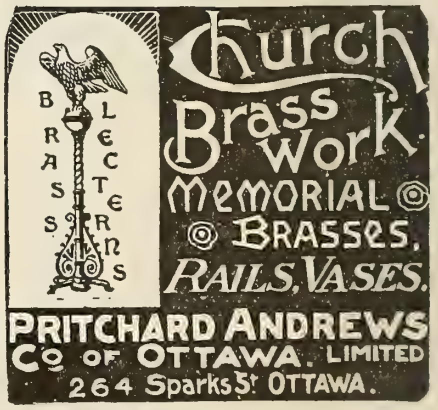

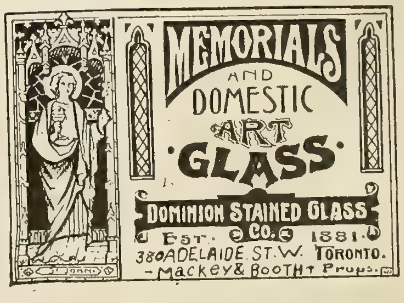

Church Life.

VOL. V. No. 3 TORONTO, THURSDAY, JANUARY 16, 1913. 5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., one cent a word prepaid.

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Correspondents—All matter for publication in Church Life should be in the office not later than Saturday morning for the following week's issue, addressed to the Editor.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Communications respecting advertisements should be sent to the Business Manager.

Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

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The Week.

LAYMAN'S MISSIONARY MOVEMENT.

IN many places the present three weeks are being employed in the instruction of our people in missions, and in the gathering in of promises of systematic giving for missions at home and abroad. A very large part of the increased interest in missions, and the extension of mission work is due to the Layman's Movement, and for this we owe them thanks. The setting aside of a definite period in the year for missionary sermons covers one of the weak points in this work in the past. Three Sundays scattered over the whole course of the year are not nearly so effective as three consecutive Sundays devoted to the same object. The call and duty that we owe to missions is kept alive for the rest of the year by the duplicate envelope which reminds us week by week of our plain rsponsibility to fulfil the wish of our Lord, and to send the Gospel into all the world. Still much remains undone in the way of reaching those who at present do nothing, or do very little; and for this the only solution is the personal canvas by the layman who is convinced, and who is, therefore, not afraid, or ashamed to say so to his fellow layman.

THE WORLD'S CONFERENCE.

THE Archbishop of Canterbury has appointed some well known clergy of the Church of England to be representatives of this conference. This is another step towards making its deliberations of value to the Christian world. It is to be nothing more than a conference, in order to come to a more definite decision as to what each section of the Christian world really holds as vital to its own conception of Christianity. All thinking people feel more and more that the differences are less than the points of agreement in the things that are vital, and it is hoped that the setting forth of differences will at least let the other man know how each stands, and why he stands where he does. We must all hope and pray that the work of the conference will be fruitful in results for the future unity of the world of believers, and it is certain that the best results will depend upon our prayers. Never was it truer that to pray is to work.

⁂

HEREDITY.

NOWADAYS we hear much of heredity. A vast amount of information has been collected to prove that many human ills, virtues and other characteristics recur generation after generation with predictable regularity. But the tendency is to consider only the bad qualities that may have been transmitted to us and to forget all about the accompanying good traits. The best character is not wholly good nor the worst wholly bad. And in any case the thing that concerns us is not how we inherited our estate, cumbered or unencumbered, but how we left it; whether we allowed it to deteriorate under our management, or to improve by earnest effort. We can feel quite sure that in the final reckoning up every handicap will be fairly stated.

⁂

RELIGIOUS, MORAL AND SOCIAL REFORM IN JAPAN.

THE present Government of Japan some time ago proposed and summoned a conference of the leading men from different religious bodies — Shinto, Buddhist and Christian — with the idea of united action for the moral advance of the Japanese nation. It seems that the proposal has been carried into effect as a new society has been formed in which the members of the different religious bodies of Japan are to unite for mutual study of doctrines and methods, with the object of bringing religious influences to bear upon the life of the nation. This society is publishing a magazine which is to give reports of the present condition of the various religions in Japan—their temples and churches, their missionaries, their members and adherents. The first number of the magazine is just out. Among its numerous articles it contains one on the various opinions about the future life expressed by eight of the famous men of the present day; a second relates the experience of a Buddhist nun; another deals with the martyrs of the eighty-eight shrines of Shikoku, and yet another on giving one's life up to foreign missions.

Most certainly the magazine does not lack variety either of subject or opinions. Everything which promotes mutual understanding among the adherents of different religions is to be welcomed, but it is doubtful whether the new magazine will do much directly to promote the spread of vital Christianity, for there is no victory to be won for humanity, no solution to be arrived at of present day problems divorced from the teachings of Christ, but provided the Christian section of the conference present and uphold the claims of the Crucified Christ as the one solution of the problem of mankind there can be little doubt that the movement will make for the acceptance of Christian truths, by those who now look on them askance.

⁂

FLYING MACHINES.

WHEN flying machines come into fashion, as it seems to be certain that they will, what shall we do about the people who wish to fly to church? It would appear that a new use will be found for the towers as a place for alighting from the aeroplane. What queer uses things come to in the process of time. We suppose that another result will be that people will often go further to church when they can fly. The popular preacher will gather in a congregation from a radius of fifty miles, and will be saved the labour of having to call on his people, for they could not expect him to pay a call in the next state, or the nearest country. It may be that the long suffering country clergyman will at last come into his own, and see a long stream of machines floating towards his church; that would be a thing much to be desired for he has waited long and patiently. Our grandfathers would have thought us crazy to think or talk of such a prospect, and yet we have lived to behold even stranger events as facts of common day life.

SPIRITISM IN AUSTRALIA.

IN Melbourne, Australia, there has lately been a revival of the cult of spiritism which has not been altogether unsuccessful, and seems likely to spread throughout the whole Commonwealth. It is difficult to understand why church people should trouble themselves about this matter when the Church already teaches the existence of personality beyond the grave, and spiritism even granting all its claims, has not proved anything more. The spirits of the departed have their places assigned to them by God who does not allow them to be disturbed in order to satisfy a craving for that knowledge which He himself has not seen fit to reveal. The Church Standard in referring to this is inclined to lay the blame for the readiness with which many professing Church people receive the pretensions of spiritualistic charlatans on the failure of the Church to teach boldly the true meaning of the communion of saints, and a sober and truly Catholic doctrine as to the future life and the intermediate state. It goes on to say: "A reaction against mediaeval abuses and grossly materialistic conceptions of purgatory was no doubt inevitable. But here again, as so often, we have to remember that the 'abuse of a thing taketh not away the lawful use thereof.' The pendulum has had ample time for its swing, and it has gone too far in the opposite direction. It is for the clergy of the Church to try and bring it to an equipoise by teaching plainly what the whole Church has believed and taught as to the state of the departed."

⁂

OVERCOATS AND UMBRELLAS.

WHO does not know at this season of the year the discomfort of the wet coat, or the voluminous coat, the umbrella and the tall hat in church? Where is a man to put them? If he places them on the floor he feels quite rightly that he is subjecting them to unmerited insult, or to the feet of other people. And are they not his best and most valuable possessions in the way of clothes? The tall hat does not benefit by contact with the floor, or with the dainty feet of other persons. The only man who has a right to tread on a hat is the owner, and he is the only one who refuses to do it. Has not the time come when every church should provide a portion of the entrance, or the end of the church as a cloak room where someone shall be in charge of such things? It would only require a long array of suitable hooks upon which to hang them, and some person to see that they are not removed except by the rightful owner. Personal belongings do vanish in a mysterious way from church; how, we do not know. Perhaps it is absent-mindedness, or a sense of having all things in common. If the latter, it is an entirely wrong reading of the apostolic message.

⁂

BISHOP OF BIRMINGHAM ON FLABBY, BONELESS TEACHING.

IN the course of a letter to his diocese, the Bishop of Birmingham, writing of the aims which Churchmen should have before them, says: "Let our teaching be clear and definite. In so far, and only in so far, as we put before men the truths which are part of our creed shall we be respected and shall we be influential. There is no room to-day for flabby, boneless teaching. Men may not accept, but they expect definite declaration of the Faith which is in us. Let us dwell less upon the differences between the schools within the Church. They are no new things, and so long as there is loyalty to the Communion of which we are members, they are helpful. We may learn a lesson from the Lutherans in Germany. I have been in churches there when the clergy were richly vested, in others when their garb was plain. Practically, in all their leading churches the crucifix and the lights are to be found upon the holy table. How much complaints have even I, a very new Bishop, had as to the presence of a crucifix in one or other of our churches! We are going, are we not, to take a broader, grander view of all these details?"

⁂

FOREIGN MISSIONS.

DURING the next few Sundays our pulpits will be giving their whole attention to the subject of Foreign Missions. The door is open—everything is ready except the man. Again we shall be appealed to for help to send out clergy, laymen, and lay-women to plant the Church among nations just emerging into the light of civilization. We have to face the question whether we really want the Japanese, the African, the Chinaman and the Mahommedan to have our hopes, to share our privileges, to enjoy the sacraments. Some wonder if it is worth while. Would it not be better to let the savage nations alone? Where ignorance is bliss, 'twere folly to be wise. We are told that missionaries do more harm than good. We are not quite sure that Christianity tinged with European color and saturated with Western ideas is the best religion for the imaginative East. And yet above it all comes the clear insistent command of the Master, "Go," and also the double assurance "The gates of hell shall not prevail." "Lo, I am with you alway, even to the end of the world."

Christ the Word

By the Rev. A. H. Forster, B.D.—Trinity College, Toronto

NEARLY five hundred years before Christ, there lived in Ephesus, a philosopher, by name, Heracleitus. He is described as having been "above all men, of a lofty and arrogant spirit." When found one day by his fellow citizens playing dice with some children in the temple of Artemis or Diana, he said to them, "Is it not better to do this than to meddle with public affairs in *your* company?" Such remarks secured for Heracleitus the solitude which he desired. In his own time, he was called "the obscure," and as only fragments of his writings remain, he is now more obscure than ever. The essence of his teaching was that "all things flow, nothing abides," and Heracleitus is coming to his own again for this is also the essence of the teaching of Monsieur Bergson, the most famous of modern philosophers. M. Bergson speaks of life as a great movement, carrying us along in the course, as an unceasing becoming which preserves the past and creates the future, he teaches, in short that reality is a flowing. According to Heracleitus, this flowing of all things is unified and guided by the Logos. (Logos is a Greek word which may be translated either "thought" or the utterance of thought namely "word.")

"This Logos," he wrote, "is always existent, but men fail to understand it. . . for although all things happen through this Logos, men seem as if they had no acquaintance with it." Again, "Although the Logos is universal most men live as though they had a private intelligence of their own."

"Men are at variance with the Logos which is their most constant companion."

Again, "Wisdom is one thing, it is to know the thought by which all things through all are guided."

About two hundred years after Heracleitus the Stoic School of Philosophy was founded at Athens, by Zeno. The Stoics are mentioned in the seventeenth chapter of Acts and it is worth noticing that two heads of this school came from Tarsus, the city of St. Paul.

The head of the Stoic school after Zeno, its founder, was Cleanthes, he had been a pugilist and was once arrested by the Athenian police for having no visible means of support.

In his hymn to Zeus, written about 300 B. C., Cleanthes sings of a single everlasting Logos, "This," he says, "all the wicked seek to shun, unhappy men, who ever longing to obtain good, see not, nor hear God's universal law, which wisely heeded would assure them noble life. They haste away however, heedless of good, one here, one there, some showing unholy zeal in strife for honour, some turning recklessly toward gain, others to looseness and the body's pleasures."

Three hundred years after Cleanthes and this time in Alexandria, the city of Apollos, a Jew called Philo, wrote once more of the Logos in these terms.

"The Father who created the universe has given to his . . . most ancient Word a pre-eminent gift to stand on the confines of both and separate that which had been created from the creator. And this same Word is continually a suppliant to the immortal God on behalf of the mortal race which is exposed to affliction and misery and is also the ambassador sent by the ruler of all to the subject race."

Within the lifetime of Philo, Jesus of Nazareth lived in Palestine, there is no evidence however that Philo ever even heard of Him.

So in Asiatic Ephesus, in European Athens, in African Alexandria, men wrote of the Logos up to the time of Christ. The Logos did not mean exactly the same to all of them. to Heracleitus it meant the unifying principle of the world process, to the Stoics, it meant the universal reason which makes nature orderly, to Philo it meant the mediating principle between God and the world; the idea of the Logos was however common in those centuries.

About the year 100 A. D., the author of the fourth Gospel took the Logos-idea into Christianity, used it as a bridge, someone has said, by which Christianity might march into the heart of the Greek world, and, according to tradition, it was in Ephesus, the city of Heracleitus, that St. John wrote "In the beginning was the Word or Logos,—and the Logos became flesh and dwelt among us."

This identification of Jesus Christ with the Logos has been called "The most important step that was ever taken in the domain of Christian doctrine." By it Jesus of Nazareth was declared to be the manifestation in time and space of the ruling principle of all things, to be in fact the utterance of the Life which is eternal.

A GIFT OF BOOKS.

The Right Rev. Dr. Reeve, Assistant Bishop of Toronto, has received a contribution of several theological works for distribution among the clergy and will be glad to present a copy of any one or of all the works to any clergyman who will make personal application either to the Synod Room or at the Bishop's residence, 544 Huron street, Toronto. It will be necessary for clergy outside of Toronto applying by letter to send the necessary postage or express charges or ask that the book or books be sent by express C.O.D.

MISSIONARY DIFFICULTIES TO BE MET IN INDIA

PAUCITY of results is often one of the objections to Missions urged by those who oppose them. The Rev. F. E. Lucey, a C.M.S. missionary in Kashmir, gives, in the "Church Missionary Gleaner," the reasons for this as far as the State in which he works is concerned:—

"First, there is the bitter persecution due to the violent prejudice, bigotry and fanaticism alike of the Mohammedans and Hindus. Few people at home can realise what the cost of becoming a Christian is. Sometimes one hears missionaries held up as though they made the greatest renunciations. Some of them may be called upon to leave parents and friends and home; but under what circumstances? Generally with the glad and admiring, even if sorrowful, consent of their parents, an enthusiastic send-off, and the assurance of the prayers and blessings of many friends. If a Hindu or Mohammedan becomes a Christian, he, too, has to forsake parents and friends and home. But under what different circumstances!—knowing that he is breaking the hearts of those he loves most; followed by the execrations of his friends; disgraced and dishonoured for ever in the eyes of his fellows! I suppose most of the parents in Kashmir would rather see their boys poisoned than see them baptised.

"Secondly, there are the barriers of social custom. Baptism not only involves changing religion but the severance of all social ties.

"Thirdly, there is the all-embracing comprehensiveness of Hinduism, such that it has been said, 'No description of Hinduism can be exhaustive which does not touch on almost every religious and philosophical idea that the world has ever known. Owing to this comprehensiveness the Hindu would be ready to receive Christ as one of the multitudes of incarnations, and to give Him a place in his pantheon."

HOPE.

The world is asleep, all hushed is
 nature's warm, sweet breath,
The world is asleep and dreaming
 the silent dream of snow;
But through the silence that seems
 like the silence of death—
Under the shroud of ermine the
 souls of the roses glow.

And forever the heart of the water
 throbs and beats,
Though bound by a million gleaming fetters and crystal rings;
No sound on lonesome mornings the
 lonely watcher greets—
But the frosty pane is impressed
 with the shadow of coming
 wings.

MARIETTA HOLLEY.

Truth is as impossible to be soiled by any outward touch as the sunbeam.
—J. Milton.

CHANGING VIEWS.

GENERALLY speaking, there is more conservatism in people's religious opinions than in anything else that they possess, or pride themselves upon. Even the non-religious man is more conservative in his objections to religion than on other subjects. It is true that we do also hear of a dyed-in-the-wool political person, but even that is changing under the pressure of knowledge, and the growth of political indifference. If we go back seventy years we cannot fail to notice the intense conservatism of the members of the Church of England, and this conservatism in religion produced a corresponding conservatism in politics, so that the liberal was ordinarily one who did not belong to the Church of England. This religious conservatism grew up out of the historic continuity of the Church, out of its long connection with the State, and out of the Anglo-Saxon temperamental objection to change. Those who left the old Church did not shew so much a sense of conservatism towards the new body with which they affiliated, as an intolerant dislike to the body they had left, and this intolerance, like all intolerance, centred upon one or more ideas which became in time party shibboleths. Very often the object was beloved out of all proportion to its real value, something like the sense of proportion shewn by the lady who escaped from the fire in her nightdress, carrying triumphantly a stuffed parrot. In the last quarter of a century this conservatism is rapidly disappearing from the members of the Anglican Church. We might suppose, in the light of modern events, that the revolt was being led by the clergy, but actually it is the clergy, who are being, as it were, wagged by that sly dog the laity. The clergy are throwing away the cargo so that the pace of the lightened ship may suit the demands of the laity, who want to get there as soon as possible. As to where ''there'' is, the layman has really not much idea. Quite naturally he is not a reader of any kind, he is too busy to do more than assimilate the valuable literature of the newspaper; and as to religious history, authority, or teaching he knows practically nothing; he probably does not spend much or any time in reading the Bible, even. To a certain extent his parson is to blame on account of the sermons he preaches, and more especially those that he does not preach; but only to a certain extent, for the layman does not want to hear dogma explained, and as a consequence emphasised, but prefers general talks on general topics. As a patient would rather take medicine than study personal hygiene and practise it, so the layman would rather hear of the cures for all the ills to which flesh is heir, than study and practise the prevention of them. The result is a lay position that is both illogical, and disastrous. It is illogical, for the Church, by her history, her continuity, and the evidence of millions of lives that have lived and died in her faith, stands for definite facts. We are apt to forget that the lives of her children for nearly two thousand years are the greatest evidence of her claims, in this world, as it will be at the day of Judgment; and no other body of Christians can approach this evidence by at least fifteen hundred years. It is therefore illogical to suggest definitions of areas, or to talk of Presbyterian districts, or Methodist districts, or Anglican districts. It is true that the present condition of things is unfortunate, disastrous, and unbusinesslike, the point which appeals so strongly to the layman; but at the same time it is no use suggesting remedies that will not work, because they do not come into the region of practical politics. We might in lesser things propose an area for the Free Masons, and another for the Foresters, for the Oddfellows, and the Mooses, if there is such a body. We know that such a proposal would in the first place be futile, and secondly that the former society stands on a different basis to the others. Some Foresters or Mooses may deny it; some may feel bitter about it, but the fact remains. Another feature of the lay position is that it is dangerous. Not knowing the value, or the history of the heritage, which has come to him, the layman is liable to see only the faults of his fellows and the drawbacks of the present position. He may overlook the point that the Church has a very serious handicap or hindrance in the large number of her professed adherents who mean rather less than nothing. They do little, they care less, but from habit, or convention, or convenience they assume her name, and add to her number a painful total of drawbacks. In vestries and congregations they are the wet blanket, the cautious, the people who want no advance made, no risks run, and who at the same time prove such capable and destructive critics of the Church, its methods, its clergy, and its members. It is not an easy matter to write such things and avoid the very fault of criticism that one deplores. A measure of enthusiasm is requisite for all success, and enthusiasm has either to be exceedingly well equipped with complete knowledge of its object, or be a little blind, with an intuitive sense of the reality of its aim, the blindness being a compensation for the lack of complete knowledge.

HYMN FOR MISSIONS.

Oh! God of Heaven, and earth and sea,
Our longing cry goes up to Thee,
That gathered in from every land
Thine own redeemed shall safely stand.
Oh! hear the prayer all nations pray,
And bring the long expected day.

May we with willing hand and heart,
Be ready all to do our part;
From every land goes forth the cry
"Oh! help us, brothers, or we die,"
Then can we hear that voice to-day
And all unheeding turn away?

Across the waters wild and drear
A pleading voice falls on our ear;
"Oh! send to us the Word of Life,
For souls are dying in the strife,"
Oh! let us heed that voice to-day,
Ere time and chance are gone for aye.

For selfish lives, and hearts of pride,
And secret sins we fain would hide,
Good Lord, we seek Thy pardon now,
And at Thy feet we humbly bow,
Our hearts would now Thy word obey
And cast our selfish pride away.

The gentle Shepherd sadly stands,
Behold His pierced Feet and Hands:
"For love of Me," the sweet voice saith,
"Oh! save my sheep from pain and death."
Dear Lord, our hearts would now obey,
Lest those in sorrow turn away.

Oh! God of Heaven, and earth and sea,
We bring our offerings unto Thee,
We gladly give from out our store,
And pray that we may love Thee more:
Oh! Lord Thy word we must obey,
And give Thee of Thine own to-day.—Amen.

L. E. Homfray.

"I DON'T BELIEVE IN MISSIONS."

THERE still remain a number of people who don't believe in missions. The little pamphlet, "Do You Say," issued by the National Committee of the Laymen's Missionary Movement in the Church of England in Canada effectually answers some of the stock objections to foreign missions. It has been circulated to the extent of 10,000 copies in all parts of Canada. A reprint of another 10,000 copies is just off the press. It may be obtained of the Secretary, 158 Confederation Life Building, Toronto, free in small quantities or at $1.00 per hundred post paid.

THOUGHTS, WORDS AND DEEDS.

Each fleeting thought
That flashes through the brain,
With sequence infinite is fraught;
There's not a word,
Or kind, or bitter, or profane,
But through eternity is heard.
Man's every deed
By virtue prompted, or ambition vain,
Receiveth due and everlasting meed.
Whate'er then thou dost think, or speak, or do,
Be all thy actions just, words gentle, and thoughts true.

—A. W. Brierley.

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The Sunday School Outlook for 1913

By the Rev. R. A. Hiltz M.A., General Secretary of the Sunday School Commission of Canada

ANY attempt to estimate the future development of a movement is always accompanied with difficulties. So much depends upon realizing fully present conditions, the correct interpreting of those conditions in their relations to past events, and a right estimating of their effect upon the future. In a word, there must be a proper adjustment of causes and effects.

In estimating the outlook for the Sunday School Movement, however, there is little danger of making a mistake, for the signs are unmistakeable. Even the most pessimistic must admit that the dawn of 1913 finds the Church of England in Canada wider awake than ever to the importance of the work represented by the Sunday School. This awakening has been gradual, it is true, but it is none the less real.

Along with this there has come naturally, a strengthening of the Sunday School forces in their better organizing for active, aggressive work. And this is as it should be, for it means that the Church is rising to her opportunity and determining to take full advantage of it.

Not only so, but we think it may be claimed with truth, that the outlook is a most inviting one—inviting in the sense that the problems to be solved in connection with the Sunday school movement are recognized and are being faced with an earnestness and seriousness worthy of the task. There is evidence on every hand that the awakening which the past few years have seen will continue to bear rich fruit.

The justification of these statements lies in the following facts:

1. The wonderful increase in the number of gatherings in the interest of the Sunday school work.

Conventions, conferences, institutes, summer schools, etc., etc., for the discussion of mutual problems and of ways and means of bettering Sunday school conditions are becoming more and more frequent. These cannot fail to produce rich results.

2. The interest which is being manifested in the work of providing a better trained teaching staff.

Every week, almost, sees new classes in teacher training being formed or new students taking up the prescribed course of study privately. An advance in the past few years from a few scattered classes in individual dioceses to 167 candidates from 11 dioceses in 1911 and 278 from 16 dioceses in 1912 is an indication of an awakened interest in what may be regarded as one of the strategic points in the future development of the Sunday school work of the Church.

3. The establishing in our theological colleges as a part of the regular work of instruction in Pastoral Theology, of courses of lectures on Sunday school management and method.

The future significances of thus bringing the claims of the Sunday School before our Divinity students, and the placing before them the best known methods as to organization, equipment and conduct of their Sunday school work, lies in the fact that these men are going forth to their work as leaders, not only with a deeper interest in this work but better prepared to do it.

4. The regular and steady increase in the adoption of the scheme of lessons authorized by the General Synod of our Church.

This means the gradual removal of one of the sources of our weakness in the past and is hastening the day when the only officially recognized schemes will be used in all our Sunday schools.

5 The quiet but earnest efforts which are being made to bring into closer relations with the Sunday school, those institutions which have at least, something in common with it.

This is especially true in connection with the A.Y.P.A. and it is strongly felt, in some quarters at least, that there is an opportunity here for very definite action, as evidenced by the resolution to that effect passed at the last General Synod.

6. The more general observance of Children's Day as the great educational festival for the child life of the church.

Nothing is more significant of the way the Church, as a whole, is rising to her opportunity, and showing her desire to place the Sunday school work upon a strong basis.

7. The splendid field for Christian service which the Sunday school offers to-day, and the fact that it is attracting to its work some of the very best men and women of our time.

There is a challenge about the work of the Sunday school which appeals to the earnest, thinking Christians—a challenge to help to mould the lives of those who are to be the leaders of the world's activities of the future and to do our part to shape the policies which shall govern such activities, a challenge to throw the weight of our influence and the power which comes from the exercise of our talents into an institution which has been aptly described as "the standing army of the nations....the undergirders of all Christian activities——the best missionary agent at home and abroad——an institution which pays the largest dividends of any investment of the Church as judged by its results."

All these things witness to the statement that the outlook is most encouraging and that the year 1913 will see a steady advance. There is much to be done. We are only on the threshold of the work. Many problems are knocking at the door demanding attention and, if possible, solution. But the Sunday School forces, encouraged by the consciousness that the Holy Spirit is leading them and believing that the Church will provide that support which is needful to carry the work so well begun to a successful issue, will go forward to the facing of these problems with an earnestness born of the conviction that nothing can prevent a successful issue because the work is God's.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is there any Canon or rule respecting the administration of the Sacrament of Holy Communion to persons arriving in church after the Absolution has been pronounced? Do you not think that such a rule should be enforced?—LAYMAN.

A. There is no rule that can be enforced in these days of doing as you please; we believe that the old custom was that no one should communicate unless they were present at the Gospel, to which great importance was attached, and quite rightly. This importance of the Gospel is still evidenced by the ceremony used in its recitation. No priest can tell when the communicants arrive, and so he cannot decide whom to speak to on the subject. The only remedy, and the proper one is that at the time of the preparation for Confirmation, and also at those times when he should call his communicants together for special instruction, stress should be laid on points like the one you refer to.

—

Q. What are the chief points of difference between Anglicans and Roman Catholics in the matter of the validity of Anglican Orders?—LAYMAN.

A. The stages of the difference may be summarized as follows:—The old, old story of the Nag's Head fable, now given up, except by the ignorant and unlearned, on the ground of its refutation by Roman historians. The argument that our office was irregular and defective because there was no porrection of the instruments, that is, no handing of the chalice and paten to the ordinand. History again has answered this, for if these things are necessary, then there has been no true ordination in the Roman Church in the past.

The last stage is that there is no true intention in the Anglican Church. The Anglican Bishop is said not to intend to ordain a true priest in the full sense of the world; and this is the only real argument left. Now intention does not depend upon the will or belief of the consecrator, or else we should never know whether there was a true sacrament at any time. If the consecrator is regular, and he does what he is required to do, and does it as it is required to be done, then the intention is regular. All this is undoubtedly provided for by the rules of the Church of England. The difference, therefore, amounts to this, that the Roman Church objects to our Orders on a technical objection that cannot be substantiated, and which would, if pressed, invalidate their orders just as much as ours.

The question on Lay Readers we hope to answer in an article on the subject, as you suggest.

—

I heard it mentioned lately that out of all our Toronto churches only eight paid the full yearly assessment to the M. S. C. C., and that they were so called "Low" Churches. Is it true—or where could information be procured on the subject?

B. B. F.

Returns for 1912 are not yet obtainable. Presumably B. B. F. refers to the year ending December 31st, 1911. The official returns of M. S. C. C. for that year show that "apportionments" (the word "assessment" is not used) were made on the 43 parishes that constituted the deanery of Toronto (Toronto and suburbs). Of these 43 parishes 25 paid the amount apportioned or more, 18 failed to pay the full amount. In addition to the parishes on whom a formal apportionment is made, payments are made every year by St. Alban's Cathedral, Trinity College Chapel and Wycliffe College Chapel. According to the M. S. C. C. report last year, 1911, St. Alban's paid $465.97; Trinity College Chapel, $120; Wycliffe College Chapel, $48.79. The 25 parishes that paid in full or in excess of the apportionment are: St. Clement (Eglinton); St. Barnabas (Chester); Christ Church (Deer Park); St. Clement's (Leslieville); St. John's (Norway); St. Mary Magdalene; St. Mary the Virgin; St. Matthew; St. Mathias; St. Michael and All Angels; St. Simon's; St. Thomas'; St. John (York Mills); St. James; St. Aidan's; St. Anne's; Church of the Ascension; Church of Epiphany; St. John's (West Toronto); Church of the Messiah; St. Paul's; St. Peter's; Trinity (East); St. Oloves'; All Saints'.

The first 13 we have never heard or seen included among "so called 'low' churches."

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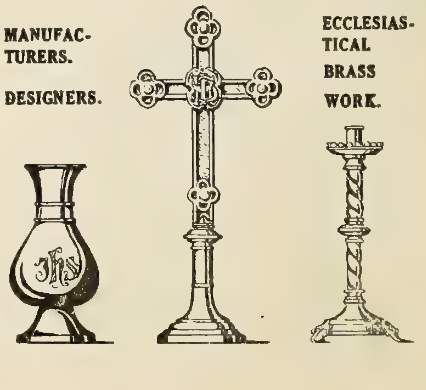

Women's Work and Social Service

PERHAPS no more remarkable change has come over the face of the community in the recent past, than that shown in the increased and increasing study of social problems of all kinds, in the earnest endeavour to understand their nature, in the sense of social responsibility which is being developed under the pressure of circumstances.

To the study of these questions and to the effort after their solution, a great deal of good energy and earnest endeavour is being given by many in our cities in Montreal, Toronto, Winnipeg and others,—to the problems of poor relief and visitation, of housing and temperance reform, of medical inspection and the checking of disease, of preventive and rescue work, of child welfare and educational experiments of all kinds.

* * *

The municipality of societies and agencies bears witness to a certain activity of conscience, and that is well; but of course with many agencies, each working in its own way on more or less clearly defined lines, there are two risks,—one agency will overlap another and some applicants for help will get a great deal more help than they need; in other words the help, instead of benefiting will really injure them—on the other hand, the whole field will probably not be covered; there will be gaps in the chain of social effort through which some of the most needy will slip unobserved. What is needed in every large and growing community is co-operation of such a kind that through the strong and closely linked chain of an organized social service system there will be no room for escape. How can this be done?

* * *

In the directory of Toronto's charities—to take an illustration— there are about 75 institutions described, and the list is capable of expansion in various ways. There are six infants' homes and creches, four childrens' aid societies, eight homes for boys or girls or for both, four industrial schools — there are hostels, refuges and shelters; hospitals, nursing and fresh air missions, prison missions, maternity and rescue homes, and various kinds of relief agencies. Many of the parochial churches have their own systems of social service and relief work, notably the St. Andrew's Institute, and the recently formed Down Town Church Workers' Association of our six Anglican churches in the district so characterized.

* * *

There is great activity, some of it scientifically directed; some of it probably rather amateurish; all of it, no doubt, doing good in some direction; but one may be reasonably certain that there will be some over-lapping, some slipping through gaps, and some work not done at all because no agency exists for that specific purpose. A most tragic illustration of the latter case was afforded not long ago by an American paper, which told of a widow woman who was not able to support herself and her child. She could find no institution in the particular community which would take a child with one parent living, so in order to qualify the child for admission to an orphan asylum, the mother in despairing devotion, took her own life. Even more terrible is a story related by Mr. Kaufmann (The House of Bondage) of a girl who applied to the "Helping Hand Home," (the name, no doubt, is an imaginary one), and was told that it was a home "for evil-doers who were sorry, not for good girls who had done nothing to be sorry about." "But I'm hungry," she pleaded. "Very sorry, but you are not qualified," was the reply. A month later she came again, "I don't want to come in yet," she said, "but I want to tell you that I'm qualified now."

* * *

The aim of the associated charities, with its motto: "In union is strength" is to prevent over-lapping, to give adequate relief, and to study and ascertain right methods for dealing with destitution, but a purely voluntary society scarcely possesses the degree of authority necessary to carry out its excellent aims with any degree of completeness.

About over-lapping, every social worker can tell you of persons or families who in seeking for help have managed to get themselves entered on several lists, each agent supposing itself the only one granting the desired aid. Kenneth Douglas, for instance, in one of his excellent and timely talks on Social Service, tells of one family whose history, personally investigated by himself, disclosed the fact that no less than 37 agencies and individuals had within 18 months bestowed time and money, not upon really helping up but upon unconsciously dragging down a father, mother and five children. On the other hand families living in the same neighbourhood with this one have been unable to get from any of the city's charities help which they really needed. Yet again there are many cases in which a number of small doles are given, where adequate help for a short time would have done the business thoroughly, but where less than adequate help is just so much money thrown away.

Voluntary conferences are helpful, and these are being carried on in connection with Evangelia House and the University Settlement. At these two centres there meet periodically representatives of the various philanthropic, religious and civic agencies, who discuss and analyse specific cases, putting each one on record. This work of charity organization is of great value from the practical point of view both for investigation and discovery, and also because work along these lines is one of the best ways of training social workers of the right type.

* * *

But it is difficult if not impossible to establish complete co-operation upon a purely voluntary basis. Some agencies will not co-operate, still less consider any modification of methods which threaten alteration of their own. And a forward step has certainly been taken in the formation under the Toronto Board of Control of a Charities' or Social Service Commission, which will, no doubt, have authority to obtain from every agency information as to the aims, methods and details of its work, as well as to formulate a policy which will in some way focus our charitable efforts and so make them increasingly effective.

Such a Commission ought to be in the first place representative of the several interests, so that it may take a broad view of the situation and may contemplate it from different sides and aspects. Business interests are not the only ones to be represented—the medical and clerical professions ought to be represented, as well as that of the trained social worker, and it is difficult to understand why such a Commission should be entirely masculine in its composition. With the body of social workers to be found among the women of Toronto, in such groups and institutions as the Local Council, Evangelia House, the Y. M. C. A., the Nursing Missions, the Child-welfare Workers, to name only a few, it seems impossible that a woman member of the Charities' Commission would not add real value to its conclusions.

* * *

With all this work properly co-ordinated, the whole problem of social service, of poor relief in all its ramifications, might be made personal through some method like that of Elberfeld, where responsible visitors are appointed each to very small groups for whom they become severally the friends and sponsors. Far from making the work more official, the Charities' Commission will have the power largely to do away with its official aspect by bringing it within the range of a comprehensive system of friendly visiting.

Charity organization work is most difficult and delicate because it deals with persons, each one of whom is an individual with his own peculiar needs, temptations and possibilities. It does not think of the problem of the poor any more than it thinks about the adversities of the rich. No; it thinks about John and Mary, and their five children; about John's broken leg last winter which has laid him off work for so long, and forced the family to ask for help for the first time. It wants to re-establish this hard-working family so that the gap caused by John's accident may be bridged over and not allowed to become a permanent chasm. Charity organization for all its big sounding name, and for all the scientific care and accuracy which it stands for, has a warm human heart and tender sympathies behind its searching glance and keen questionings; it understands the brave struggle to keep self-supporting, and the terribly narrow margin that often divides independence from pauperism; it knows about those good wages of Bill's that get swallowed up in the public house, and how the poor wife has to slave in order to keep the home together. It knows how problems overlap, how drink and over-crowding will produce disease and crime, what powerful auxiliary forces in the struggle for social improvement are fresh air, sun-light and room for play.

* * *

Charity organization knows or learns to know the enormous strength of the parental instinct and of home life, knows their persistence under every sort of discouragement.

"She's good for nothing, your mother," said the mayor, "tell her she ought to be ashamed of herself; and mind you don't become a drunkard, but you will though." Well, if the mayor had been a worker in organized charity he would have known better and would have realized the heroic spirit which dwelt in the rather coarse exterior of Hans Andersen's washerwoman who was wont to stand in the river for six hours at a time, toiling to bring up her boy honestly. "I have worked and toiled and striven for the sake of the child, and scrubbed staircases.

(*Continued on page* 11.)

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DIO. OF ALGOMA

SUDBURY.

Our new CHURCH OF THE EPIPHANY here is slowly being completed, and services may be held in it in five or six weeks. It will cost over $25,000, and will be very handsome. The town on the 3rd lost one of its oldest business men, and the Church of England, a devoted member in the person of Mr. G. H. Lennon. Mr. Lennon had not been ill only twenty-four hours. He is survived by Mrs. Lennon, who has the sympathy of the community in the great loss she has sustained.

The Christmas offertory to Canon Boydell was fairly generous, and would have been better only the service is held in a hall until the new church is completed. Sudbury is growing fast and spent nearly one million on new buildings in 1912. That is good for a town of 5,000.

DIO. OF COLUMBIA

NORTH VANCOUVER.

Sunday, the 5th December, was an historic day at the old iron church which has stood at the corner of Douglas and Fisguard streets for more than a quarter of a century. All the services during the day were well attended, and at the service in the evening there was not even standing room.

At the close of the service the wardens and the Church Committee were called to the Communion rail, when the Holy Communion plate, also the books used in Divine service, which had been previously placed upon the holy table, were handed to them by the Bishop, who solemnly charged them to see that each article was placed in the new church. Then followed a prayer of devout thanksgiving to Almighty God for His many blessings in the past and a prayer for the continuance of His favor in the future.

DIO. OF HURON

LONDON.

ST. MATTHEW'S CHURCH.

Mr. Samuel Baker, city clerk, has greatly encouraged the rector, wardens and congregation of ST. MATTHEW'S CHURCH, of which congregation he is a member, by having the Hydro-Electric light installed in the church at his own expense. Last Sunday evening the light was turned on in full force, the result being, a brilliantly lighted church and a delighted congregation. Mr. Baker's kind deed is greatly appreciated, as well as other manifest tokens of his interest in St. Matthew's congregation. During the past summer the wardens installed a Hydro-Electric motor to supply power for the organ; this also has been very successful and gratifying to the congregation.

WIARTON.

On Christmas eve, 1912, a number of friends and members of TRINITY CHURCH paid a surprise visit to the rectory, and presented a purse of gold and an address of appreciation and goodwill to the rector, the Rev. E. Geoffrey May.

DIO. OF NIAGARA

HAMILTON.

ST. GEORGE'S.

Last Sunday the church took up the annual missionary collection, which amounted to $1,400. It has been maintaining for the last three years its own representative in the field, under Bishop White, in Honan, China. It is expected it will raise over $1,500 this year.

ST. PETER'S.

On Monday evening last a most enjoyable evening was spent by the A.Y.P.A. in the school room.

ALL SAINTS'.

All Saints' Church yesterday observed the 27th anniversary of the rectorate of Very Rev. Archdeacon Forneret.

In the evening Rev. Dr. Tucker, of St. Paul's Cathedral, London, Ont., was the preacher.

CHURCH OF THE ASCENSION.

Mr. Adam Brown, a much beloved member of this congregation, a staunch churchman and ardent imperialist, much delighted those who had the pleasure of listening to his illustrated talk on Jamaica, Tuesday night. The views were most excellent, the slides being operated by James Gadsby. The splendid enthusiasm of his eloquent words coupled with a willingness to be of service where ever he can do good, has made Mr. Brown's presence on any public occasion felt as a great honor. At four score years he still keeps up a lively interest in all that makes for the best in man or country. That he may still have many years in which to continue his work for the Master is the heartfelt wish of his friends the wide world over.

TAPLEYTOWN.

Rev. Mr. Thompson, of Stoney Creek, in the absence of Rural Dean Davis, on his successful collecting tour for the W. and O. fund, has moved into his new home in this village. All wish him success in his new field.

DIO. OF NOVA SCOTIA

HALIFAX.

An interesting meeting of the Sunday School Teachers' Institute was held at the Church of England Institute January 6th, the Rev. C. W. Vernon in the chair. After the reading of the minutes the chairman referred to the loss the Institute had sustained in the death of its President, Dean Crawford, and an appropriate resolution was carried by a standing vote.

At the request of H. D. Romans, one of the representatives of the diocese on the Sunday School Commission, the Institute discussed the suggestion to change the name of Children's Day to Sunday School and Children's Day, and unanimously decided in favor of retaining the present name.

In the absence through indisposition of Rev. S. J. Woodroofe, Miss Hiltz read his interesting paper on "The Teaching of Scripture."

Miss James then gave a most interesting talk on the new series of Primary lessons, followed by a bright discussion.

DIO. OF ONTARIO

KINGSTON.

ST. PAUL'S.

There was a large number of communicants on Christmas Day. The offerings, about $150, were given to Rev. W. F. Fitzgerald, vicar.

The parish has paid in full its mission apportionment. A handsome new year parish card has been given each family by the vicar.

Dr. Symonds, of Montreal, is to preach in St. Paul's on the 26th inst.

GARRETON.

ST. ANDREW'S CHURCH has been renovated throughout. The walls have been alabastined and a new carpet and lectern added to the chancel. Thanks to the ladies of the above church.

NORTH AMHERST.

ST. PETER'S CHURCH has been enriched by the gift of a fine polished brass lectern made by the Pritchard-Andrews Co., of Ottawa, and placed in the church by Mrs. A. A. Chapman as a memorial to her deceased husband. Mr. Chapman was, during his life, a zealous churchman and for many years lay delegate to the synod.

WESTPORT.

Services were held in this parish during the Christmas season by two students of Wycliffe College, Messrs. Harrington and Armitage.

The churches had been closed since last October owing to the fact that since then the parish has been vacant. A Christmas tree for the Sunday school of St. Stephen's Church was held on Dec. 27th, and a social in connection with St. Paul's Church on January 1st.

The services of the students were very greatly appreciated by the people.

DIO. OF OTTAWA

FRANKFORD.

On December 19th, the S. S. of Trinity Church gave their annual entertainment. The whole programme was exceedingly well rendered. Too much praise cannot be given to Mrs. G. W. Casement, who took complete charge. Total receipts $43.

STERLING.

ST. JOHN'S.

On Christmas Day, for the first time in the history of the church, no collection plate was passed. The service was most impressive. The congregation afterwards presented their rector, the Rev. B. F. Byers, with a purse containing $80, as a mark of their appreciation of his work among them during the year.

The receipts of a dinner held on November the 5th amounted to $245. This places the property of the church out of debt.

On November 29th, the Campbellford Dramatic Club gave us a concert which, although the night was most disagreeable, brought in $97.75.

CARDINAL.

One of the most successful Christmas entertainments ever given here took place on the 28th of December, under the auspices of St. Paul's Sunday School.

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DIO. OF QU'APPELLE

Great development is taking place in the north-west and in the south-west of the diocese. During the past eighteen months some forty towns have sprung into existence. This means that at least an additional twenty-five clergy in priests' orders will be required for the spring work. This need is for men to work in areas absolutely untouched by either the Colonial and Continental Church Society or the Railway Mission.

The Bishop has called a meeting of the Synod of the Diocese to be held in Regina on the 29th of January. The Synod will begin with the Celebration of Holy Communion at 10 a.m. There are now ninety-six clergy in the Diocese of Qu'Appelle, and more than two hundred lay delegates to Synod.

Rural Dean Cornish, rector of Yorkton, a clergyman in the Diocese of many years standing, has been appointed a Canon of the diocese.

A meeting of the Diocesan Committee on Foreign Missions was held at Bishopstone on the Festival of the Epiphany.

REGINA.

The present St. Chad's Hostel is now full to overflowing, some of the students being housed in the shack constructed by professors and students. The excavation for the new college on the recently acquired diocesan site has now been made, and building operations will be begun with the opening of spring.

The work of the church in the city grows apace. There are now five Anglican churches in the city, namely, the mother church of St. Paul's, which is so ably served by the beloved rector, Canon Hill; the church at the Royal North-West Mounted Police barracks, which has been used for the services of the church for the past twenty-eight years; St. Chad's, which has recently been enlarged so that it now will seat over two hundred persons; St. Alkmund's, in the north-east part of the city, where the services are well attended and where there is a flourishing Sunday school; and Grace Church in the east, which is entirely too small to accommodate the worshippers who seek regularly to worship there, and which will be replaced by a large and beautiful church in the spring. An idea of the numbers of our faithful people in the city and of the work that is being done by our priests may be gathered from the fact that at the eight o'clock celebration in St. Paul's on the morning of Christmas Day there were two hundred and thirty communicants, while at the eleven o'clock service almost as many persons received the sacrament.

On Sunday, December 15th, the Bishop administered Confirmation at Grace Church. Twenty persons were confirmed.

A meeting of the Rural Deans of the Diocese was held on January 8th, and the Executive Committee of the Diocese met on January 9th.

MARGO.

On Saturday, November 30th, the Lord Bishop, attended by Rural Dean Terry, of Kamsack, and the clergy of the Rural Deanery, visited Margo, where the Bishop dedicated the newly-built church and administered the sacred rite of Confirmation. Rural Dean Terry, L. Th., acted as Bishop's chaplain.

KAMSACK.

On Sunday, December 1st, the Bishop administered Confirmation. In this parish there are now a substantial church, a large and well-appointed parish hall and a comfortable vicarage. These have been provided where the work of the church was begun a little less than seven years ago.

PELLY.

On Tuesday, December 3rd, the Bishop and the Rural Dean proceeded to Pelly, where they were met by the Rev. Walter Western, the incumbent. His Lordship administered the sacred rite of Confirmation at the service of evensong. During the last two years a large church and a comfortable vicarage have been built. Our churches in Pelly and Margo are the only places of worship that have been erected by any communion in these places.

OXBOW AND ALMEDA.

On Sunday, December 8th, the Bishop was at Oxbow. His Lordship consecrated the stone chancel which has recently been erected as a memorial to the life and work of a clergyman of the Church of England. In the afternoon the Bishop drove to Alameda and preached to the people at the service of evensong. After this drive of twenty-two miles His Lordship administered Confirmation at Oxbow. Large numbers attended the services at both Oxbow and Alameda. The work of Rev. A. E. Snow is producing splendid results in this large and important parish. After the evening service at Oxbow the Bishop returned to Regina, having made a railway journey of over six hundred miles to visit this portion of his diocese.

BALCARRES.

The Ven. Archdeacon Dobie officiated at the dedication of a new chancel recently added to the church at Balcarres, where Rural Dean Davies is incumbent. The chancel is large and well-proportioned. The Ven. Archdeacon on the 8th of December officiated also at the dedication of a new church at Mariton.

MOOSOMIN.

The Ruridecanal Conference, held on December 17th and 18th, was well attended. All the clergy of the deanery, with one exception, were present, as well as a large number of lay delegates, and Rural Dean Williams brought much important business before the Conference. The Bishop of the diocese was in attendance.

KINDERSLEY.

The Rev. William Watson, who for the past three years has been incumbent of Sintaluta, has been appointed incumbent and Rural Dean of Kindersley Rural Deanery, one of the largest in the diocese.

DIO. OF QUEBEC

QUEBEC.

The Feast of the Nativity was generally observed in the city. There were early and late celebrations in the various parishes and considerable numbers of communicants and beautiful choral services. There was a solemn midnight Eucharist at St. Matthew's Church.

In all the French churches there were the usual midnight services, attended by throngs of worshippers.

On New Year's Eve a midnight celebration of the Holy Eucharist was held in St. Peter's Church, Lower Town.

The Bishop of Quebec held a New Year's Day reception at Bishopsthorpe, and a large number of callers paid their respects.

In the city of Quebec the custom of paying calls on New Year's Day, thought not so widespread as of old, is still largely observed. The Lieutenant-Governor, attended by the Premier, members of the Cabinet and the Military, receives callers in the Council Chamber of the Parliament. Great numbers of citizens, including members of the Clergy, the Bar and other professions, pay their respects. His Grace the Archbishop of Quebec, Mgr. Begin, holds a reception at the Palace, which citizens of all ranks attend. The dignitaries of our own Church, as well as the Cures of the French parishes, also received large numbers of callers.

On Thursday, January the 9th, a meeting was held at Grandmere, for the purpose of organizing the Rural Deanery of St. Maurice, at which the clergy from the following parishes and missions were present:—Revs. H. R. Bigg, of Three Rivers; C. H. Buckland, of Portneuf; W. L. Archer, of La Tuque; N. H. Snow, of Shawinigan Falls; R. I. Ross, of St. Ursule; and W. F. Seaman, of Grandmere. The new deanery will be composed of these six parishes and missions, together with the National Transcontinental Railway Mission, of which the Rev. H. S. Cheshire is missionary.

The chief business of the meeting was the election of the Rural Dean, and secretary for the present year. The Rev. C. H. Buckland was elected Rural Dean, and the Rev. N. H. Snow, Secretary. The programme for the next meeting, which is to be held in Portneuf, was left in the hands of a committee.

On the evening of the eighth a service was held in St. Stephen's Church, Grandmere, at which a large and appreciative congregation, composed of the assembled clergy, and the people of Grandmere, were present. The special preacher was the Rev. J. M. Almond, of Trinity Church, Montreal. Mr. Almond received an especial welcome, due not only to the great helpfulness of his sermon, but also to the fact that he is a former incumbent of St. Stephen's Church, and has a large circle of friends still residing in Grandmere, who were his former parishioners.

DIO. OF TORONTO

TORONTO.

The annual meeting of the Georgina House Association will be held on the 28th of January at the Georgina House, Beverley street.

The Laymen's Missionary Movement will hold their annual supper in St. James' parish house on the evening of the 23rd inst.

The annual banquet of the Men's Association of St. Anne's Church was held in the new parish hall on January the 9th. Addresses were given by Rev. Canon Gould, Rev. Canon Davidson of Guelph, Inspector Hughes and Mr. A. Munro Grier. A feature of the evening was the presentation to Albert E. Lowrey of a gold watch on behalf of the association by the Bishop of Toronto. Mr. Lowrey won a membership contest. A number of other speakers were heard; solos were rendered, and the gathering dispersed shortly before midnight. Rev. Lawrence Skey, the rector, occupied the chair.

A.Y.P.A. DOMINION ASSOCIATION.

A meeting of the Executive Committee of the Dominion "A.Y.P.A." was held in St. James' parish house, Toronto, last Monday, December 30th, at half past two p.m. The meeting was called by Mr. McClarence Bell in order to discuss matters of present moment and to prepare for future developments.

A Dominion charter was presented, discussed and approved of, and the committee in charge were asked to have the same published as soon as possible, so as to be available for all branches of the A.Y.P.A. at the earliest moment. It is expected that they will be in the hands of the secretary, ready for distribution, within a few days.

It was also moved and seconded that Mr. C. Bell and Rev. E. Appleyard be instructed to proceed at once with the publication of the manual. At four o'clock the committee met a sub-committee of the Sunday School Commission in the Confederation Life Building, in order to discuss a future policy and closer relation between the two bodies.

The members of the Dominion A. Y. P. A. present being Mr. McClarence Bell, president; Mrs. A. M. Wyckoff, vice-president; Miss M. J. Woodhouse, treasurer; Mr. Langmuir, Canon MacNab and the secretary, Rev. E. Appleyard.

(*See also page* 15.)

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ST. MARK'S, PARKDALE.

There were services at 7, 8 and 11 on Christmas Day, all of which were well attended. The rector, Rev. W. L. Armitage, B.A., was assisted by Rev. Prof. Foster and Ven. Archdeacon Ingles. The choir appeared in new cassock and surplices presented by the Woman's Guild from the proceeds of a very successful bazaar held recently.

The adult Bible class remembered the rector with a personal gift and the Outlook magazine; and the members of the Guild presented him with a very handsome silk cassock and surplice.

A Girl's Branch of the W. A. has been formed in this parish and meets each Monday night. The J. W. A. are supporting a child in the Door of Hope Orphanage, Honan, China.

Venerable Archdeacon Warren preached a splendid sermon on missions last Sunday evening.

OSHAWA.

A most enjoyable evening was spent on Monday evening, January 6th, when the St. George's A.Y.P.A. entertained the St. John's A.Y.P.A. from Port Whitby and All Saints' A.Y.P.A., Whitby Town. Both associations brought large numbers over to Oshawa, and, with the St. George's members, totalled something over 200 present for the occasion.

The meeting opened with the singing of one verse of "Onward Christian Soldiers," the Apostles' Creed and the A.Y.P.A. opening prayers by the Rev. C. R. de Pencier, rector of St. George's, and after a few words of welcome to the visitors by Mr. Downes, president of St. George's A.Y.P.A., a good programme was rendered. Short addresses were given by Rev. R. W. Allen, rector of All Saints'; Mr. Due, lay incumbent, St. John's; the president of St. John's, and vice-president All Saints' associations.

The St. George's association has an enrolled membership of about 80 and an average attendance of 50; the meetings are held fortnightly. Among the pleasant evenings spent in the past were two devoted to historical and geographical questions respectively, and one to a debate on "That reading has greater educational advantages than travel," which was won by the advocates of travel

On January 27th St. George's has an invitation to visit St. John's, Bowmanville.

In conclusion, St. George's A.Y. P.A. wishes a bright and prosperous New Year to all for "Christ and the Church."

DIO. OF NEWFOUNDLAND

The Newfoundland British Society attended Divine service at the Cathedral, St. Johns, on New Year's Day.

During the week preceding Christmas, Bishop Feild College for Boys, Bishop Spencer College for Girls and the Springdale Street Commercial School, of St. Johns, held their closing exercises and prize distributions. His Excellency the Governor, Lady Williams, Canon White, and other interested persons were present. Each institution is in a healthy condition.

The Rev. F. P. Law was married to Miss Scott, from England. They left next day for their future home at Heart's Delight.

THE CHURCH IN THE BRITISH ISLES

Lord Ravensworth has collected the sum of £1,122 16s. 5d. for the provision of a House of Rest for Churchworkers as a memorial of the late Canon Body. The money will be added to a sum already collected by the workers, amounting to about £1,000, for the same purpose, and the fund will now be closed.

Mr. T. T. Noble, who has been organist of York Minster for the last fifteen years, and is leaving England for a recital tour in the United States and Canada, has been offered the post of organist at St. Thomas' Church, Fifth avenue, New York, reputed to be the wealthiest Episcopalian congregation in the United States. Mr. Noble is to give his formal decision to the committee on his arrival in New York. The *Daily Telegraph* has authority for stating that he will accept the position.

The Bishop-Suffragan of Leicester (Dr. Clayton) has, it is officially announced, resigned his office of Suffragan-Bishop to become Assistant Bishop in the diocese of Peterborough in succession to Bishop Mitchinson, Master of Pembroke College, Oxford, who has resigned the latter office. Bishop Clayton will retain his residential canonry in Peterborough Cathedral. It is stated that the new Bishop-Suffragan of Leicester will probably be the Rev. Norman Macleod Lang, vicar of St. Martin's, Leicester, who will also be preferred to the Rectory of Aylestone. Mr. N. M. Macleod Lang is brother to the Archbishop of York.

To the Rev. E. C. Carter, vicar of St. Jude's, Whitechapel, and Mrs. Carter, who lost their lives in the Titanic disaster, the Bishop of Stepney on Saturday dedicated two memorials in St. Jude's Church in the presence of a large congregation. The first memorial was an inscribed brass tablet bearing relief portraits of Mr. and Mrs. Carter. The other memorial was a font presented by Mrs. Carter's Bible classes, and was carved by that lady herself in her spare moments.

An ancient chalice, which was given to Wakes Colne Church in 1703, and became at some unknown date lost, has been discovered in a London jeweller's, and purchased again for the church to which it belonged, and has now been restored to its original owners. It is of Queen Anne pattern, and bears the following quaint inscription:—

Colne Wake.
Hic calix in locum surrepti emptus
est Anno Doñi 1703. Procul ite profani
Guil' May hujus ecclesiae Rectore
Joane Keable œconomo.

THE CHURCH IN THE UNITED STATES

On Sunday, December 8th, at the request of the English branch of the Anglican and Eastern-Orthodox Churches Union, thanksgivings were offered in many of the churches for the great victory of the Cross over the Crescent in the Balkan War. In response to this request, the Bishop of Harrisburg on this Sunday went to Steelton, Pa., where he first visited the Greek Orthodox Church of the Annunciation, which is under the charge of the Rev. Grigary Chizmaroff. Here he sang the Te Deum, the congregation responding, after which he preached a sermon. The Bishop was then taken by part of the congregation and their priest to the Church of St. Nicholas, where the Rev. Theofil Stefanovich was waiting to receive him. Here he also sang the Te Deum, and preached to a large congregation of over 1,500 men alone. The Bishop remained until after the "Liturgy," as they term the service. From here he was taken to Trinity Church (Anglican), where the Rev. Harwick A. Lollis received him, Father Grigary Chizmaroff being given the seat of honour in the Chancel. Special seats were reserved for the members of the Orthodox Churches. Here the Bishop again preached, taking as his text the Prayer for Unity. After the service again the party, accompanied by Father Lollis, repaired to the restory of St. Nicholas Church, where Father Stefanovich served lunch to them and to members of his own congregation.

St. Catherine's School, Davenport, Iowa, as usual celebrated the anniversary of its patron saint on St. Catherine's Day. The Bishop of Iowa, the Bishop Suffragan, and the Rev. Mother Superior were present, and an address was delivered by the Bishop Suffragan to the students.

The Rev. Professor Ochiai, of Trinity Divinity School, Tokio, Japan, is spending this year at the Western Theological Seminary, Chicago, Ill., for a course of special studies.

The Rev. D. Pugh Griffis, a Baptist minister at Jersey Shore, Pa., was recently confirmed by the Bishop of Harrisburg. Mr. Griffis has been appointed lay reader at St. Andrew's Church, Shippensburg, Penn.

The Socialists of Lancaster, Pa., in obedience to the call of the International Congress at Basle, observed Sunday, December 15th, by going in a body to St. John's Church, where, at their invitation, the parish priest, the Rev. George Israel Browne, preached a sermon to them on universal peace and the demand of the age to abolish war, international, financial and commercial, and the Sovereignity of the God Emmanuel. The church was full. The Socialists remained to the close of the Holy Eucharist, attentive and reverent.

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IN MEMORIAM

The death of Rev. Dr. T. W. Street, one of the best known ministers in the Anglican Church in Eastern Canada, took place in St. John West, on Feb. 7the. He was 81 years of age.

The Rev. Thomas Wyer Street was the eldest son of the late Rev. S. D. Lee Street and was born at Woodstock (N.B.), where his father was rector for 41 years. He graduated at the provincial university (then called King's College) in 1851, took his M.A. degree somewhat later and at the encoenia in May last was awarded the degree of LL.D. honoris causa.

Dr. Street was ordained deacon by the late Bishop Medley in 1855 and priest the next year. After three years spent as curate at St. Stephen, he removed to Ontario, where he was for six years engaged in educational work as principal of the Niagara Falls Grammar School. He then went to the United States and served as military chaplain during a part of the civil war. Returning to New Brunswick, he for some years taught the Grammar School at Richibucto. He again took up active work in the ministry in 1895 as rector of Bathurst. He became sub-dean of the Cathedral at Fredericton in 1902.

Dr. Street was a man of scholarly attainments and fine presence. He was an eloquent preacher and diligent in his pastoral work. His nature was so kindly that he made many friends wherever he went. Many of these have passed on to the great majority; others will keenly feel his death as a personal loss. He leaves a widow but no children.

EXPERIENCE.

Life is a series of surprises, and would not be worth taking or keeping if it were not. God delights to isolate us every day, and hide from us the past and future.

INFLUENCE OF LITTLE THINGS.

The influences of little things are as real and as constantly about us as the air we breathe or the light by which we see; these are the small—the often invisible—the almost unthought-of strands which are inweaving and twisting by millions, to bind us to character, to good or evil here, and to heaven or hell hereafter.—E. Hollebeeck.

Our Old Country Letter

Dec. 31, 1912.

THE year which is closing has been to a great degree one of anxiety and gloom. Its history was so far like its weather, for we had hardly any summer, and, had September been a wet month like its predecessors, there would have been real distress throughout the United Kingdom. Ever since the outbreak of the Balkan war the Great Powers, Great Britain among them, have been in a state of nervous tension lest the conflagration should become general and produce a European Armageddon. These fears have been of late somewhat allayed, but they were for some time very acute, and we are not quite out of the wood even yet. The spirit in which the Dominions, especially Canada, are rallying round the flag of the Empire, is one of the most encouraging features of an otherwise rather depressing crisis.

—

At home, political strife has been bitter. The Home Rule and Welsh Disestablishment Bills have provoked a great deal of indignation, intensified by two circumstances, one of them unprecedented — namely, the present maimed condition of the Legislature, and the patch-work constitution of the Government majority in the House of Commons. With regard to the first of these, the House of Lords can only delay for two years a Bill passed by the lower House; to a certain extent, therefore, we are under single-chamber governmnt, and the constitution is in a crippled and imperfect state. With reference to the composition of the government majority—the Irish members are forcing disestablishment through, although more than once the Bill has been in a minority of the members from Great Britain. The Insurance Act has also provoked much bitter feeling; but when it has been in force for some time it will prove a beneficent measure. One Act of the present session calls forth unanimous approval — the Criminal Law Amendment Act for the suppression of the White Slave Traffic.

—

There have been several serious strikes during 1912, and a disquieting feature of more than one has been the independent attitude taken up by the men towards their own elected leaders. One begins to ask: have Trades Unions had their day? and what new force will be evolved from the present anarchical tendencies of the workers?

The wreck of the Titanic brought sorrow and suffering to many homes, and called forth demonstrations of sympathy which have probably never before been surpassed. The disaster made a very deep impression which will not be effaced for a long time.

—

The most important event of the past few days, in church circles, is the Archbishop of Canterbury's choice of a committee to co-operate with the American Church in organizing the proposed conference on Faith and Order. The committee is composed of well-known churchmen, including Bishop Gore, Bishop Ryle, Dean Robinson, Dr. Walter H. Frere, Dr. Eugene Stock and Mr. Athelstan Riley, with the Bishop of Bath and Wells (Dr. Kennion) as chairman. The committee, in addition to the duty already referred to, will hold itself in readiness to confer with non-episcopal bodies in England, "or, if so be, with those who might represent the Roman Catholic or the Eastern Churches." The Archbishop is of opinion that the conference would most fittingly be held on American soil.

—

Reference has been made in these columns to the new rule forbidding the use of the Athanasian Creed at Hereford Cathedral. The Dean and Chapter have to some extent yielded to the remonstrances addressed to them. Beginning with Christmas Day, the Creed is to be said on all prescribed festivals at an eight o'clock plain matins in the choir, but at the ordinary eleven o'clock choral matins the Apostle's Creed will be sung instead.

—

We do not often hear of an official requesting that his stipend should be reduced. This is what Bishop Montgomery has lately done. The expenditure on his large family having decreased he has written to the committee of the S. P. G. (Society for the Propagation of the Gospel in Foreign Parts) requesting them to make a considerable reduction in his stipend; and he states that after some time he hopes to be in a position to suggest a further reduction. The Bishop's request was agreed to, with a warm expression of gratitude. Bishop Montgomery has done great things for the venerable society since he became secretary ten years ago. It is now full of life and vigor, and its income increases yearly.

Wm. O'Connor.

GOOD DEEDS.

Do not be troubled if, in spite of all that thou triest to do, the times are out of joint and things go wrong and thou seemest to do no good. God made the world, not thou. He has patience, shouldst not thou have patience; even thy poor good deeds cannot die. If they seem at first to yield no fruit, they shall still be as seeds shut up in the darkness of a sepulchre, and when they are taken from the hands of time, years afterwards, it may be, they shall rise in golden grain. Be it little, be it much, God will accept thy honest offering.—*F. W. Farrar.*

THE BISHOP OF LONDON

Of modern Bishops of London not one has been so popular as the present holder of the sacred office. Dr. Winnington-Ingram's personality and work have been described over and over again. Now Mr. Harold Begbie takes up the theme once more in the January number of the "Woman at Home." Under the title:: "The Capital Bishop," Mr. Begbie draws a very graphic and accurate sketch of the Bishop. He has collected a number of excellent anecdotes, and there are several portraits of the Bishop under various circumstances.

"Dr. Winnington-Ingram," says the writer, "is a profoundly spiritual man. And his spirituality is a part of our modern realism. It is the outdoor spirituality of a working life. He has said that 'the Gospel which seems so far away when looked at from an armchair at Oxford is a different thing altogether when seen in action."

"Here is an incident which shows again the nature of the Bishop's spirituality. The wife of one of his clergymen was faced with the prospect of a surgical operation that might well cost her this precious human life. When he saw her he found her in a state of collapse, partly owing to fear, and partly to other causes. Faith and hope were entirely gone; the physicians and surgeons recognised that it would be impossible for the operation to be performed while she was in that condition. Two days later she walked from her room to the operating-table without a quiver. The surgeons exclaimed, 'What has the Bishop of London done to you?' She answered, 'Something which none of you could have done.'

In conclusion, Mr. Begbie writes:—"He is our Galahad of London, our fighting captain charging at the head of London's religion against the vast black army of London's iniquity, and so long as he has the love of his own people, the loyalty, the support, and the prayers of all those who seek the City of God, he is content to be ever a fighter, content to feel sometimes alone, solitary, and homeless in the centre of London.

"How finely, tirelessly, and thoroughly he fights for righteousness only those who know him intimately and with a daily closeness of contact can ever know.

"No dream is it that this brave captain of righteousness holds aloft the streaming roar of London's universal life, no dream, but the great, solemn, and eternal truth of human existence without which the earth were a chaos and man's heart a sepulchre of sorrow and despair."

Let your recreation be moderate, seasonable, and lawful; the use of recreation is to strengthen your labour and to sweeten your rest.—Bishop Hall.

WOMEN'S WORK AND SOCIAL SERVICE

(*Continued from page 7.*)

washed linen clean and coarse alike, but I was not to be better off; such was God's will." But all the mayor knew about it was "that she had drunk herself to death, she was good for nothing."

* * *

Charity organization learns most things and it knows that all work must be directed, not to supersede, but to preserve, to strengthen, to upbuild the home and the family; that the sort of help which weakens the home is evil, no matter how good its motives. There are far too many cases in which the widowed or deserted mother is left to struggle with the support of her children, where our mistaken system sends her out to work, leaving the children running wild and uncared for; or where it adopts the futile and expensive method of putting the children into institutions, thus completing the break-up of the family. Far cheaper, far happier, far more sensible, far more effective, to spend some of the money that would support the children in institutions, in supporting them in their own home under the care of their own mother. "God places the solitary in families," does He not? and the best human systems of child welfare aim at placing the orphan or destitute child in a foster home where he may have something of the individual care and affection which is the child's birthright; conversely the preservation of the home when its existence is threatened ought to be one of the chief aims of organized social service. A number of agencies will often be involved in this; questions of housing and schooling and medical attention will all be involved; the matter is often an intricate and delicate one; but there is no doubt that the strength of family affection and the power of the home is the best, the strongest, the most valuable asset to the community, and this is being more and more fully realized by the most experienced social reformers. So let's be thank-

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BY IRENE STRICKLAND TAYLOR.

(*Continued.*)

“WHAT is our speed at present?”

“About forty miles an hour. Not much less anyway.”

This time there was awe mingled with the astonishment in Myrtle's expressive gasp, and she turned towards her composed companion with a little exclamation of admiration at his temerity.

“But arn't you afraid of being summoned, Mr. Torrence? Supposing we met a policeman?”

“He would have to get out of our way, that's all!”

“But you would be summoned. Run in, don't you call it?”

Mervyn gave a short reckless laugh.

“Can't help that. I'm not going slower for any amount of bobbies we may meet, or for any number of police-traps.”

“But why not?” persisted Myrtle.

“Because Eleanor is waiting, and expecting me,” replied her companion simply, and she was silent, wondering at the world of purpose and feeling in the quiet slow voice, with the hint of a cynical sneer in it that somehow jarred upon her unaccountably.

She did not venture again upon any more questionings, and Torrence seemed unwilling or unable to talk, or to start a conversation, so in silence the grey car whirled up the hills and bounded down them, rushing round the bends in the road and turning the corners with its powerful exhaust-siren screaming wildly like a soul in torment. Poor Myrtle grew more nervous at each corner, for the siren had a knack of producing nerves in those not used to it's weird cry, and when on a straight piece of road, which the lights showed up as being clear of all obstruction, its yell startled the silence of the night, she could not resist another question.

“Why did you sound your horrid hooter that time?” she asked laughingly. “There's nothing in the way, is there?”

“No, but that is to let her know that the car and I are coming,” explained Mervyn, shutting the throttle, and swerving across the road as a pair of tall iron gates with fantastic stone lions on either side, leapt into the circle of the car's lights. “Here we are at last,” he added, as they curved gracefully in through the gates, and Myrtle caught a fleeting glimpse of a small-creeper-covered lodge as they swept past and flew along a gravel drive, shaded and lined by rustling trees, through whose foliage she now and again caught glimpses of lights close at hand. She twisted round in her seat, and reaching out her hand touched Doris on the knee.

“This is Shirley Court,” she whispered delightedly. “Didn't I say that God was leading us Himself?”

“Yes you did,” responded her sister, rousing herself to lean forward. “Oh look, there's the house!”

Myrtle turned quickly to see that they had emerged from the trees, and were rapidly approaching an old red-brick house, whose pointed gables and twisted chimneys toned in well with the large stone-faced windows, on the upper-half of which stained devices turned the bright light filtering through them into all the colours of the rainbow, and as she looked the door was flung open and a dainty figure in white ran out through the graceful porch and danced down the steps to the last one.

“You *are* late, you truant!” cried the merry voice that the girls knew well, as the car drew up before the steps, after glaring critically upon the pretty white figure.” I've waited supper till Jervis is nearly wild, and I've had to resort to eating biscuits on the staircase to keep myself alive till you should choose to turn—.” The bright voice stopped suddenly, as Eleanor drew back astonished from the step of the car whither she had sprung lightly. “Why—who–what–?”

“—Where—when?” laughed Torrence, jumping down and kissing her puzzled face in spite of the presence of comparative strangers.” These are three distressed—”

“On it's my little Myrtle!” interrupted Eleanor, darting to the girl, who had at last succeeded in unwinding her confused self from the fur rug, and was wondering what was the right thing to do, when she was wrapped in a pair of loving arms and kissed warmly. “And here are Ruby and Doris too! How splendid! I know we should have you coming to see us again some day. Where did you meet Mervyn? How tired and dusty you poor things do look to be sure. Why didn't you write to me before?”

“You are behaving rudely, darling,” broke in Mervyn, in his tantalizing drawl. “I was just going to tell you very concisely and properly all the circumstances of this interesting case of benighted maidens, when you interrupt me in a most unmannerly fashion and—”

“—And now you are behaving far worse, in keeping our guests out in the cold and chilly night. Bring in their bags and things instead of talking,” she cried, giving him a playful push towards the car,” and come in yourself, because the man is coming now to take his charge, and you will hurt his chauffeury feelings if you don't let him show off a bit! Now you dear girls, come right away in, and you can tell me all your story when you are resting.”

She linked her arms in those of Myrtle and Doris, and hastened them up the steps and into the long wide hall, leaving Ruby to follow with Mervyn, who had been relieved of their baggage by a soft-footed butler, hitherto lurking respectfully by the door till the greetings should be over. The girls were allowed barely a glimpse of the brightly lighted hall, whose oak-panelled walls were adorned with armour and various trophies of the chase, and of the wide beautiful staircase rising from the middle at the end of the hall, before they were all swept into a charming room, leading off the entrance, by their beaming little hostess.

“This is our cosy informal room,” she explained merrily, as she drew forward the low deep arm-chairs into which the girls sank delightedly. “So you mustn't regard it with critical eyes, please. Visitors don't often come in here, and it being the lazy room where people can lounge and chat and disbehave generally, the consequence is that it is apt to get untidy. You wouldn't believe how one man can make a room look all disarranged,” she added, shaking her head at Torrence who had strolled in and collapsing on a lounge, smiling lazily and indulgently at her happy face. “It is as much as my artistic fingers can do sometimes to make it at all presentable!”

All the time she had been speaking, she had been busying herself about a little table at one end of the pretty room, covered with snow-white damask and gleaming with silver and glass, while Myrtle leaned back wearily, and thought what a dainty picture she made in the softly-shaded light, in her simple white dress and flashing ruby jewels, a deep red rose nestling in her dark hair and vying with the colour in her cheeks for beauty and brightness. But when Eleanor crossed the room to ring the electric bell, her elder sister roused up.

“I'm afraid we're invading you in a regular stream of Goths and Vandals, Mrs. Torrence,” she said apologetically. “I hope you don't mind, though it really is too bad of us, but it is quite your husband's fault: he would insist on our coming.”

(*To be continued.*)

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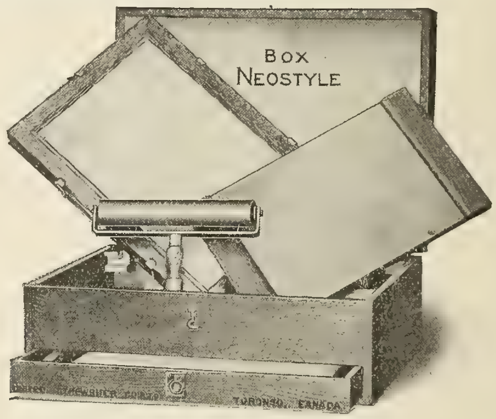
He is tenderest, not who has sinned, as is sometimes vainly thought,—but who has known best the power of sin, by overcoming it.—Bishop Westcott.



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THE CIRCULAR LETTER ON CHRISTIAN UNITY.

To the Editor:

Sir,—

Will you kindly allow me to say a few words on the remarks of Dr. Symonds in the Canadian Churchman of 2nd inst. on the above subject? One regrets to find that "no one of the signatories desires to attack or weaken our form of Church Government." one would have liked him to have continued and to have said "because we recognize it to be of the very *esse* of the Church," such a statement would have been re-assuring. However, I regret that it is impossible for me to see how the proposals of the Circular "would tend to strengthen and extend that form of government." Dr. Symonds tells us that no "vital principle of the Church" is touched by these proposals. In my opinion the whole question hinges on a most 'vital principle," viz, that of Confirmation. Confirmation is not a mere requirement of the Church of England, or one of those "rites or ceremonies which the Church hath power to decree." It is hardly necessary to point out that it has Apostolic Authority; "when the Apostles which were at Jerusalem heard, etc. (Acts 8: 14-17), "Did ye receive the Holy Ghost when ye believed," etc. (Acts 19: 2-6). The clergy and every well-informed layman know that it is one of the "foundation principles" of the doctrine of Christ, (Heb. 6: 1, 2). The custom was to confirm immediately after baptism, even in the case of infants, a custom which I believe is practiced by one branch of the Catholic Church to-day. The deferring of confirmation until candidates are able to know the vows of baptism is a requirement of the Church of England. These facts concerning confirmation certainly make it a "vital principle." There is a vast difference between a Bishop licensing a confirmed communicant of the Church of England to conduct the service and his licensing to preach one who is not only unconfirmed, but who also repudiates confirmation as an empty ceremony.

Dr. Symonds tells us that confirmation is not included by the Bishops at Lambeth in the Quadrilateral. I have not got a copy by me of the Lambeth Encyclical of the year the Quadrilateral was adopted and cannot therefore say that explanation was there made that they did not include Confirmation; but lacking such testimony I would question the statement that confirmation is not included as a condition of union. It has been a principle of the Church that confirmation is the complement of Holy Baptism. This may not be considered sufficient. "The Historic Episcopate" is included as a condition of union; surely this includes all which is involved in the episcopal office, and the administration of confirmation belongs to the office of a Bishop.

Dr. Symonds is "not unmindful of Rome and the Orthodox Church of the East." Let us be careful that we take no action which would prejudice our position in the eyes of these two great communions. On the other hand we are bound, not for their sake only by any means, but for the sake of the protestant communions about us to hold faithfully to every Catholic practice, every "vital principle," which has come down to us, that we may become in the providence of God, the instrument of bringing together the scattered members of the Body of Christ.

This controversy, which has arisen, will do no harm if we ourselves remember that the one great essential to Christian Unity is that we each so live the life of Christ that while we "contend earnestly for the faith," we hold that truth for which we contend in love.

Chas. L. Ingles,

January 6th, 1913.

To the Editor:

Sir,—

I beg to join issue with Canon Gould on the question of the bearing of the Circular Letter proposals on the work of the M. S. C. C.

While it is perfectly true that the ultimate court of appeal is the General Synod, nevertheless there are questions of practical policy springing out of our relations to the non-conformist bodies which come before the M.S.C.C. We hear of interdenominational gatherings which are attended by officials of the society. We hear frequently at Church meetings of "the Comity of Missions," and of "the Union of the Protestant Churches," "Co-operation in Church Work," etc. Before the publication of the Circular Letter, before we were informed that about three hundred clergy, including a Western Bishop, had signed the document, these things appeared to be unwise and misleading. Now we know them to indicate a secret propaganda which for two years has been carried on with the purpose of changing one of the fundamental principles of the Church.

There is no use shutting our eyes to the facts. There is no use crying "peace, peace," when there is no peace. We want to know, and we have a right to know just how far our M.S.C.C. is adopting the attitude of the Unity proposals in its home and foreign work. I have therefore asked Canon Gould to lay my letter before the Board of Management.

The events of the last month have roused Churchmen as they have never been roused before in Canada Under a flag of truce we find a secret war has been carried on against the Catholic foundation principles of our Church, and now apathy is at an end. Those who have found in the Church of England a haven of Catholic truth in the midst of protestant chaos must be up and doing if she is to be preserved.

It cannot fail to be a cause of deep anxiety to Churchmen all over Canada when they reflect that two members at least on the Committee for Prayer Book Revision have placed themselves on record as being determined to take steps to put the unity proposals into effect. This means the alteration of the preface to the Ordinal and the Rubric at the end of the Confirmation service.

The situation could not be more grave and we must not allow sentiment or friendship to hinder us in our determination to fight for the Catholic faith to the bitter end.

Frederick George Scott.

To the Editor:

Sir,—

There has been a considerable amount of correspondence of late in your paper, with reference to a circular on Unity, and as one of the latter day signers, and as one who would sign it over again if it was necessary to do so, because after reading all the letters for and against the circular on unity, I have concluded that the men that got up the circular letter have the best of the argument, and the eloquent letter of Canon Plummers' bubbling over with Christian Charity and kindliness toward all mankind is the best of all the eloquent epistles you have had the honor to print, for and against this now famous circular letter on Christian Unity. And I think this famous circular will do a great deal of good to our beloved Church, and wake us up a bit, and make us think a little about the state and position of our Church, and define the position we ought to take towards our Protestant neighbors; so that we may present a united front and be one in heart and in action. "United we stand, divided we fall." Now for myself. I had three reasons for signing this famous circular letter, and I shall state my poorest reason first. (1) I like to oblige. (2) I have faith in my Church, especially in our Right Reverend Fathers in God, and I feel that I can trust our Bishops with a matter of this kind, and I also would like to trust the priests of our Church and leave it to their honor not to betray the sacred trust once for all committed to their care. "Honor begets honor, and distrust begets distrust." (3) This permission when granted will help us poor priests in rural parishes, where the Church building has to do for everything, we will then be able to open our doors to the accredited agents of the Lord's Day Alliance, of Temperance, and of the Bible Society, instead of closing our doors and escorting our people to our neighbor's house and letting the neighbor get the whole collection, and training our people to wander and being looked upon ourselves as sticking in the mud. Whereas if we could do the gracious thing, we would look a lot better, and it would help to advertise our concerts, bazaars, garden parties, socials, and all those things that we have to depend so largely upon for our existence, and it is my opinion that if our honored friends were up against it as we are they would look at this in a different light. "Circumstances alter cases." And as to admitting others to the Holy Communion, well it might be better at times. As for instance, when a protestant friend is staying with a pro-

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The following pamphlets can also be obtained from the Manager, Church Life, Confederation Life Building, 7 Queen Street East, Toronto:

"Church History from the Canadian Archives."
By Canon Kittson. 12 cents per copy, including postage.

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testant-catholic, would it not be better to have the protestant go to Holy Communion with the protestant-catholic than to have the protestant-catholic go to the other place with the protestant friend, and thus take down the bars to let the sheep out.

HENRY J. CONDELL,
Rector of Bayfield.

WORKERS FOR MACKENZIE RIVER.

Wycliffe College, Toronto.

To the Editor:

Dear Sir,

I desire to make known the need of workers for Mackenzie River Diocese with the hope that some one may volunteer for this very arduous but needy field.

A man is needed for Fort Norman, about the centre of the diocese. He might be required also to take charge of Fort Simpson in the absence of Archdeacon Lucas—the Bishop-elect, and also to itinerate to other places in the neighborhood. The work would be chiefly among natives though a number of whites would also be reached.

We also require one or two men for the Eskimo work on the Arctic coast, at the mouth of the Mackenzie River and to the east. This is a most inspiring and helpful field of work for men of the right kind who are willing to endure isolation and hardship if necessary. A man is also needed to occupy Herschel Island, which is geographically in Yukon Diocese. Men in orders or prepared for ordination preferred. I would also invite correspondence with any clergymen willing to spend one winter at Fort McPherson, partly at his own cost. During the Rev. C. E. Whittaker's absence there is no one in priest's orders to administer the Holy Communion and attend to the spiritual needs of the several hundreds of Indians and Eskimos who will assemble at McPherson during the coming summer and winter. Anyone volunteering for the above fields would have to leave early in May. These spheres of work may seem remote and trying but surely the spirit of our pioneer saints is not dead. Who will offer?

For applications or further particulars address me at Wycliffe College, Toronto, for the next week or so. After that applications should be made to Rev. C. E. Whittaker, 98 Victoria Street, Brantford, Ont.

ISAAC O. STRINGER.
Commissary for Mackenzie River.

ST. GEORGE'S, MONTREAL.

To the Editor:

Sir,

Some criticisms not very kindly have lately appeared in Church Life about the sale of St. George's property. Where they know so little about it would it be too much to ask your correspondents to exercise a little of the charity which "hopeth all things."

For what do they think the vestry wants money? Would not St. George's record in the past make it possible to believe that there might be some good reason for their action, and some self-denying ambitions behind it for their diocese and city? The parishioners who have this year contributed $86,000 to the Diocesan Endowment Fund and whose whole giving for Church purposes this year is over $115,000 are hardly the sort of people who want to save their own pockets. At any rate they might get the benefit of the doubt.

Yours,
PATERSON SMYTH.

"BISHOP" OR "MY LORD."

To the Editor:

Sir,—

In reference to the letter of the Rev. J. Edmonds, in your issue of the 2nd inst., may I ask him carefully to examine the position and arguments of Richard Hooker, Ecc. Pol. Book VII, ch. xx. And in Sermon III, (usually printed with that work) where the doctrine of St. Luke xxiii, 25, 26, is examined in a masterly way, and the use of the title "Lord," etc., defended.

PRESBYTER C.,
Huron.

Brotherhood of St. Andrew

An Active Junior Assembly

On the evening of January 2nd, the Executive Committee of the Ottawa Junior Assembly met at the residence of Mr. Alder Bliss. Definite plans were adopted for the extension of the Junior work into other parishes. Three parishes were chosen for new chapters; dormant chapters were also arranged for, each member of the Executive being allotted a particular field of work, to be reported to the chairman within the week.

It is intended to use the juniors in this extension work, it having proved so successful during the past year. Amongst the juniors who take part in the work are the following: John R. Dawson, Vivian McCleneghan, Eardley Bliss, Geo. Wade, Norman Fowler, Leslie Plant and Herbert Lackey.

The active Junior chapters in the city are: All Saints', St. Matthew's, St. Luke's, Trinity, Ottawa South, and St. John's (Grace).

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WITH THE PUBLIC INSTITUTIONS

(Toronto Diocese Continued.)

THE need of the Church giving more particular attention to the care of her members, and others, whom she may be able to reach, in the Public Institutions of the city of Toronto, has been before the clergy of that city for several years, but only at the Synod of 1911 did the matter take such a definite form that it was found possible to appoint men who would be able to devote the whole or a portion of their time to this work.

Three clergymen and one deaconess now give their whole time while two other clergy give a portion. These workers are again assisted by a number of faithful men and women, members of the Brotherhood of St. Andrew and Daughters of the King, with others also.

At the Toronto General Hospital the chaplaincy has been filled by the Rev. Wm. Farncomb for several years and the devotion of the patients to him bears testimony to the faithfulness with which he has carried on his work. A regular service is held here every Sunday with a monthly celebration of the Holy Communion. Some men and women from All Saints' and St. Matthew's churches form a band of helpers and furnish the choir.

At the jail Canon Greene is a most efficient chaplain, assisted by Miss Newberry, a deaconess, who does work among the women. Here, as at the hospital, several men and women from the same two churches, and also from St. Bartholomew's assist. Of the character of the work accomplished testimony is borne in the following extract from a letter written by one who had been a prisoner to one of the lay workers:

"I wish to say a word or two regarding your efforts in the jail. Possibly you think sometimes that it does not do much good and very little result is to be seen as a consequence of your visits. Allow me to assure you that your services are looked forward to by the prisoners and they have a hearty appreciation of the unselfishness of yourself and your collegues in giving up your Sunday afternoons in an endeavor to bring a little brightness and cheer into lives which, God knows, greatly need it."

In connection with this work at the jail Canon Greene and Miss Newberry visit the Police Court and are almost daily in attendance at the Juvenile Court, the attendance at which entails many individual visits at the homes of the juvenile offenders.

We are glad to learn that some immediate steps are promised by the City Council to remove a scandal of which many of our citizens may be unaware. On 1st December, 1912, there were in the Toronto jail twenty-five lunatics, charged with no offence against the laws of our country. In the recent elections many of the candidates gave promise that one of the first considerations by the new council would be the providing of a Detention Hospital, where such cases may be dealt with until room is found for them in one of the Hospitals for the Insane within the Province. It is now the duty of the council to make good and to make arrangements with the Government that such a hospital may be provided without unreasonable delay.

A Psychiatric ward is to be provided in connection with the new General Hospital.

Canon Greene also visits the four Creches in the city, and the Sick Children's Hospital, while in addition to the jail, Miss Newberry visits at the Mercer Reformatory and the women in the Western Hospital.

The Central Prison is visited once a week by the Rev. R. Seaborne, who sees as many of the men individually as possible, and the Toronto Hospital for Consumptives has the regular visitations of the Rev. G. M. Barrow, a weekly service is held here and bedside visiting carried on. At the Western Hospital Archdeacon Ingles is assisted by Miss Newberry and several of the Brotherhood of St. Andrew who visit the men. On Christmas Day and Easter Day a public service is conducted in the two large free wards and bedside visitation is regularly carried on. It is hoped that a room will be provided in this hospital as in the General Hospital, where services may be held for those who are convalescent or can be wheeled in in chairs to take part in the service.

Once a week, or oftener if necessary, Archdeacon Ingles visits the Isolation Hospital, holding services in the scarlet fever wards, visiting the bedsides also both here and in the diphtheria wards. He also holds services and visits at the Hospital for Incurables, the Hospital for the Insane, the Mercer Reformatory and the Church Home.

We have confined ourselves to the work of the Church in the Public Institutions where our paid chaplains are working, we have said nothing of the splendid work which is being done by our Parochial clergy, who give such time as they can not only to their own parishioners in Public Institutions but to the work of the Church in institutions situated in their own parishes. In another article we may have opportunity to tell of this. In the City of Toronto there are some forty Institutions to be cared for, but with all our provision for the sick and poor we still lack any hospital where measles will be admitted. In the houses of the wealthy measles may not be considered a very serious disease, but in the congested apartments of the poor it becomes a very serious matter, a matter which needs the immediate action of our new council to remedy. Since the appointment of our chaplains to care for Public Institutions one hospital, the Western Hospital on Bathurst street, has set apart a ward for erysipelus, may it be that ere long we may say, provisions have also been made for cases of measles.

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MARRIAGE.

McNulty-Piper.—On Thursday, January 2nd, 1913, in St. Stephen's Church, Wusih, Kiangsu, China, by the Lord Bishop of Shanghai, assisted by the Rector of the parish, Rev. G. F. Mosher, Edith Clara, eldest daughter of Canon and Mrs. F. C. Piper, to the Reverend Henry Augustus McNulty, B.A., B.D., Principal of Soochow Academy, Soochow, China.

CHEER UP!

Oh! why not be winsome, cheerful,
and bright,
Open your windows, and let in the
light,
Smiles light your face, and sunshine
your heart,
The music of earth to others impart.

Let hope banish sorrow, joy banish
tears,
Bright visions of heaven, exile your
fears,
Peace o'er your journey, flowers o'er
your way,
Let in the sunshine, the gladness of
day.

Smiles and sweet words, may comfort
the weary,
May gladden lives, all darksome and
dreary,
May lift up some heart, despairing
and sad,
Cheer the downhearted, make the sorrowful
glad.

Cheer up! Cheer up! for life's not all
sorrow,
Black clouds of night will be bright
e'er to-morrow,
The battle be fought, the victory won,
Though hard be the fight, e'er set of
the sun.

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(WEEKLY)

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GEN. GORDON'S PRAYER MAT.

One of the most interesting relics of "Chinese" Gordon, the hero of Khartoum, in the shape of his "prayer mat," which he used while Governor of the Soudan from 1875 to 1879, has just been recovered and brought back to Khartoum. It was given to Bishop Gwynne by one of General Charles G. Gordon's family, and has now been placed in the Gordon Memorial Chapel in the Cathedral there as a "kneeler" in the sanctuary.

It is a piece of woollen needlework about a yard long and eighteen inches wide, and is exactly similar to the prayer mats carried by devout Moslems. Gordon adopted the idea while in his expedition in the Soudan, where the floors of the houses are almost without exception formed of baked mud or rough stone.

Bishop Gwynne considered it highly appropriate to place General Gordon's prayer mat in the Gordon chapel in time for the anniversary of his death, which occurred during the massacre of the inhabitants of Khartoum by the Arabs on January 26, 1885.

—

WOMAN'S INFLUENCE.

Have you ever considered what a deep under meaning there lies, or, at least, may be read, if we choose, in our custom of strewing flowers before those whom we think most happy? Do you think it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet? . . . So surely as they believe that, they will have instead to walk on bitter herbs and thorns; and the only softness to their feet will be of snow. But there is a better meaning in the old custom. The path of a good woman is, indeed, strewn with flowers, but they rise behind her steps, not before them. "Her feet have touched the meadows and left the daisies rosy." You think that only a lover's fancy! How if it could be true? You think this also perhaps only a poet's fancy:

"Even the light harebell raised its head
Elastic from her airy tread."

But it is little to say of a woman that she only does not destroy where she passes; she should revive; the harebells should bloom, not stoop, as she passes.—John Ruskin.

—

HE WAS NO FLATTERER.

The roll of "things that might have been said differently" has been swelled, according to Rev. E. J. Hardy's "How to be Happy though Civil," by a curate in England, who, on the occasion of his marriage, received a handsome present from his parishioners.

He began a speech of thanks in this way: "I will not call you ladies and gentlemen, for I know you too well for that."

—

THE CRITIC.

A mud-turtle sat on a stone in the sun,
And blinked in a slow, stupid way;
A vain little fly
Came loitering by,
He stopped on that same rock to say, to say:
"You're the ugliest creature that ever I saw;
You are clumsy, and stupid, and slow,
And just how you manage a living at all
Is a thing I would like much to know."

But the little mud-turtle spoke never a word
As he sat in the sun on the stone;
He wearily blinked,
He thought as he winked,
That a wise fly would let him alone.
But the fly had grown proud of his power to torment,
And he buzzed at the mud-turtle's head,
Till the turtle at last gave one short little snap,
And the critical insect was dead.

It is really too bad that the fly never knew
That the turtle was wiser than he;
For a creature that thinks
As it winks and it blinks,
May a dangerous enemy be.
And because one can clatter, and buzz, and annoy,
'Tis no proof he is clever or wise.
He may do no more good than to serve as the food
For the one whom he feigns to despise.

—*The Bohemian.*

—

SCORED ONE ON THE BISHOP.

The clerical foxhunter is a fast disappearing figure. A generation or two ago, however, the country parson who rode to hounds was by no means unusual. G. W. E. Russell has a story of Bishop Samuel Wilberforce, who was once effectually scored on by one of his own clergy whom he had rebuked for his addiction to fox-hunting. The Bishop urged that it had a worldly appearance. The clergyman replied that it was not a bit more worldly than a ball at Blenheim Palace at which the Bishop had been present. The Bishop explained that he was staying in the house, but was never within three rooms of the dancing. "Oh, if it comes to that," replied the clergyman. "I never am within three fields of the hounds!"—*London Chronicle.*

—

Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Selected.

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—

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very things that you most depreciate, as fatal limitations or obstructions, are probably what you most need. What we call hindrances, obstacles, discouragements, are probably God's opportunities.—Anon.

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Church Life.

TORONTO, ONTARIO

THURS[illegible]UARY 23, 1913.

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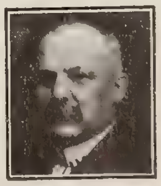

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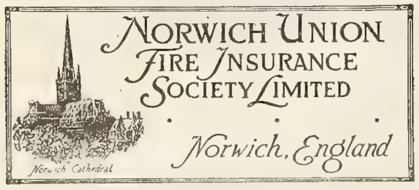

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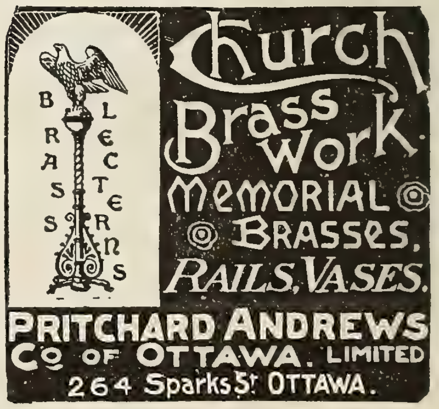

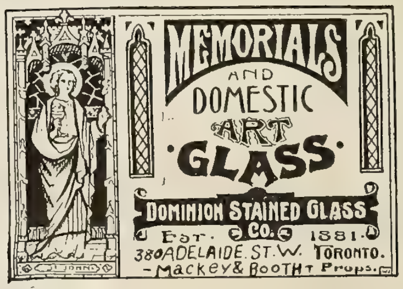

Church Life.

VOL. V. No. 4 TORONTO, THURSDAY, JANUARY 23, 1913. 5c. PER COPY

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For List of Agents of Church Life, see page 16.

The Week.

NOW AND THE FUTURE.

WHEN we have to consider a Dominion that is growing at the rate that ours is, we ought to realize the need of looking to the future. One notices at times that a city is preparing for the days to come, and not limiting itself to the day that is; but too frequently one sees the reverse, and large sums of money are wasted in duplicating the labors of a previous period. Take the case of the provision for the sick and incurable, how rare it is to see a place that is prepared for anything beyond the present pressing needs. As soon as a town or city is large enough to have these problems in embryo, it ought to make arrangements to cover the situation in such a way that it will not in a few years either be held up to scorn, or find itself compelled to destroy part of what it had previously done. The care of the sick, of the incurable, and the aged should be framed on such a basis that the provision is automatically extended as the requirement increases. We should not then have the pain of hearing that the mentally afflicted were herded in with the criminals until they could be disposed of by process of law; or that the aged and infirm were passing their days in prison because there was no other place for them to go to.

KINDERGARTEN METHODS.

OUR forefathers used to teach a good deal through the eye, as well as the ear, but we for some obscure reason have lately been trusting to the ear as the only avenue of learning. Not so the kindergarten which uses as many of the senses as it can touch. Sometimes one wonders as one looks at a bare cold church if the architect or the authorities, who were responsible for the building, understood what a grievous thing it is to slight any of the senses when one is to trying to convey teaching. How much a person in the middle ages learnt by just looking at a church in those days. He knew by the colour of the hangings what time of year it was, and he knew from the rood that Christ crucified is our only hope of salvation, and he learnt from sight that worship must be magnifical, as was found out by David many hundreds of years ago. Nowadays very often the stranger in a church must learn about as much as could be conveyed by the sight of the interior of a barn, for there is nothing to tell of the beauty of holiness, or the need of the passion, or the story of the progress of the ecclesiastical year. If most people knew these things it would not matter but they do not.

⁂

IRREVERENCE.

ONE of the commonest forms of irreverence in our churches to-day is the failure to pray as the prayer-book recommends, "meekly kneeling upon your knees." A witty Frenchman once drew attention to the curious fact that an Englishman's notion of kneeling is squatting with head bent down on the book-desk. Reverence—righteousness, there seems to be a link unseen connecting these two qualities. The one is never met with without the other. It is sometimes difficult to decide which of them is the cause and which the effect. But the one cannot exist without the other. The man or woman possessed with a zeal for righteousness could not but be deeply reverent—reverent of goodness in all its forms, and places, and therefore of God Himself from whom all good things do flow. In thinking of reverence our minds perhaps turn first of all to the reverential awe which should be felt in God's House. Our Lord Himself drove with knotted scourges from His Father's House those who dared profane it, even in its outer court, by making it a place of merchandise, a den of thieves, and not a place of prayer.

COURTESY ON RAILWAYS.

MANNERS make the man is an old saying, and to it we may also add, the money. The railway companies in Canada are quite aware of this, and are seriously taking up with their employees the question of general courtesy to the public. One big company has issued a bulletin in which employees are advised as to the necessity of never failing courtesy to the traveller. Every man is personally responsible to the company, to the traveller, and to his own conscience for the safety of those who ride by rail. Another railway company, addressing its employees in the matter recently, said:

"Courtesy—the kind of genuine, spontaneous courtesy we want practised on our lines—springs from kindliness. Courtesy is born of the faculty of putting one's self in the other's place. Courtesy is the child of sympathy and well-wishing—is exercised with tact—expects no re- in the service. Short answers don't ward. There is no room for brusqueness in the service. Short answers don't go. Crabbedness is unpardonable. You know your business, but the little old lady you are selling a ticket to may not easily understand you. You may have to repeat yourself, patiently, in different words, to make her understand. Such thoughtfulness and patience are what we expect, and what your own goodness of heart will require of you, if you only give yourself time to think." We venture to suggest that this advice be followed by others than the railway companies.

⁂

A MOTHER'S PRAYER.

A MAN came to a clergyman to talk about religion, and he hummed and hesitated, but at last he had the courage to say that he was thinking of turning over a new leaf, and of coming regularly to church after some forty years of neglect. What was the cause for so sudden a change—a sermon—a trouble—a talk with some one—the example of somebody else? None of all these, but a feeling that he had got to make a change, and he said that he did not know why, but that it was just that and nothing more. The clergyman casually said that it almost seemed like an answer to a mother's prayer. You can imagine his surprise when the man said that was really the true cause, but he had not said so for fear of being laughed at. He had felt for some time that his mother's prayers were drawing him, and now he had yielded to them and felt happier. What an encouragement for mothers to know that this really happened, and we suppose that in the last we shall hear of many such, which were not recognized while we were on earth, but they have all been recorded in the book of remembrance. Of all the things on earth, this is one sure thing, that prayer never fails—it may seem to us a long time to get there, but it reaches in the end, for God is behind it.

⁂

AN OLD BOOK.

A VERY scarce treatise has been discussed in the English Church Times, and among other interesting things that are quoted are the following; that the reason for saying "Let us pray" before a collect which is said by the priest alone is to remind the people that he is speaking in their name, and that they ought to pray with him, uniting their hearts to his, and following with their minds with careful attention, the words of his mouth. A curious mystical reason is given for the use of a cushion to support the Office Book for the Holy Communion. It is to represent the state of our hearts docile and susceptible to the message of the Gospel. It also mentions that no collect used in the Holy Communion is addressed to the Holy Spirit directly and the reason given is that the Holy Spirit is the gift of God. This curious little book is dated 1679, is written in French, and is said to be the only known copy in existence, and it is not to be found in the British Museum.

⁂

UNANSWERED LETTERS.

"WE have left undone those things which we ought to have done" can very often be transposed into "We have left unwritten those letters which we ought to have written." The business letter, the answer necessary to social engagements are not the letters we most frequently neglect to write, but the home letter so eagerly longed and watched for, and whose non-appearance causes much anxiety and many a heartache. We did not mean to neglect it—we fully intended to write and yet we failed to do so. This, like a good many other negligences, is mainly due to failure to set apart some definite time, some altar to friendship, if you will, and attend regularly to writing letters. Go and write those unanswered letters.

Our Old Country Letter

JANUARY 7, 1913.

A SERMON preached by the Archbishop of Canterbury in his own Cathedral on the last Sunday of the old year draws attention to a grave fault in the character of vast masses of our people. Choosing as his text Deuteronomy xxxii. 47—"It is not a vain thing for you, because it is your life"—he dwelt on the responsibilities and duties which are attached to the privilege of citizenship in our Empire. "I do not find any epoch in the life-story of any people which can reasonably be regarded as giving an opportunity of Christian service to the world comparable to the opportunity which now belong to the people of our Empire." "No set of happenings in any land whatever can claim more truly to be God's providential orderings and opportunities than can the events of our own day." Referring in detail to the principal occurrences of the past year—such as the war, the strikes, the visit of the King and Queen to India, the agitation for women's suffrage—he deplored the levity and superciliousness on the one hand, and on the other the childish and ignorant precipitancy with which matters of the gravest moment are being handled. He showed how all the great political and social problems of the day come home to us as Christians and must be approached "reverently and Christianly." We must rise "to the call which our living Lord makes upon us to care adequately and think deliberately about the great happenings wherein, whether we like it or not, we bear a responsible part." He condemned the indifference to public life which seems to be on the increase. "I may seem to have been talking about secular things. I honestly do not quite know what that charge would on such an occasion mean. . . . You all remember Archbishop Benson's phrase: 'There is nothing really secular except sin.' If the land we love is to be the better for our doings and sayings and devisings, it must be because, first of all, we are people who are thoroughly, persistently in earnest about it all—people who really care."

The 12th of February has been appointed by the Bishops of Wales as a day of special prayer and intercession, in view of the attack on the Church. The service appointed to be used is drawn up with such admirable taste that it is difficult to see how any Churchman, no matter what his views on disestablishment may be, can refuse to take part in it. There is a Bidding Prayer, one paragraph of which runs as follows: "Let us pray for those who differ from us and are hostile to us, and ask that while we do our duty manfully we may do it without anger or bitterness."

A favorite argument of the "disestablishers" is that the Church of Ireland has profited spiritually by its severence from the State forty-two years ago. The Primate of All Ireland some time ago said of this contention, that it was as if Joseph's brethren had taken credit to themselves for the advancement to royal dignity of the youth whom they had sold into bondage. The Church of Ireland has benefited in one way—her people have learned to make sacrifices on her behalf as they never did before disendowment. Of course, if the enemies of the Church in Wales really sought her welfare they would leave her her revenues and bestow upon her a greater measure of self-government. But to take away for secular purposes revenues —none too abundant—which were devoted centuries ago to the service of God is a proceeding which it is hard to justify, especially as all admit that the Church is making a good use of her opportunities and is rapidly increasing in numbers.

By a curious coincidence a London daily paper contains in the same issue three paragraphs relating to the moral life of English villages. In one a vicar attributes the low standard prevailing in many villages to the dulness of the girls' lives. If they are to be prevented from "loafing" and getting into mischief, rational amusements and recreations must be provided for them. In the second paragraph a Derbyshire curate is quoted as saying that his village was morally worse than some big towns. In a third a vicar declares his opinion that the kind of marriage which he is too often called upon to perform —what he calls a white-washing marriage, condoning misconduct—would more appropriately be performed at a registry office than in church.

Sir Francis Fox, the brilliant architect to whom the preservation of Winchester Cathedral is due, has written a rather alarmist report on the condition of St. Paul's Cathedral. Some of the buttresses are already moving and cracking; the foundations, which are laid on wet sand and gravel, and even peat, will subside in a dangerous manner if the contemplated underground tramway is made in the neighborhood. It is still possible to remedy the mischief that has taken place; but if any further drainage of the water under the Cathedral is allowed, irreparable damage will be caused.

WM. O'CONNOR.

Church Life in the West.

IN reading my last letter as it appears in print I am conscious of its deficiencies and fear that your readers, insofar as they are dependent upon me for their information, will have a very inadequate conception of the work of the English Church Railway Mission.

To begin with it should be understood that the mission aims only at pioneer work. Its purpose is that the ministrations of the Church should be available for settlers at least as soon as the newly constructed or partially constructed railway reaches their district. As homesteads are naturally chosen, as near as possible to projected lines of railway, it will be seen that the mission aims at providing for the religious needs of most of the incoming settlers belonging to the Church in the districts where it is at work.

The scene of its operations, from the nature of its work, will change with the passing years. As churches and parsonages are built and congregations are organized, the parishes thus formed are handed over to the diocese in which they are situated, and the mission passes on to new fields of work. They do the hardest work of laying the foundation and leave others to build thereon.

At present the mission's work is confined, as it probably will be for some time, to the Diocese of Qu'Appelle; but already the question is raised as to where their next work will be. Railway construction is being pushed forward with ever-increasing rapidity in many directions and each new line is a call to the Railway Mission. They may follow the new road to be built to the Hudson Bay; they may be found along the lines spoken of into the Peace River country far to the north of Edmonton and a thousand miles nearer the Pole than Toronto; or they may find work along the difficult construction among the mountain ranges of British Columbia.

How rapidly the work will be extended depends upon the support the mission receives in men and money. At present the chief support comes from the Archbishop's Western Canada Fund; this is supplemented, I understand, to some extent by occasional donations and contributions from the congregations under the care of the mission. The energies of these congregations, however, are mainly directed to building churches and parsonages.

From the Quarterly Paper published in October I learn that the staff under the Rev. Douglas Ellison, for twenty-five years head of the South African Railway Mission, consists of fourteen clergymen, eight laymen, two temporary members (one in Holy Orders), two women engaged in educational work, three in nursing, and two in the general work of the mission. The mission is fortunate, also, in having the services of Dr. J. A. Collum as honorary physician.

Several of the clerical members of the staff, I am informed, if not the majority, have left livings in England to undertake their present work. The contrast between their life in the old land and the new is striking. There they ministered in well appointed churches, rich in historic associations; here they hold services where they can — frequently in a pool-room, often the first building erected in our mushroom towns. The peaceful vicarage of the village or the clergy-house of the town with its varied activity and interest has been replaced by caboose or lonely shack and barn with a brief occasional visit to headquarters in Regina.

From what I have written it will be seen that the main feature of the pioneer work of the mission is the establishment of the church's work in newly settled districts by enabling congregations to build churches. This is not, however, the sole work. The mission, under the experienced guidance of its head, seeks to supply whatever is necessary to the spiritual and physical welfare of those to whom it ministers. This desire is seen in the proposed erection of a hostel for young women in Regina and a chain of hospitals in districts recently settled.

Of the hostel for young women the head of the mission writes in the last Quarterly Paper:—"It has been an old ambition to build here in Regina a really comfortable hostel for the girl students now flocking in from all parts of the province. In this undertaking we have received exceptional kindness from His Honor the Lieutenant-Governor as well as from His Worship the Mayor and a few other leading citizens. But for the moment, partly owing to the recent cyclone, Regina would seem to be incapable of crowning such a sorely needed movement with complete success; and it is probable that we shall not get much beyond our stonelaying this fall. My fear is that as a direct consequence, some at least of our girls will have to face grave hardship and discomfort during the earlier months of 1913."

The establishment of a chain of hospitals was suggested by the success of a similar plan adopted by the South African Railway Mission. Municipalities are asked to build and equip the hospitals for which the mission undertakes to supply maintenance and a staff of nurses. There has been some delay in the building of the first hospitals proposed owing to the fact that the tenders largely exceeded the original estimates. A good start, however, has been made at Davidson and at Rosetown almost as much progress has been made. From several other municipalities applications have been received, and it seems fairly certain that additional hospitals will be built during the present year.

G. H. B.

GOD WITH US

THE East has never understood the West, and we suppose that it never will, for the difference is too radical. Yet through the providence of God there is a ground of mutual comprehension, which is to grow in the years that are to come, and that common ground is the religion of Christ. The Western tendency of thought was to seek salvation through the exaltation of manhood to god, and so the gods were men who had achieved the divine; the Eastern tendency was to seek the revelation of God in the suppression of humanity. Christianity embraced both schools of thought, and both found fulfilment in the fact of God assuming manhood for ever. So Christ was and is salvation, and in Him all humanity can find itself, with the fulfilment and enrichment of all its hopes and needs, by union with Him through the Sacraments. Can each man go straight to the Divine source and draw the living water for himself? Where the means of grace are not available, we may be sure that God fulfils Himself in many ways, but where they are to be had, then salvation is in the Church. Thereupon we have the battle of the churches. Why should this thing be—why should salvation be tied to the Church? Why should it not be individualistic, and independent of all corporate life, which is what the Church stands for? Can I not love and worship without going to church, or belonging to any church? As regards the battle of the churches, we can only say that God never meant that such a dreadful thing should be. It is abundantly plain that He taught, commanded, longed for, and instituted one Church, so the fault is ours and not His. As regards the other thought, there are some practical reasons why there must be a Church. All facts require a local condition, except perhaps the mathematical facts that are grounded upon supposition, and so there must be a place for the means of grace which are facts. All practical facts centre round life—there is no word that we use so much—birth is life, marriage is life, and life producing; we even talk of business life. Now human life as we know it is, and must be, social, or corporate. It begins with the family, which requires at least two persons, and so the family is the outcome not of life, but of lives, and it is dependent and mutual. Out of the family life grew the tribal life, which is still more corporate, if one can use such an expression; and from the tribal grew the national life, which is the largest conception of corporate life that we know of from the purely human view. It would therefore be abnormal for the religious life to be different, and to be apart from the family, the tribe, society, and national conditions. Indeed we should expect that if it were divine it would go further and make one of all people. Then next life has to be developed, and this development in life is the result of environment, for all life is spent in the adaptation of environment to the needs of existence, which is another term for evolution. For the full development of human life, man needs the work, the help, the support of his fellows, and without it he cannot grow to be what he ought. So in the life of religion we require that man should use and need to use the work, the help, the support of his fellows, but these would be spiritual; in other words they would take one of the many forms of prayer. Praise must be corporate and that is why in the highest praise we say "therefore with angels and archangels"—prayer in the form of petition must be corporate and that is why God taught us to say "Our Father"—grace must be corporate and that is why the great central means of grace is the Holy Communion, and also why in that act of grace we require the two or three at least to make it perfect. Even Our Lord instituted it for twelve when He could as easily have done it by Himself, and told the disciples to do likewise. Then beyond and behind this there is the necessity for unity as the one fulfilment of the Divine conception of the perfect life. The first teaching of the essence of God is that the Lord our God is one God; and this is in time to be followed by the revelation that the unity is a trinity, for the unity without the trinity would be but a barren conception of the ultimate thought that all the teaching of the universe points to unity. When we think of the trinity in the unity we see a unity that is fruitful in love, and creation, and in purpose. So, too, in our human life when a man thinks that his religion is only a thing that affects himself, that he can be a solitary, or one of a company of a few that think like himself, his religious life is thereby robbed of the fruitfulness of wider love. There can be no such thing in religion as the individualistic, for we are all meant to be members of the one body. Where can we find that body? We could not say, and we could not find it if Our Lord had not said that body is His, and is His Church. We can find no thought that so presents to us the dread results of separation, and the more we think of it the more we feel that it is our bounden duty to seek for that body, to make sure that we belong to it. So we come down to a matter of history. The body must have at least a life of nearly nineteen hundred years, indeed it must go back a great deal further and appear as the church in the wilderness, which, like a seedling, was to grow into the other. Where on earth can we find any company of people that so nearly fulfils this historic need as the Holy Catholic Church of Christ? It may have faults, indeed it has and always has had, but still it has the primitive claim ,and it has the evidence that through all its sin it still abides, and is a living and unchanging organism. Multitudes of other churches have grown and flourished, and then in course of time have withered and disappeared. They often in their latter days became absorbed in the original body and so were saved, or else they passed away altogether out of existence. It is no small thing to contravene the history of nearly two thousand years, and yet that is what we see going on around us; but we may rest upon this that the very existence of the Church to-day is the strongest proof that she has God with her—that He is her Emmanuel.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

A. What right has a Bishop to order a priest to communicate dissenters contrary to the rubric in the Confirmation office?

Hoosier.

A. A Bishop has no right to do so. At his consecration he was asked: "Will you be faithful in ordaining, sending, or laying hands upon others?" and he answered: "I will so be, by the help of God." To belittle Confirmation by dispensing with it is a strange way of being faithful. If your Bishop has ordered you to break this rubric, you should refuse to do so.

—

Q. The Father, the Son, the Holy Spirit were not one in name, manifestation, or methods, were they? And are we not to be one as they are? How? C.

A. We always imagined that the Three Persons of the Blessed Trinity were one in Name, as each Person was and is God, and the Three Persons are one God. As regards manifestation, the Son says that He was manifesting the Father, and that the Spirit would manifest the Son, so the manifestation was the same. The method of the Son was to do the Father's will and the method of the Spirit is to effect our union with and life in Christ, so that our method is to do the Father's will.

If you take the sun with its heat and light, you can think and talk of the three as different, while they are really only one. As regards this analogy, applied to the question of Church Union, the Holy, Catholic, and Apostolic Church and the Presbyterian Church have not the same name, and we presume the Presbyterian Church would not accept our name under any circumstances.

On the point of manifestation one has a continuity of a thousand years more than the other; one is old, the other comparatively new. As regards methods, the acceptance of Apostolic Succession, the full teaching of sacramental grace, and the power of absolution make a difference that cannot at present be bridged.

The Limits of Life.

HAVE you ever, in the voiceful silence of some radiant summer night, when the crickets were tuning their little violins, and the plaintive notes of a night bird came wafting from the forest, when the soft air was odorous with mingled flower scents, and witching moonlight enveloped the sleeping world with the magic of old romance—have you ever reached out your arms (spiritually, maybe) toward the blue immensity with a wordless appeal for the gift of a sweet, indefinable something that your life has missed? Have you? If your hearts might speak I know that thousands of you, my unknown fellow-men, would answer, "Yes."

The words of the poet are so very, very true:

"We look before and after, and sigh
for what is not,
E'en our sincerest laughter with some
pain is fraught,
Our sweetest songs are those that tell
of saddest thought."

When, as a careless school girl, I studied those lines I knew that they were true.

What have been your dreams—the sweet old dreams that never came true? What have been mine?

Always I think my intensest longings were to *be*, rather than to have or to do; and the earliest soul-ache I can recall was to be—a girl in a story book. There are many ways in which these models of perfection differ from the humble heroine of my own life story. They are so painfully good, for one thing, that they make me ache. And then they are all, as you know, such visions of loveliness! If by chance one ever begins her career as an ugly duckling she invariably grows into a swan. Alas! this is not always the case in real life.

Beautiful thoughts are said by many writers to become impressed upon the face—you have read it often, and so have I. Once, a long time ago, I determined to make the experiment. I would try it for a year. A year was a long, long time, it surely ought to make a difference. So by the aid of a glass I examined myself, critically and condemningly, intending to look for improvements in a year's time. Meanwhile I would keep my eyes and my heart open to all the beauties—in nature, art, poetry, music, ethics—that should come within my reach.

The year passed, and again I looked myself in the face. What do you suppose I saw? Rather, what did I *not* see? Not a tint of all those glorious sunrises and sunsets, not a sparkle of the stars, not a suggestion of a flower, not a trace of music or of poetry, not a hint of the Madonna. It was cruelly disappointing.

Once, years later, a girl said to me, "These lovely thoughts are all very well in theory—but tell me of glycerine and lemon juice!" Had she, too, found the experiment of no avail? And yet I think the theory is sound at heart. Beauty-love, of whatever nature, brings its own reward; but it is the kind that blossoms into lovely and loving acts that, as the years go by, stamps its impress upon the features—not always, even at that. Some of the best and sweetest souls are the most unattractive and forbidding in outward aspect.

There is another remarkable characteristic of fiction heroines—they always know just what to say, and they say it at precisely the right moment. Who so well as myself could appreciate the significance of this gift? "Why don't you talk?" they used to say to me—the girls who found it so easy to chatter to strangers—and then I would make desperate efforts to "say something." These efforts usually ended in blushing mortification, for, to borrow an Irishism, "I never opened my mouth but I put my foot in it." At last, after many humiliating failures, I arrived at the decision—a wise one, I believe—to speak only when I had something to say.

One other point about story-book heroism is that they have *time* to develop the best that is in them. Most of them have servants to do the rough, coarse work that toughens the fibre of the finest soul. How many of these refined, delicately moulded creatures would be what they are if they had to earn their living by the sweat of their brows? If I were a man I think I should want to marry at least fairly well off—not for the sake of her money. Oh, no! for the man of my ideal would not shrink from the hardest of work with hand or brain—but for the sake of refinement, the culture, her more favored environment would have ensured her.

How often I have said, a little rebelliously, maybe, "Oh, if only we could live without eating!" There would be ample time then for the sweeter, finer things that in a common place, work-a-day life find no room to live and grow. And maybe I have received a gentle little rebuke, and have been exhorted to regard the pleasures of the appetite as blessings for which to be thankful. But I don't quite see it so.

Freed from the necessity of earning and preparing food, there would be time and means for—what? Time for the observance and study of the beautiful things out of doors; time for music, and books, and art, and poetry; time for study and travel; time for investigation and invention; time for the work that is life itself to us; time for wider, fuller friendship, and for larger love; time for the development and satisfying of that Beauty-love which is the "trailing cloud of glory" we all bring with us from the Eternity behind, and, dimmed or brightened, we carry with us into the Eternity before.

But there, "I know my words are wild." We *can't* live without eating, and He who ordained that men should hunger and thirst knew best after all; so what's the use of such vain imaginings? I wonder if they who are "born to the purple" of inherited wealth realize the immensity of their privilege and responsibility.

It has been often said that man controls his own destiny, that he may rise above environment and circumstances and make himself what he will. This optimistic sentiment is healthy and inspiring, and actually worked out in practice it has resulted in more splendid uplift work than you or I can estimate. The more we have of it the beter; but to me it is only half a truth. Plant a flower in a cellar, and however bravely it reaches up and struggles toward the light, it can never attain the perfect beauty of its more favored sister blessed by the kindly ministrations of the sunshine and the dew. It is just the same with a human soul. It is my belief that hundreds, yes, thousands have lived and died unknown who might have been artists, authors, sculptors, musicians, poets—if they had only had a chance.

There is another point to remember—there must be the original seed-germ before there can be development and growth in any direction. I have sometimes thought, "If the Lord saw fit to make me a cabbage, what's the use of trying to grow into a convolvulus? Clearly the most sensible course would be to grow into as good a cabbage as possible. And that leaves no time for indolent ease.

We were talking about books, my sister and I, and she turned to me with the query, "Why don't you write a book like 'The Rosary?'" I laughed at the absurdity of the idea. If—a stupendous "if"—I had been given the genius of this "literary lion," as she is termed in her home country, how could I write such a book—how *could* I? At that time I knew nothing of Florence L. Barclay beyond her name. But I felt convinced that she had had a rich experience to draw upon for her stories—that she had been "wooed and married and a'," that she was a mother. This proved to be a true conjecture. If Mrs. Barclay had lived my life she would have written a book, a beautiful book—but it wouldn't have been "The Rosary."

I have sometimes wondered why God implants in human souls these wild, vain longings, and gives them nothing in life to satisfy the heart hunger. Why must the fingers of the mediocre musician stumble so clumsily over the keys, while the sweet, haunting melodies elude his touch? Why do the earnest, prayer-wrought efforts of the would-be author come back again and again? Why are the sweet thoughts, the musical measures, so elusive when sought by the minor poet? Why does the heart of the silent, ungifted girl ache with longing as she sings of the "thousand voices" that "call us o'er the waters blue?" He who gave the impulse alone can answer.

Now whither is all this tending, do you ask? To a pessimistic, ambitionless fatalism, an indolent apathy which says, "It's no use trying?" By no means. The essence of my creed is just the opposite to that. I believe that every earnest effort, every yearning impulse toward something higher, nobler, purer, sweeter, will avail—some day. This mortal life has limits which we may not pass, perhaps, but there are no horizons in the great Beyond. Here we learn imperfectly the A B C of existence; there the infinitely sweet poetry of God awaits to be read and loved. Here our tired fingers clutch the dusty wayside weeds; there God's own gardens blossom for our delight. There we may bring to perfection the work we began on earth; for

"They who bravely toiled amongst
us,
We believe are working still,
Where no disappointment hinders,
No self-will.

"Lo! from earth's imperfect labour
He hath called them to His feet,
There to work where, free from
failure,
Work is sweet."

There, "where the Light forever shineth," the humblest toiler will have his chance; there our dreams may all come true. But how much depends on the faithful learning of the earth lessons, who can tell?

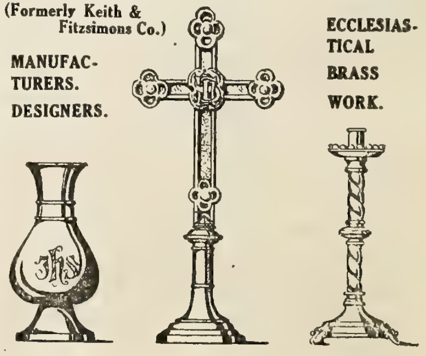
May our Teacher be patiently tender with our many mistakes and failures, and may He promote us, some day, to the great High School of Paradise.

What after all, when all is told, is the meaning of life's limits?

"What is it all? Just passing through,
A cross for me and a cross for you.
Ours seem heavy, while others are
light,
But God in the end maketh all things
right.

"He 'tempers the wind' with such
loving care,
Knows the burden that each can bear;
Then changes life's gray into
heavenly gold.
Ah, this is all when all is told."

CAULIS.



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Women's Work and Social Service

A WOMAN police officer?

It seems rather a contradiction in terms. We all admire the splendid men of our police force, but the idea of a woman police officer probably suggests nothing admirable, but calls up the image of a hard-featured over-powering person, striding about in large boots and proclaiming her identity in a large voice.

Is it not so? and if so I fancy Mrs. Stebbins Wells on her recent visit has dispelled a good many illusions which some of us probably cherished.

No, she is not large or vigorous, but a gentle little figure, simply dressed, endowed with a sweet smile, a sweet voice, not loud or strong but clear and penetrating, and altogether an appealing personality. She is on leave from her post in Los Angeles and is travelling through different cities, no doubt making observations and giving information as to the need for women officers and as to the nature of their work.

* * *

She began her address—given under the auspices of the Women's Canadian Club of Toronto—by referring to the binding influence of railways, telegraphs, newspapers, which are making the world into one big neighborhood, creating an atmosphere of general knowledge and general intelligence which may be safely said to be unique in the world's history, and which bring with them a mutual responsibility to help forward all that makes for real progress in moral and spiritual as well as material affairs.

* * *

What is the function of the woman police officer and what the nature of her work?

In the United States several cities have women on the police force who like the men, are civil servants. Women police are already useful and are doing good work in the cities where they are to be found, but they will not reach the maximum of usefulness until they are to be found in every city and town. Why not? Simply because the people who most need their help will not know that it is available so long as women police are a rarity. Everyone in difficulty turns to the police department; people who have lost themselves or have got stranded go to it for help. Everyone knows of it; it is the natural refuge. But the women who most need the help of the women police officer—the women who most shrink from publicity, who are the most perplexed as to what to do, where to turn—these will not be able to avail themselves of the women officer's help until it is known that every local police department has at least one woman attached to its staff.

Her work? Naturally a woman does not march up and down a "beat." Her work is auxiliary and supplementary to the ordinary police functions. The idea is not in any way to replace or displace men, but to give to qualified women the opportunity of working with the police on special lines. In old days—shall we say "the good old days"—some people certainly would so designate to look after this "public" of men. them—the "public" was a purely masculine one; men police were able But now there has come to be a "public" of women and children too, and where their interests are specially concerned there is always a sphere for women's work in caring for those interests.

How has this come about? Well, take the amusement question, which in the United States (and as we ourselves know, in Canada also) has come to be a big serious public question. Until a few years ago the life of women and children was pretty well confined within the home; the circumstances of home life kept the children busy; the activities of helping took to some extent the place of regular amusements, and even their play hours were spent in and about the home. Now, the growth of modern industrial life, of cities and factories, takes the mother and children out of the home. Home has ceased to be the centre of so many varying activities, and this is one of the causes which has created the amusement problem.

* * *

An anxious feature of the present day is the failure of so many parents to be parents in any real sense; some children are treated as toys and playthings, others are neglected in the weary necessity of providing for their physical needs. Very likely a corner where they might have their toys and make a noise would be enough to keep them safe and happy indoors, but parents are tired and children must "hush," so that they soon learn to go outside for their fun.

With the growth of the city we have been learning to do everything together: collectively—which tends to be commercialized — amusement is coming, has come to be the great feature of city and town life. Public dance-halls and many places of public amusement have no distinct contribution to make to the public good, and great care must be taken to oversee all public places of amusement, parks, play-grounds, theatres, skating-rinks and so on.

Take the picture shows, to which in Los Angeles children under 14 may not go unless accompanied by parent or guardian. You can slip in easily, paying your entrance and going in with the crowd; no one notices a woman going in. You gradually make your way to the front, where the children are pretty sure to be sitting in groups, and you are soon passing from one to another, making friends with them, talking to them about the pictures, and in this way collecting evidence as to the nature of the particular entertainment.

* * *

School-houses are coming to be used as social centres, each one for its own neighborhood (and the same thing might apply more and more to the parish halls and Sunday school buildings attached to churches). In a school centre of this kind, any evening you will find parents and children gathered, all occupying themselves with something of interest; boys carving or carpentering, perhaps; here a mother and daughter making a dress; each little group occupied upon some handicraft, the evening closing with a little entertainment, after which the parents and children go home together. If you can only keep people in their own neighborhood, the amusement problem is not likely to become very serious.

On one occasion a young girl, who had been getting into bad ways and going off at night to public dance-halls and other questionable places, was persuaded to come to one of these school centres. She was rather flashily dressed, and the members of the centre drew away from her until some of them had been privately asked to befriend her. They quite forgot that they themselves, a few months before, had worn just the same tawdry ornaments and had just the same uncultivated taste as that which they now despised in her.

* * *

The saloon has been permitted to be too large a social factor in men's life. We have left it to be the too exclusive minister to their social needs, and it is upon these needs that it props itself up. Nothing would weaken the power of the saloon so much as different and more varied and more wholesome forms of social ministration. Here and quite by the way the speaker remarked: "In California men can now talk politics at home, and far from being a disruptive influence, it has been a harmonizing one." This was the only allusion to women's suffrage, and was accompanied with a humorous little smile that must surely have found a way through the hardest armour of the most convinced opponent.

A most interesting glimpse into the police work was that of the letter department; thousands of letters come every year to the police, many of them enquiries for lost friends, and about three-fifths of these enquiries are able to be traced. In one case city directories for eight years back were searched for traces of a missing father, whose death was thus found to have taken place eight years earlier.

* * *

The "social evil," as we call it, is one which should be allowed no recognition; it should not be permitted to exist anywhere. Its existence is largely due to ignorance, to the slackness of public sentiment, and to the unwillingness of ordinary good people to go into the court to give evidence or to be mixed up with anything so unpleasant. As to the idea of its being inevitable, "it is blasphemy in the face of the Infinite to say that He has made such a monstrous necessity in His creation."

Nature has her laws, and to the breach of every law a penalty is attached. There is the law of fire, the law of acids, the law of gravitation, for instance, and the law of the perpetuation of life is not different in this way from other laws. Nature exacts a terrific penalty for the breach of this law, as the enormous number of hospitals and asylums abundantly proves. And at last Science has come out squarely and taken its stand upon this matter beside Religion. If we can but rear one generation in the truth, we may hope that the truth will make it free.

With this introduction, Mrs. Wells gave a most graphic account of a three weeks' campaign in Los Angeles of education in social hygiene, when men were visited at their lunch hour, newsboys at their Saturday club meetings, factory girls, and all classes of the population, each receiving their instruction from some qualified speaker. As many as four meetings a day were held, and a good beginning made in this most necessary kind of teaching. Knowledge is the cure which will destroy this evil,

(*Continued on page* 15.)

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DIO. OF ALGOMA

NORTH BAY.

St. John the Divine.

The rector, Rev. C. Wilfred Balfour, requests the co-operation of parents in an endeavor to supplement the day-school teaching of the children with religious instruction. He purposes asking all the children, except the very little ones, to meet with him in the church every Friday during school terms from 4.15 to 5 p.m. This is not to take the place of Sunday school by any means, but is to be regarded as an additional opportunity for having the children taught those most necessary truths which concern our holy religion and make for the best success and truest happiness and highest citizenship. It has been truly said: "Everybody finds out sooner or later that all success worth having is founded on Christian rules of conduct."

St. Simon's.

All interested in our mission-church of St. Simon's will be glad to know that Mr. Wilcock, of Montreal, has, through Mr. R. C. Thornloe, brother of our Bishop, presented a first-class bell to the little church.

DIO. OF CALGARY

RURAL DEANERY OF RED DEER.

The Rev. A. J. B. Dewdney, recently appointed ruri-decanal missioner, has now been appointed (by the Bishop). Archdeacon of Red Deer.

A strenuous effort has been made to start a ruri-decanal magazine, but the heavy cost of printing and the difficulty of obtaining paying advertisements in a scattered district have rendered it impossible.

The parish hall at Red Deer is almost complete. It is a splendid building with a large hall above, a smaller one below, and rooms for the accommodation of the rector. Though the difficulty of raising funds for such an object is considerable, it is greatly to be wished that all our larger towns could be provided with similar buildings.

A young women's branch of the A.Y.P.A. has been started in Red Deer, and a general branch in Castor. Both have made good progress, and what is more important, seem likely to maintain it.

The Rev. H. E. Scallon, recently appointed priest-in-charge of St. Mark's, Innisfail, and adjacent missions, is doing very good work. It is to be hoped that he will have the keen support of the people.

The Rev. C. Creighton, rector of Alix and adjacent parishes, is trying a most interesting experiment in missionary work. He has built and fitted up as sleeping and living quarters for two a light caboose. Accompanied by a layman, he will travel through the remoter parts of his big district, so as to get into touch with the scattered residents. He will carry a magic lantern, and will hold picture and other services when opoprtunity occurs. The novelty of the enterprise will ensure it some measure of success, but we trust that a far greater blessing than novelty can bring will attend the earnest efforts of Mr. Creighton, and shall watch the progress of the work with deepest interest.

—

Bashaw, a new town in the district, shows a very keen church life. A church will probably be erected there shortly.

—

A rally of Boy Scouts was held at Red Deer on January 2nd and 3rd, five troops, besides the local ones, taking part. Though arranged by the Central Alberta B. S. Association, it was noticeable that three out of five scoutmasters attending were Anglican clergymen, as is also the scoutmaster of the one absent troop.

—

The Rev. G. M. Morgan has done good work in the comparatively new district of Munson, where a church has just been erected. He recently visited the new and thriving town of Hanna, and reports a good opening for the ministrations of the Church. Unfortunately, this is only one of several centres in the deanery either left vacant by retirement or not yet opened up.

—

Electric light has recently been installed in the church and parsonage at Stettler. A bazaar held in December realized over $100, enabling the church to start the New Year practically free of debt.

DIO. OF HURON

LUCKNOW.

St. Peter's.

On New Year's Eve a midnight service was held ,and during a time of silent prayer each dedicated himself to God and His service during the New Year.

The rector purposes issuing a monthly letter to each family, dealing with matters of importance in the parish and also in the Church at large, hoping it may create a desire to take a Church paper.

Through the efforts of our good churchwarden, Dr. A. Elliott, a new furnace has been placed in the church. Very much of the splendid success of this church is due to him.

Through death, we have lost two old church members, Mr. E. Philips and Mr. John Martin, both consistent and earnest Christians, ever ready to help forward God's work. Our sympathy and prayers go forth for the sorrowing relatives. R.I.P.

The rector has presented each family in the parish with a beautiful Church Almanack for the present year.

SANDWICH.

For the fourth time the young people and Sunday school children of All Saints' Church presented the very beautiful cantata, "Princess Zara," in the school room, Jan. 11th. The hall has been crowded to the doors for each performance, and everyone has been loud in praises of the manner in which the different performers played their parts. This cantata was conducted and trained by Rev. Mr. Harding. 96 persons took part. The receipts were over $200.

—

Mrs. Sedgewick, 9 Crawford avenue, has received word that her daughter, Miss Maude Sedgewick, who has been engaged in missionary work in China for the past three years, is a passenger on the steamship China on her way home. Miss Sedgewick was stricken with a severe attack of typhoid last year, and has not entirely recovered. In order to regain her health, she has taken the furlough now instead of two years hence. Miss Sedgewick was formerly a teacher in the public schools of the city, and was actively connected with the Church of the Ascension.

FOREST.

Christ Church.

On New Year's night the S.S., assisted by the young people, held their annual entertainment in the town hall. An unusually fine programme was presented to a crowded house. The main feature was a short play, entitled "The Metaphysical White Cat." Prizes were presented to the scholars who had won them during the year. The proceeds were $107, this being the largest sum taken for a S.S. entertainment for many years.

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The S.S., with a roll of sixty-three, has just finished a most successful missionary year, averaging $52 for 52 Sundays during 1912, twenty-six during the Lenten special effort, and twenty-six during the rest of the year. The regular collections amounted to thirty-eight dollars.

The second Sunday after Christmas the choir presented a sacred cantata, entitled "The Everlasting Light," at the evening service. The church was crowded, and the sacred theme, mostly from Isaiah, formed a timely and fitting subject for the sermon. The choir was at full strength, and Mr. Tom Maylor, organist and choirmaster, was sincerely complimented by many for the splendid presentation.

DIO. OF MONTREAL

MONTREAL.

L'Eglise de Redempteur was opened formally for divine worship on Thursday evening, January the second. Several of the city clergy were present. The Rev. Dean Evans was the preacher, who prefaced his sermon by a few words spoken in French to the congregation of congratulation and goodwill. Thus the old Salrevios Mission enters upon its work in its new quarters. The church is not entirely out of the contractors' hands, and will not probably be finished until the spring.

—

The Bishop is absent this week in Quebec upon the work of Prayer Book Revision. He returns home for Sunday, hastening back again to Quebec on the following day.

—

The Rev. Jas. E. Fee entered upon his duties as rector of All Saints' at the commencement of the New Year.

—

The Rev. R. Y. Overing has accepted the rectorship of St. Mary's, Hochelaga, in the city of Montreal. He has been in charge of the parish of Stanbridge East since 1904, and comes to the city with an experience of fifteen years' work in the diocese, which will prove a good asset to him in his new charge. We wish him every success in his new work.

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DIO. OF MOOSONEE

CHAPLEAU.

St. John's.

The Sunday school offerings for the year, Advent 1911 to Advent 1912, amount to $158.00, apportioned as follows:—Support of girl in Miss Lee's C.E.Z.M.S. school, Foo-Chow, China, $18.00; Lenten offering (self-denial), $65.00; China (Honan), $25.00; Japan, $25.00; general missions, $25.00. This does not include the offerings of the Adult Bible Class or contributions from the Font Roll.

A very successful Junior W.A. has been formed by Mrs. Soanes, wife of the rector. It has already over 30 members.

DIO. OF NIAGARA

CALEDONIA.

A very handsome gift was recently made to the Rev. Mr. Godden, rector of St. Paul's Church, of a beautiful brass altar cross, to be used in the church. The gift was a great surprise to the rector and people, having been sent by Rev. Mr. and Mrs. Thornton, of Bartlow, Cambridge, England, parents of Mr. Archy Thornton, a member of St. Paul's choir. It came just in time for the Christmas Festival, and was dedicated by the rector at the early celebration that morning. Both the rector and the congregation feel extremely grateful to Mr. and Mrs. Thornton for their handsome present. The altar brass is now complete, the most of it having been presented to the church.

The church and S. S. are both in a prosperous condition, the latter having increased to fully 80 pupils.

ANCASTER.

St. John's choir held its annual sleigh ride and oyster supper at Southcote, three large sleigh loads taking in the drive. The night was an ideal one, and all parties enjoyed to the full the pleasant evening.

HAMILTON.

On Wednesday night the St. John's A.Y.P.A. entertained the Cathedral branch. The Rev. Canon Spencer, of Guelph, gave a lecture with lime light views after refreshments had been served.

The semi-annual business meeting of the Anglican Woman's Auxiliary for the county took place in the Church of the Ascension. There was a splendid representation of the local churches, and some very interesting and educative addresses given. At noon luncheon was served by the ladies of Ascension Church. Short addresses on the work were given by His Lordship Bishop Clark, Dean Abbott, Dr. Rennison, Rev. Mr. Whittaker, a missionary at Fort McNicoll.

GLANFORD.

St. Paul's Church held its annual W.A. meeting yesterday afternoon, when a large number were present. After a dainty luncheon, Rev. Geo. Pugsley opened the exercises and presided over the meeting. There was a splendid report. The membership is 23. The society had raised about $200 last year, and also sent a large bale of useful things to the North-West, besides helping some needy ones in the parish. At the election of officers the following were appointed:—Mrs. George Pugsley, honorary president; Mrs. Bert Gillen, president; Mrs. Allison, vice-president; Miss H. Turner, secretary; Miss Brigham, treasurer; Mrs. W. Armes and Mrs. Pierson, delegates; Mrs. T. Armes and Mrs. Amos French, substitutes; and Miss Bliff, convenor of missionary literature.

KITLEY.

The burial of Mr. Robert Ferguson, well known in Kitley township took place January 11th. The service was conducted by the Rev. C. E. S. Radcliffe, rector of Kitley, assisted by the Rev. Rural Dean Woodcock, who had visited Mr. Ferguson in the Brockville hospital. Beautiful wreaths were sent by friends. Sympathy was strongly in evidence for the Ferguson family in their great and real loss.

DIO. OF ONTARIO

MADOC WITH QUEENSBOROUGH.

The service on Christmas morning was well attended at St. John's Church, Madoc; the communicants numbered thirty-six, while the offering for the rector was about the same as a year ago. In other parts of the parish, Christmas communicants numbered twenty-four. Service was held in the afternoon at the Guild Hall, Crookstone by Mr. V. James Cottrell, recently from England. The congregation there are erecting a fine shed, which, when completed, will be one of the best church sheds in the country. Childrens' entertainments with Christmas trees were held at the Guild Hall, Crookston, on December 17th, proceeds $30; at Queensborough, on December 23rd, proceeds, $57; while at Madoc a pleasant evening was spent with the children in the Masonic hall on Thursday, December 19th. The programme was a good one and well rendered;.

DIO. OF OTTAWA

OTTAWA.

St. Matthias' Church.

Among the presentations of the recent season of goodwill was that of a purse of one hundred dollars to Rev. E. A. and Mrs. Anderson, of St Matthias' Church, Fairmont Ave. The presentation was made in the rectory, by the Warden, Mr. J. S. Plaskett, on behalf of the congregation, who assured the rector and his wife of the high esteem in which they and their work were held by the people of the parish, and also of the affection and hearty good wishes with which the gift was accompanied.

BELL'S CORNERS.

The annual Christmas Tree in connection with Christ Church was held on the evening of Wednesday, January 8th, and was an unqualified success. The local talent, together with the children was assisted by Miss Carrie and Gwen Leslie, of Britannia Bay, also Mr. Thiepe, of Ottawa. At the close of the entertainment after the distribution of prizes and gifts, a few interesting presentations took place. To Miss Norma Dawson, organist, was presented an address accompanied by a gift of a necklet of pearls and a sunburst of pearls making a very pretty combination. To the rector, the Rev. Wm. A. E. Butler, was presented an address of appreciation and a gift of a pair of sleigh robes and a heavy woollen blanket and to Mrs. Butler also, an address and a Morris chair. The rector in thanking his congregation for their generous gifts, also thanked them for their share of the Christmas offering, and stated he had received this year $30 more than had ever been received in the history of the parish.

DIO. OF QUEBEC

QUEBEC.

A meeting of the General Synod Committee of the Prayer Book Revision, Enrichment and Adaptation, was held in the Cathedral Church Hall, Quebec, beginning on January 8th.

This committee is composed of all the Canadian Bishops, and members elected from the Clergy and Laity. The Right Rev. Lord Bishop of Huron is Convener and Dean Bidwell, of Kingston, Secretary.

No statement of the results of the committee's work is issued to the press.

The Lectionary sub-committee has also held a meeting, and reported to the Central Committee. Among the members of this committee present are: Rev. E. C. Cayley, convener, and Canon Simpson,

On Sunday, the Archbishop preached in the morning at the cathedral and in the evening at St. Matthew's, of which he was the rector for many years.

The Lord Bishop of Algoma preached at St. Matthew's in the morning. The Ven. Archdeacon Armitage preached at Trinity Church.

A daily Eucharist was held at the Cathedral during the meetings of the Revisers of the Prayer Book.

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While in Quebec, His Grace the Archbishop solemnized the marriage of his grand niece, Jessie Irene Hamilton, of St. Matthew's parish, to Ernest Frederick Budden, of the Royal Horse Artillery, Leeds, England. The rector of the parish and also the Dean of Quebec assisted in the ceremony.

—

We take this opportunity of expressing to the generous donor on behalf of the clergy and Sunday school children throughout the diocese, the deep appreciation of all who have received the "1913 Sign Calendars," which are published by A. R. Mowbray, of London, England.

As far as possible, all the Sunday schools in the diocese have been provided with these most beautiful and artistic calendars, for all of which we are deeply indebted to one of the Quebec City's generous laymen, who is already well-known for many similar kind deeds.

—

The annual general business meeting of the Church Society of the Diocese of Quebec will be held on Wednesday, February 5th, at 3 o'clock in the Cathedral church hall. At this meeting the reports of the Central Board, the Diocesan Board, as well as the accounts of the treasurers of the Society itself and of the Diocesan Board will be presented.

—

A Sunday School Conference will be held in the City of Quebec on Sunday and Monday, February 9th and 10th. Several special speakers are expected to take part; among them will be the Rev. R. A. Hiltz, M.A., the General Secretary of the Sunday School Commission of the Church of England in Canada, who is to deliver addresses in three of the city churches on the Sunday, and to take part in the proceedings of the Conference on the Monday.

—

The Rev. A. E. Burgett, at the request of the Bishop and the Diocesan Board, has recently paid two visits to the Magdalen Islands, and on his return from his second visit he reported that the parsonage had been repaired and a new barn built, and that the people were most anxious not to be left without a clergyman. Rev. E. M. W. Templeman, rector of Levis and New Liverpool, volunteered to undertake this work for the winter, and left for the Islands on Friday, Dec. 6th, via Pictou, where he spent Sunday, the 8th. In a letter to the Bishop, written on Dec. 16th, he says: "I am very well pleased with all I find here. The people are kind and hospitable, and are working hard to make my house quite comfortable. We had a full church both morning and evening on Sunday, with bright and hearty services. I have been fortunate in obtaining a most suitable pony, etc., so can get round amongst the people without any difficulty. They seem very thankful to have a clergyman, and say they are glad that one has come."

—

At the St. Francis Deanery meeting held in Sherbrooke, the clergy of the four deaneries held meetings and unanimously re-elected their rural deans as follows:—The Rev. J. Hepburn, M.A., to be Rural Dean of Richmond, with the title of Rural Dean of St. Francis; the Rev. Canon

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Shreve, D.D., to be Rural Dean of Sherbrooke; the Rev. A. Stevens, M.A., to be Rural Dean of Coaticook, and the Rev. A. H. Robertson to be Rural Dean of Cookshire, and the Bishop in each case confirmed the election.

After consulting the wishes of the clergy, the Bishop has appointed the Rev. Canon Walters, of Mal Bay, to be Rural Dean of Gaspe, in the place of the Rev. E. A. Dunn, M.A., resigned. This deanery includes the Labrador and the Magdalen Islands, besides the parishes on the Gaspe Coast.

DIO. OF RUPERT'S LAND

WINNIPEG.

The final returns from all country points as well as the city parishes give about $22,000 raised this year for the Home Mission Fund. The largest amount raised in any previous year was $11,000. This is a great tribute to Rev. Dr.Page, who was employed this year as travelling missionary as an experiment. It also indicates the great growth of the Church in the diocese.

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A short time ago the congregation of Holy Trinity church secured the services of Rev. A. E. Ribourg, of New Bedford, Mass., as assistant to Ven. Archdeacon Fortin, and recently began his duties as such. He has already endeared himself to the congregation and has proven himself to be one of the best pulpit orators in the Anglican Church. People from all over the city flock to hear him in such great numbers that the vestry are considering the advisability of enlarging the already capacious church. He is a great acquisition to the city clergy.

—

Rev. Mr. McElhorn, of St. Matthew's Church, has gone on a trip with his wife to the Holy Land and will be gone six months. During his absence Rev. Mr. Harrison, of London, Ont., will have charge of his parish.

—

The A. Y. P. A. of St. Peter's Church is probably one of the liveliest institutions of the kind in the city. Under the able leadership of the rector, Dr. DeMators, every Monday night is occupied with an entertaining concert or an interesting lecture by some of the prominent men of the city.

—

St. John's College has recently bestirred themselves to great activity. A new college school and residence for boys have been built and with the recent appointment of Dr. Robinson, late dean of Dublin, as warden, we expect the college to resume the standing it once held — foremost among the colleges of the city.

—

St. Mary's Church, Brandon, under the rectorship of Rev. Mr. Biggs, is forging ahead and is destined to be one of the largest congregations in the diocese. Mr. Biggs is much beloved by his people, and they all rally around him.

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Holland has no less than three retired Episcopal clergymen in secular work, and as the rector, Rev. Mr. Lys, is popular with all there is the happiest family possible there, and nowhere can brighter services or a more enthusiastic congregation be found.

There are a great number of vacant parishes at present, and the diocese has not for a long time felt the need of good men to fill them so badly.

DIO. OF TORONTO

TORONTO.

ST. ALBAN'S.

The annual Christmas entertainment in connection with the Cathedral Sunday school was held on Thursday evening in the crypt of the cathedral, and was followed by the distribution of prizes for the past year, at which the Bishop presided and spoke briefly, exhorting all to remember that the Sunday school was the foundation of the structure, and urging the children to take a real and lively interest in their cathedral. Sickness had thinned out the ranks of the winners; several did not respond to their names in person. No fewer than sixty-eight prizes were disposed of.

—

The Down-town Workers' Association held their regular monthly meeting in the Church of the Ascension on the 17th inst. at 10.30 a.m. Rev. G. Russell MacLean took the Quiet Hour. Later the Rev. Mr. Moore occupied the chair, and Dr. Hastings, M.H.O., gave an address on the work in his department—visiting the slums. He stated that many people did not believe there were slums in Toronto, but slums existed the same as in every great city, and also that they were still accumulating, and that proper methods should be taken to check their advance.

It is expected that steps will be taken when means are available to have a Home in the centre of Toronto, with Miss McCollum, Superintendent of Woman's Work, in charge.

ST. CLEMENT'S.

St. Clement's Church, one of the landmarks of Eglinton, will be demolished to make way for a modern and larger edifice. At a meeting of the special committee, appointed by the vestry to decide whether the present structure would be enlarged or a new church built, held on the 16th inst., it was decided to recommend that the latter course be adopted. Their recommendation was placed before the vestry meeting on Monday night, when plans were called for the proposed new building.

TRINITY COLLEGE.

The third meeting of the Theological Society for the year was held on the 13th January. The subject for discussion was "The Cathedral System in Canada." Mr. P. A. Paris dealt with the subject in an able paper, showing that the system was the natural development of the mode of organization of the early Church, which centred around the Bishop. He spoke of what had already been done in building cathedrals and introducing the system in Canada and advocated its further extension.

In the discussion which followed the value of a cathedral as a protest against materialism, and as a corrective of the narrow parochial spirit, was brought out; but a doubt was expressed as to whether the time was ripe in Canada for the building of great cathedrals.

The Rev. Canon Macnab and Mr. Lawrence H. Baldwin were present and spoke of the uses of a cathedral and the necessity for cathedral organization.

The next meeting of the society will be held on the 10th February instead of the 3rd as at first arranged.

GIRLS FRIENDLY SOCIETY.

The regular monthly meeting of the Diocesan Council of the G. F. S. was held on January 7th. The annual election of officers took place. Mrs. Ashcroft was re-elected president; Mrs. C. Robinson, first vice president; Mrs. Winnet, second vice president. Fifteen associates were elected as members of the council for the year 1913. Miss Erret is the new secretary-treasurer.

The lodge committee reported that the lodge in Pembroke street would be ready February 1st for occupation. All branch secretaries were urged to bring before the minds of their branch members the knowledge of the advantages to be given in the new Institution. The lodge will accommodate 40 girls and will be a home in the highest sense of the word, under wise supervision, at moderate charges. Girls of all creeds, nationalities and professions are eligible.

The committee for lodge furnishing made an appeal for much needed assistance, either for money or furniture not necessarily new. It is hoped that many church men and women will answer their appeal and will give prompt material aid.

Any information regarding the lodge may be obtained from Mrs. Ashcroft, the Rectory, York Mills, or from Mrs. C. Robinson, 77 Lowther avenue.

ORILLIA.

A Lenten course on Missions will be held in ST. JAMES' Church next month, beginning on Sunday, the 9th, and continuing for the following three days. The course will be conducted by the Rev. Canon Gould, General Secretary of the M.S.C.C., assisted by Mr. R. W. Allin, Anglican Secretary of the Laymen's Missionary Movement, and others. It will include study classes, lantern addresses for children, and special gatherings for men.

PETERBOROUGH.

ST. JOHN'S.

A splendid meeting of ST. JOHN'S congregation was held in the school house at 8 p.m. under the auspices of the recentely formed St. John's Church Association. There was a very fine programme arranged for the evening, the musical part of which was supplied by Mr. Cyril Devey and Mr. G. Harriss. The features of the evening were the two splendid lectures, the first given by Mr. W. F. Johnston, on "Telepathy" or "Mind Reading," the second rendered by Mr. C. G. Jamieson, of the Collegiate Institute staff, on "Wit and Humour." After this the president, Mr. H. Cluxton, then outlined the work of the newly formed society for the assisting of the various societies of the church.

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NOTES By E. T. COOK.

THE BARE GARDEN.

SWEET flowers in my garden blew
Ere yet the year had known its prime:
They fed on sunshine and on dew
The whole of golden summer-time;
If now they seek their wintry rest,
The seed is ripe, and God knows best.
I will not weep though all be gone,
For faithless is the heart that grieves:
I'll tend the roots and, one by one
Bestrew each grave with pall of leaves.
And then will come new blossoming;
Who sent the winter, sends the spring.

THE SCENT OF ROSES.

A well known writer has said, that perhaps the most delightful of all flower scents are those whose tender and delicate quality makes one wish for a little more, and this is perfectly true. Such a scent is that of apple-blossom, small pansies and the wild roses. Among roses alone the variety and degree of sweet scent seem almost infinite. To the writer the sweetest of all is the Provence. the "old cabbage rose," as it is also called. When something approaching this appears, as it frequently does, among that great class called the "Hybrid Perpetual," it is always greeted with the real rose scent. There is much variety in the perfumes of the tea roses, the actual tea flavour being strongest in the class called the "Gloire de Dijon." Some have a powerful scent that is very near that of a ripe nectarine. A rose called Gloire de Rosamene has a scent of a kind that is rare among roses. It has a good deal of the quality of that mysterious and delicious smell given off by the dying strawberry leaves—aromatic, pungent, subtle and elusive, the best sweet smell of all the year.

Here are a few verses that have been weaved around the flower of flowers. Thomas Moore says:

Long, long be my heart with such memories fill'd!
Like the vase in which roses have once been distill'd;
You may break, you may shatter the vase if you will,
But the scent of the roses will hang round it still.

And Keats:—

Underneath large blue-bells tented
Where the daisies are rose-scented,
And the rose herself has got,
Perfume which on earth is not.

QUAINT AND INTERESTING EPITAPHS.

The following epitaphs are worth recording for their quaintness and sometimes genuine feeling. The writer has jotted them down in his wanderings. Here is one in Cheltenham churchyard:—

Here lies I and my two daughters,
Killed by drinking Cheltenham waters,
If we had stuck to Epsom salts,
We should not be lying in these here vaults.

Or in St. Giles, Cripplegate, London:—

Under this marble fair
Lies the body entombed of Gervaise Aire
He dyed not of an ague fit,
Nor surfeited by too much wit
Methink this was a wonderous death
That Aire should die from want of breath.

On an organist, Meredith by name, at St. Mary, Hinten College, Oxford.

Here lies one blown out of breath,
Who lived a merry life and died a Meredith.

On a bookseller:—

Here lies poor Ned Pardon, from misery freed,
Who long was a booksellers' hack;
He led such a damnable life in this world
I don't think he'll ever come back.

A man who was killed by a pump:—

Here is John Adams, who received a thump
Right on the forehead from the parish pump
Which gave him the quietus in the end,
For many doctors did his case attend.

Dr. Fuller was wit and preacher, and it is said composed his own epitaph: "Here lies Fuller's earth."

In Worcestershire churchyard:—

Here lies a poor woman
Who always was tired,
For she lived in a house
Where help was not hired.

A PICTURESQUE RIVER SCENE.

The illustration which accompanies this note brings back thoughts on a cold winter night, the rain driving in fury across the streets, of a streamlet rippling from the Thames, where the white lilies open their pearly scented flowers to the sun and the water surface is starred over with the snowy mass of the white buttercup of slowly moving streams. In the scene depicted, the fisher can while away restful hours, the trees cast grateful shadows, and the thatched brown roof seems to cover some cosy home circle. Yellow Iris, purple loosestripe, and lush grasses are kissed by the placid waters, and one wanders back to the busier haunts of city life with health in one's heart. A busy man should seek quiet recreation, and in the neighborhood of Toronto many a sequestered spot may be sought out where an unoppressive stillness broods, far from the madding crowd, yet on the fringe of it.

A FISHING HAUNT ON THE THAMES.

BISHOP MONTGOMERY'S SACRIFICE.

A characteristic example of Bishop Montgomery's self-sacrifice and generosity has just come to light. At a recent meeting of the Standing Committee of the S.P.G., a letter was read from the Bishop in which he stated that he had long been desirous of asking the committee to reduce the stipend which he received as secretary of the Society. In view of a decreased expenditure on his large family, he now begged the committee to make a substantial reduction in his stipend, to be followed by a still further reduction, he hoped, in the near future. The committee expressed their great gratitude to the Bishop, and agreed to accept the offer so generously made.

Bishop Montgomery, who has been secretary at the S.P.G. since 1901, has been instrumental in infusing new life and zeal into the great and venerable missionary society. Indeed his influence has been felt far outside the bounds of the S.P.G., and it may be safely asserted that this latest evidence of his disinterested devotion will wield a powerful influence in many directions. For ten years, from 1879 to 1889, Bishop Montgomery was the beloved vicar of St. Mark's, Kennington. In the latter year he was consecrated Bishop of Tasmania, where he remained twelve years, and only returned to this country to take charge of the S.P.G. at the urgent request of some of the leaders of the missionary cause. The Bishop married a daughter of the late Dean Farrar. It may be remembered that the Pan-Anglican Congress was largely due to his initiative and organizing ability.

HYMN.

The following hymn, by John D. Chadwick, was found in the pocketbook of the late Ambassador Reid at the time of his death. It is said that it was his especial favorite. At his funeral service in the Cathedral of St. John the Divine, New York it was sung kneeling:

It singeth low in every heart,
We hear it each and all, —
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God for evermore!

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Letters to the Editor

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

WE REGRET THAT SEVERAL LETTERS SENT TO US FOR PUBLICATION ARE WITHHELD FOR THE PRESENT, LARGELY ON ACCOUNT OF THE EXIGENCIES OF SPACE. "THE CIRCULAR LETTER ON UNITY" IS ACCOUNTABLE FOR A LARGE PROPORTION OF THIS CORRESPONDENCE. IN ADDITION TO THE LETTERS PUBLISHED, WE HAVE RECEIVED COMMUNICATIONS FROM THE FOLLOWING: REV. T. J. HILLS, REV. J. WILLIAMS, REV. H. MONTGOMERY, DIACONUS IGNOTUS, JOHN M. BLACK, REV. A. J. REID, SUTHERLAND MACKLEM, REV. R. B. NEVITT, KALENDUS, "CHURCH OF ENGLAND LAYMAN," REV. CANON PAGET, ANGLICAN.

THE CIRCULAR LETTER ON CHRISTIAN UNITY.

To the Editor:

The letter of your correspondent, Mr. J. J. Roy, in your issue of December 26th, betrays a lamentable ignorance of the facts concerning the passage by the General Convention of the Protestant Episcopal Church of the U.S.A. of Canon 20 to which the writer appeals in justification of his peculiar open pulpit views. Canon 20 was passed to prevent, if possible, the vagaries of some ministers who thought to make themselves popular by open pulpit tactics. It restricts to the Bishop exclusively any permission to invite men who are not ministers of this Church to speak in our Church buildings. It is a little hard to understand how those who fought for it were standing up for the liberty of her clergy. The proceedings of our House of Bishops are secret, but your correspondent seems to be strangely familiar with Bishop Doane's activity there. Perhaps he can tell us what Mr. Silas McBee, the lay editor of the "N.Y. Churchman" was doing in that august body of Right Reverend Fathers. If Mr. Roy can tell us also where Canon 20 is "largely made use of" he will confer a favor. The general impression round here is that it is practically a dead letter. It has failed utterly to correct the abuses against which it was aimed. Nor has it helped the cause of the open pulpit favorers The "Faith and Order Movement" is a movement to bring together the various bodies of Christendom, not with a view of minimizing but of stating fully and freely the faith and discipline of those who enter into it; and of explaining differences, not ignoring them. It is distinctly without legislative power, and has nothing whatever to do with our Canon law. Probably if it had, it would be on the opposite side from your correspondent. Certainly those who are taking the lead in it would repudiate his views.

Mr. Editor, I think most of us Churchmen in the States appreciate the interest you take in our affairs. But the mix-ups some of you make of them and the extraordinary statements and inferences one sometimes sees regarding them would be ludicrous but for the harm they are apt to do.

ELLIOT WHITE.

Newark, N.J.

To the Editor:

Sir,—

Mr. Plummer is anxious to know what "Catholic *principles*" are violated by the above Circular. Here is one: That authority to minister in the Catholic Church comes down from Christ through the Bishops, and is conferred by them through ordination. It is another Catholic principle that "none shall be admitted to Holy Communion until such time as he be confirmed or be *ready and desirous* of being confirmed.

If these are not Catholic principles, then it rests with the authors of the Circular to prove it, and they must do so by showing us the time or period, "from the Apostles' time until now," when the Catholic Church did not insist upon Episcopal ordination for her ministers, and when she admitted to her altar-table those who were not ready and desirous of being confirmed. Mark, it is the practice of the Church we want, not the opinions or views of individual prelates or priests. There are to be found in every age men whose ordination vows sit lightly upon their conscience.

Mr. Plummer says: "If a Bishop can license one man (to preach) who is not episcopally ordained, why cannot he license another." The answer to that quibble is that the Church makes a difference between the Protestant minister and the communicant of the Church. The latter has received the laying on of hands in Holy Confirmation; he is one of the priesthood of the laity; in his "sound doctrine" the Bishop confides. The Bishop is, therefore, quite within his rights when he licenses him to preach. The Protestant minister is a layman excommunicate; and the invariable practice of the Church in dealing with him is to insist on his kneeling to receive Holy Confirmation before she will license him as lay-reader. And the invariable practice of the Church in this particular is not affected in the least by the vagaries of individual Bishops or clergy.

The Circular has its amusing side. It coolly tells the Bishops that their laying on of hands can be dispensed with, and at the same time invests each prelate with a "dispensing power decidedly papal.

One wonders whether the Bishops will "tumble." Only two have come out so far on the side of Catholic principle and practice. Another (we are told) has sold his birthright for Protestant pottage. History is likely to be repeated: the Lower House will have to save the Church, and will do it. I have firm faith in the loyalty of the great body of our people.

R. B. WATERMAN.

Carp.

REVISION OF THE BOOK OF COMMON PRAYER.

To the Editor:

Sir,—

Permit me to express my admiration for the attitude you have assumed in this matter, and especially for the advice you publish in your issue of January 9th, namely, "The best speed is sometimes to go slowly."

In these days of impetuosity for change, due preparation for undertaking such an important work is apt to be lightly regarded. Personal "views" and pre- (shall I says mis-) conceptions of the liturgy, wholly or in part, are apt to be the sole considerations whereby changes in the established "order" of the services are advanced, and would be effected. Nothing could be more dangerous. Let me suggest to Churchmen at large, and to those accredited with committee work in this connection, in particular, that a thorough study and mastery of Dr. John Henry Blunt's "Annotated Book of Common Prayer" would be the part of wisdom. This work is the most illuminating compendium possible of our Liturgy, and goes far to instruct any open-minded person as to the true status of the Liturgy as a whole, of the origin and development of the various offices thereof, and of the true—but often hidden meaning of the rubrical directions. Dr. Blunt's book is not in any sense a propogandum. It is a scholarly and devout work, evincing profound learning, historical research and fair-minded deduction. Neither Low, Broad nor High need go to it for party purposes. It deals with facts, and seeks only for the truth. And I would further suggest that the Prayer Book itself should be read through from cover to cover, calmly and with a devout and open mind *for information's sake.* I fear that very many of our laity do not even know that there is a Preface to the Book, much less as to what it contains. Similarly, as to the explanatory "Of Ceremonies" and "Concerning the Services of the Church." How many (or how few) are there who have ever made a study of the Book, or who have carefully read and considered the rubrics? I do not speak of the clergy. They are presumed to "know their business," of which the Prayer Book as it is, and the historical matters preceding and leading up to its present form. are an important part. In any event, a study of the Annotated Book by Dr. Blunt will prove most interesting, and would be a great help to any would-be reviser. How many are there who know the historical aspect of the hymn "Benedicite Omnia Opera" of the Prayer Book, its traditional origin, the times at which it may correctly be used instead of the Te Deum, and who are Ananias, Azarias and Misall mentioned in it. "Oh!" some one says, "this is a small and unimportant matter!" Granted. But if there be ignorance of small and unimportant matters, what are we to expect of similar ignorance of great and important ones? Does the subject of "revision" gain any strength from the experiences of the American Church in this direction? I think not. The matter is one of the greatest importance, and with many aspects. We have a right to expect and ask that those engaged in such a momentous undertaking approach the matter only after deep study of the subject, with fair and open minds, and with devout humility.

Yours,

W. FRED JACKSON.

CHARACTER.

Human character is moulded by a thousand subtle influences; by example and precept; by life and literature; by friends and neighbours; by the world we live in, as well as by the spirit of our forefathers, whose legacy of good words and deeds we inherit. But great, unquestionable, though these influences are acknowledged to be, it is nevertheless equally clear that men must necessarily be the active agents of their own well-being and well-doing, and that, however much the wise and good owe to others, they themselves must in the very nature of things be their own best helpers.—S. Smiles.

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BY IRENE STRICKLAND TAYLOR.

(*Continued.*)

"HE knew what would please me," answered Eleanor turning to give him one of her sweet starry smiles. "Bring in extra things for three, please Jervis," she continued to the butler who entered the room at that moment. "And tell Marion to get ready the pink room and the tapestry room as soon as she can. I hope two of you won't mind sharing a room," she added as the man vanished, "but the other rooms are rather untidy at present."

"Mind?" cried Myrtle. "Of course not! We have all three been poked into a wee attic for the last few nights, ever since we left the ship."

"You poor things," laughed Eleanor. "Do take your hats off and make yourselves comfortable, won't you? Throw them down anywhere. People are allowed to do that in here, as this bad penny knows, and so takes advantage of it!" She sat down by Mervyn on the ottoman, and looked up at him with a gleam of mischief in her eyes.

"And who would have been nearly off her head with anxiety and worry if your bad penny hadn't turned up, I should like to know?" he retorted smiling, as his hand closed over hers tenderly. "Are we to hear the history of these rescued maidens to-night, or is their conduct beyond explanation?"

Evidently this was the signal for the recital of all the girls' woes and misfortunes, and one which they promptly made not without many interruptions in the shape of laughter, exclamations and comments from their listeners, and which the appearance of a light but dainty supper cut short in the middle. However, they managed to finish their tale while they satisfied their justifiable hunger, and as Ruby related the last portions, Myrtle heaved a sigh of relief. What a joy it was to think that they had been so lovingly led to this true haven of refuge!

"And now that you have run away from the Wellington Villains, what do you intend to do?" inquired Torrence, looking at the girls with a twinkle lurking in his hazel eyes beneath their lowered lids. "You will never be satisfied with remaining stationary here in peace and quietude, will you?"

"Oh do stay with us!" cried Eleanor, with a plaintive note in her pleading voice. "You really must, at any rate till you can make a home of your own, though I wish you would consent to stay on always. Do please say you will stay, Miss Hazeldine?"

"I shall stay at all events till Ruby has found a home," announced Doris decidedly. "I've had enough dragging about horrible places like Stratton, and toiling along roads at night, with goodness knows how many murderous burglars lurking behind hedges and only waiting for the opportunity of leaping out on one, and so has Myrtle I am sure. You must stay Ruby, you absolutely must!" and in the face of that, what could Ruby do but accept Eleanor's eager offer, inwardly amazed at her Christian hospitality after being refused so curtly before.

"That's right Miss Doris, we don't like living the simple life any more than being called by our names without any handles, by mere menials, do we?" remarked Mervyn, leaning back in his chair and speaking with his teasing drawl. "It is no nicer to sleep under hedges and be pounced on by tramps than it is to live in a villainous neighbourhood, though I must say I should prefer a diet of nuts to coal-dust. It is decidedly more nutritious."

"Nuts aren't ripe at this time of year, so your intended fun falls flat," laughed Eleanor merrily. "Perhaps you are not aware of that fact, another token of the shameful deficiency of your education, sir! I'm sure you poor girls must be tired out, so would you like to go to bed now? Please don't stay from ceremony, but go when you like." Ruby hesitated a moment but Myrtle readily accepted the proposal, not merely because she was very weary, but because she could quickly see that Mervyn was laughing at them, and teasing them unmercifully, and though she liked him better now than she had at first, she was far too sensitive a girl to appreciate being turned into ridicule as Doris did. She wished rather uncharitably that he would do something foolish, that she could turn the tables upon him and at the same time turn him into ridicule, and therefore felt relieved when Eleanor conducted them up the carved oak staircase to their rooms which were next door to each other and seemed palaces of luxury to the weary girls, coming as they did from Wellington Villa. Doris and she shared the larger room, and when they were left alone, and the former had ceased to go into raptures over the beautiful appointments and over the carpet into which their feet sank as into moss, she suggested timidly that they should kneel together in thanksgiving for their present refuge and past guidance.

"And don't let us forget to pray for Lloyd to-night," said practical Doris. "He may be in danger in Paris. Don't you wish he were a Christian too, Myrtle?"

"Oh, how much I wish it!" she answered sighing, and in spite of her thankfulness, it was with a heavy heart that she laid her head on her soft pillow that night. Would Lloyd ever be led to think of such things other than flippantly?

CHAPTER X.

A PASSAGE OF ARMS.

"Don't you think, you indefatigable worker, that you can give yourself a holiday just for to-day? asked Eleanor of Ruby as the girls sat at breakfast in the sunny morning room on the fourth day of their sojourn at Shirley Court. "I should think you have written to everyone in the world by now, from the amount of letters you have scribbled off since you have been here!"

Ruby looked up with a smile. It was wonderful to see how quickly she had caught the knack of smiling and laughing merrily from happy-hearted Eleanor, though Myrtle still felt a twinge of conscience when either she or Doris laughed joyously, for in her puzzled mind she could not help thinking it very wrong to enjoy fun and nonsense as a Christian, and yet the Torrences were Christians in word and deed and thoroughly practical ones too, although they never seemed averse to harmless healthy gaiety. It was a perplexing problem, decided Myrtle, and one to be settled soon, but not now for her sister was answering in the typical Scottish way by asking another question.

"What should I do with a holiday if I were to take it?

"What you like, of course," responded Eleanor." But as neither of us has any engagements to-day for a wonder, and as Doris here didn't seem to be able to understand last evening that my arguments for Egyptian superiority were unanswerable, here her mischievous eyes flashed defiance across the table at Mervyn opposite, "I thought perhaps you three might tike to come up to town with us in the car and pay a visit to the British Museum."

"Oh, it would be lovely!" cried Doris gleefully, before Ruby could reply. "I've always longed to see the British Museum, though I don't think it can be a better museum than this house is! Do say you will go, Ruby. I'm sure your old letters can wait a day at least, and the longer you take finding a home of our own, the better, I say."

"That's right Miss Doris," commented Torrence. "Only if you go, prepare to be convinced that Greece far surpasses mosquito-ridden Egypt. You can lay up stores of knowledge there for your next book, Miss Hazeldine, and so turn your holiday into first rate account."

"Capital!" exclaimed Eleanor, clapping her hands with as much delight as a school girl. "You might feel disposed to write a treatise on the outrageous straightness of the Caryatid's nose!"

"Hear the spiteful jealousy of women," remarked Mervyn apparently to the wall, while Doris chuckled with enjoyment of their battle as she always did. "Merely because the faultless line of her nose is not in evidence in yours, you make nasty remarks. Now your nose—"

"Anyway you can't put it out of joint," retorted his little wife promptly. "You are descending to mean personalities now, as all Greeks did, instead of having the grand and majestic loftiness of Egyptian thought. Go and order the car to come round in ten minutes' time while we get ready, instead of talking nonsense. We are all of us coming.

(*To be continued.*)

SINGING.

When the Almighty endowed the human voice with sweetness, compass, flexibility, and power to sing, and made it capable of giving expressions to every emotion of the heart, uniting all in beauteous harmony, can we doubt that by cultivating the powers thus bestowed, we are not only best consulting our own happiness, but rendering to their Giver the acceptable tribute of obedience?—Taylor.

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Ottawa Synod Takes Definite Stand.

The Story of the Debate on the Circular Letter—by A. A

LET the Synod of the Diocese of Ottawa have due honor as being the first legislative church body to take action regarding the Circular Appeal recently put forth by certain clergy of other parts of Canada.

In a house in which there was a large attendance of the clergy and in which the laity were well represented by influential delegates, the Synod passed a resolution with, apparently only one dissenting vote, that the General Synod be memorialized to allow no such changes in the laws of the Church as will permit dissenting ministers to occupy her pulpits, or non-confirmed people to communicate at her altars. The subject was introduced to the Synod by Rev. T. J. Stiles, rector of Cornwall, in an eloquent speech of some thirty minutes length, in which he expressed his entire agreement with the terms of the circular in its desire for unity, for which the church daily prays.

"That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

Dealing with the specific matter of admitting Dissenters to the church's pulpits the speaker pointed out that permission to preach is given on authority which is inherent in the Church herself, and that this authority is transmitted by ordination, and that the Church recognizes no ordination that is not episcopal.

The timely pastoral letter of the Bishop of Quebec and his Cathedral Chapter was quoted, reproducing the words of the Bishop of Carlisle, a noted "Evangelical," to the effect that the re-union of Christendom for which we all pray will be hindered rather than hastened by such premature acts as a present exchange of pulpits—the basis of re-union lies far deeper.

The deliberate and weighty words of the Bishop of Algoma in his recent pastoral to his clergy were also adduced as evidence alike of an earnest desire for re-union and at the same time of a decided disapproval of such "short cuts" to an apparent unity as the signers of the Circular proffer to a confiding Church.

The experience of the American Church was brought forward as a glaring example of a somewhat similar attempt which ended in the practically unanimous opinion that no such interchange of pulpits could be legalized in the best interests of Christianity. Canon XIX. of the American Church, as it then was, or Canon XX. as it now is, whatever may have been contemplated in the beginning, produced, not an "open pulpit," but rather a "closed pulpit," in allowing only to the Bishop of a diocese the authority "to grant permission to Christian men who are not ministers of this Church to make addresses on special occasions," this does not apply to "ministers," as such, it does not allow the preaching of sermons, and it does not apply to any regular service of the Church.

Mr. Stiles alluded to the recent unfortunate case in California which was alleged to be covered by this Canon, but which caused scandal to the Church and unsettlement in the minds of the people. That greater trouble in the Church was not caused in the name of the Canon was only rendered impossible by the refusal of the faithful Bishops to permit any action to be taken under it.

The Bishop of Hull was quoted as an earnest opponent of the weakening of Church principles, and as saying that "the road to re-union lies in the direction, not of compromise for the sake of transient peace, but of comprehension for the sake of truth."

The earnest eloquence of the Bishop of London, whom we may possibly regard as the modern Langton, guardian of the Church's liberties, Catholic to the core, but not Roman, was made to contribute to the general argument against "short cuts" to unity, "there is no good in trying to make people believe that there is no difference when there is a great difference." The Bishop of Liverpool, prince among "Evangelicals," contributed his quota of opinions on the same side, "so strong," says he, "is the impulse to bury all differences that there is some danger of forgetting distinctions that are vital and crucial, a forgetfulness which in the long run will not advance true unity, but rather retard it."

They be rash men who would persist against the opinions of such men as these.

Again the speaker dwelt upon the call to "unity" in the Faith of the Gospel, and warned against the individualism which has within it the principles of disintegration. "By opening our pulpits to religious teachers of whose soundness in the Faith we have no guarantee we should be adopting the surest methods of smashing the creeds beyond all recognition."

"If we make the mere profession of Christianity the basis of our united Christian action, the faith that we as

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true Christians are bound to hold, at once disappears.”

It was the common belief of all Christians for 1500 years that our Lord founded a visible, organic society based on an Apostolic transmission of authority and grace—and no good can come from a false coalescence with those who do not recognize these principles.

A wide latitude of opinion is allowed in the Church of England in matters that are nonessential, but there must be some bounds to liberty lest it degenerate into license.

With regard to the second part of the Circular, admission of Dissenters to communion, again the words of the opinion of the Bishop of London may be our guide, “we are bound to insist upon Confirmation as the preliminary step to Communion because there is a real gift in Confirmation of the Holy Spirit which prepares a person for the reception of the further gift of the Holy Communion.” “It was not a piece of redtape, but the whole idea of Baptism, Confirmation, and Holy Communion is a sort of spiritual order which has a real bearing upon the person.”

The words of the Archbishop of Canterbury, regarding the action of the Bishop of Hereford in inviting Dissenters to Holy Communion at the time of the Coronation, were no less emphatic. “He personally believed the particular action of the Bishop of Hereford was likely to retard and hamper rather than set forward the cause for which they all cared.”

The Bishop of Winchester was quoted as equally decided in his opinion of the matter. “The action of the Bishop of Hereford touched very deeply the principles of Church order—it touched the most momentous questions of the Church's policy—he regarded the Bishop's action as being a contravention of sacred principles with which they had no right to tamper, and as calculated to divide men more than it united them.”

Knowing the laxity of dissenting bodies with regard to Baptism, a laxity which is perfectly logical from their point of view, a laxity only emphasized by the dramatic flag-waving of the Salvation Army at the “dedication” of a child, it ill becomes the Church to pretermit any principles or safeguards of Divine or Apostolic origin.

The resolution was formally seconded by Rev. A. H. Whalley, rector of Arnprior, who wisely refrained from adding anything to what was promising to become a long discussion, when Mr. J. F. Orde, the able lay secretary of the Synod, suggested that the vote should be taken at once, that there was no need to put up a man of straw just for the purpose of knocking him down, and the matter might be brought to an immediate conclusion; the vote was then taken, with the result as first mentioned.

The Ottawa Divine naturally has the pre-eminent advantage of the services of a number of laymen distinguished alike by legal acumen and legislative and executive ability; and when we see this natural ability combined with devotion to churchly principles we are led to indulge high hopes for the future of the Church in the diocese and throughout the Dominion. The Diocese of Ottawa has set an example of fidelity to principle which we trust the rest of the Church will not be slow to follow.

THE RESOLUTION.

Whereas it is generally understood that in the revision of the Prayer Book, being undertaken by the General Synod, “no addition or change shall be made which will in any way make or indicate a change in the doctrines and principles of the Church of England in Canada” (see report of Committee, page 244 of Journal):

And whereas certain clergymen of other Dioceses are circulating a petition with a view to procuring legislation to admit persons not confirmed or ready or desirous of being confirmed to the Holy Communion, and men who have not received Episcopal ordination to the office of preaching in the Church of England:—

And whereas this is contrary to the spirit of the rubric at the end of the Confirmation Service, the Preface to the Ordinal and the Ordinal itself—authority to preach being given only on ordination to the Priesthood and to a Deacon if “licensed by the Bishop himself” (see Ordinal):

Therefore, believing that this contemplated legislation is contrary: I. To the Book of Common Prayer. II. To the unbroken and universal usage of ministers and congregations of the Church of England acting and worshipping under lawful authority. III. To the present lawful practice of the Church of England either in the British Isles, or British Dominions or the Colonies. IV. To the Reformation Settlement of the Church of England, and because it means a radical change in certain doctrines and principles of the Church of England in Canada.

This Synod humbly memorializes the General Synod of the Church of England in Canada, that no such change shall be introduced into the revised Prayer Book or the Canons of the General Synod.

WOMAN'S WORK AND SOCIAL SERVICE.

(Continued from page 7.)

especially, the speaker remarked, knowledge of “the slaughter of the innocents” who year after year, through no fault of their own, fall victim to these broken laws of life.

* * *

I think the whole conception of the police department and its administration must be regarded with a new insight and a new appreciation by any one who heard this most gifted woman describe some of its general functions and uses. So many of us seem to connect the police with the disagreeable necessities of arrest and imprisonment. But what a very small part of their work are these! As a matter of fact, the police really form a great peace army,—to them is entrusted the enforcement of the law, the guardianship of our persons and property, and even the arrests which have to take place from time to time are made in the interests of peace. The police are a great preventive and protective agency, and prevention is really a more important work than rescue, for the instinct of self-preservation alone should tell us that if we go on allowing wreckage to accumulate about us, as we have done, it will at last submerge us. Probably most of us never think of the police from this point of view, yet how much we owe them. When we are sleeping in the security of our own homes, they are on duty, in the teeth of a driving storm very likely; they face all weathers, and perform all kinds of disagreeable and often dangerous duties in order that we may be in peace and security. Yet most of us never even think of them with gratitude, much less put such a thought into words, only criticise very freely the moment we notice a weak spot in their administration.

I am afraid that to all of those whose work is making possible the safety and comfort and happiness and prosperity of our lives we are often guilty of this same sort of tacit ingratitude. Let us try and think sometimes of the many unseen and unknown workers who are our helpers and benefactors, and try to realize our obligations to their care and toil.

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By the Fireside

THE WONDERFUL.

And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—Is. 9: 6.

The Counsellor? Not yet to Mary comes
That word, I think; He has such need of her.
The Mighty God? Ah, no, how can it when
He is so small and weak, He can just stir
His head upon her breast, the Prince of Peace?
O sweet, spent mother, far too great that word!
She only knows the peace that wraps her round
Since first that baby cry of His was heard!

The Everlasting Father? That will come
Long, long years hence, with comfort solemn, deep!
But now she murmurs only "Little Son!"
And moves to kiss Him softly in His sleep.
One word alone of all the prophet spake
Is in her heart to-night, I think—just this—
The Wonderful! She says it o'er and o'er,
And breathes it yet again in every kiss!

—BERTHA G. WOODS.

PRINCE OF WALES' FUTURE.

Now that the Prince of Wales has attained his majority a good deal of gossip is going the rounds with regard to his Royal Highness's future. The Prince's university career will probably end next June, and the London correspondent of the Manchester Guardian says that "before next year is out the question of his marriage is certain to be prominently before the public, even though no betrothal takes place for a little time. All kinds of reports have been circulated as to who the future Princess will be, and a good deal of nonsense has been talked. It would not be surprising if the next Queen of England brought us into closer touch with the Near East. It is considered very likely indeed that a match may be arranged with a Princess of Roumania—the daughter of the Crown Prince. Prince Ferdinand, the heir to the Roumanian throne, is a nephew of King Charles; his wife, the Princess Marie, is a daughter of the late Duke of Edinburgh (son of Queen Victoria) and the Grand Duchess Marie of Russia."

The Prince has a motor car of his own, but he seems to prefer to use a bicycle—at any rate at Oxford—where most of his fellow-undergraduates are also riders. The Prince has ridden a bicycle since he was about five years of age.

THE NEED OF DISTURBANCE.

"When I was Vicar of St. Pancras," said the Bishop of Stepney on a recent occasion, "there was an eccentric person in the congregation who used to fidget us greatly. One day I got hold of her quietly after the service and unfortunately said to her: "You see, you disturb other people"; and she said, "Yes, sir, and they want disturbing!" I am not sure what she said was not right! I think, again and again, we want disturbing. We want disturbing; we want to be disturbed by a real note of progress; we want to be disturbed by a real note of courage; we want to be disturbed by a real note of joy. If our prayers are narrow, our prayers want disturbing; if our lives get narrow, our lives want disturbing; if our meditations are narrow, our meditations ought to be disturbed; if our givings get stingy and narrow, our narrow, stingy giving wants disturbing."

A WASTED EXAMPLE.

An old lady leaving church after a service which had been attended by a crowded congregation, was heard to say: "If everybody else would only do as I do, and stay quietly in their seats till everyone else had gone out, there would not be such a crush at the doors.

A NEWSPAPERLESS CHRISTMAS.

For the first time in England since the introduction of newspapers the great majority of the London and Provincial papers were not published on Christmas Day, and yet the world seemed to jog along very happily. In fact it was remarkable how few references one heard to the non-arrival of the daily sheet. This, of course, gave journalists and printers a rest on Christmas eve, and largely on Christmas day. But what was far more important it enabled thousands of newsagents to close their premises. Two or three instances have come under our notice where the arrangement permitted newsagents to attend their parish church on Christmas morning.

THE IRISHMAN SCORED.

An English clergyman turned to a Scotchman and asked him:

"What would you be were you not a Scot?"

The Scotchman said: "Why, an Englishman, of course."

Then the clergyman turned to the gentleman from Ireland and asked him:

"And what would you be were you not an Irishman?"

The man thought for a moment, and said:

"I'd be ashamed of myself:"

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A MOTHER'S LOVE.

A mother's love is like fire which burns the hotter the more you stir it. It may be stirred with ingratitude, with disrespect, or even with neglect, but it only burns the brighter, and, if possible, lasts the longer.—Ruby Ellis.

TRUE STRENGTH.

The true strength of every human soul is to be dependent on as many nobler as it can discover, and to be depended upon by as many inferior as it can reach.—J. Ruskin.

Church Life.

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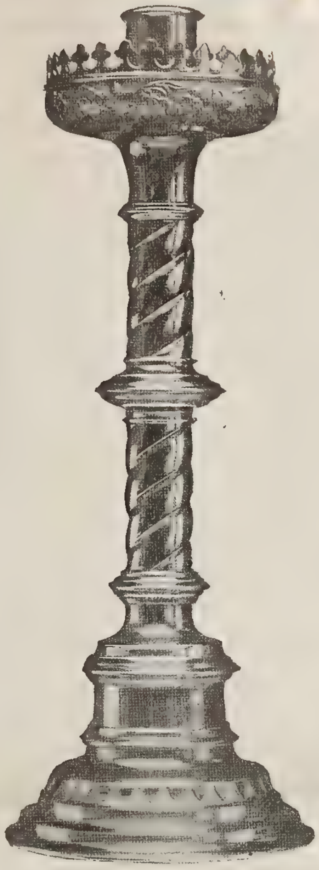

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For List of Agents of Church Life, see page 16.

The Week.

THE ENVELOPE SYSTEM.

IT may be of interest to some Church people to consider the following statement: We were estimating the giving capacity of a certain congregation, and we found that 200 envelopes gave as much and more than 400 people who gave their offerings through the open offertory. As a matter of fact the envelopes gave more than double the others. This was not calculated on the whole annual offerings, but on the giving Sunday by Sunday. We must also say that when it was put before the people they at once recognized the truth of the conditions, and a large number who had used the open offertory resorted to the envelopes. It was very much a question of want of thought and not of want of intention. Very few realize that the number of times that they are away from church does in the matter of the open offertory make a serious difference. We imagine that this when fairly stated will always have the same result, namely that many more people will see the necessity from a sense of fairness of taking the envelope as the right way of giving.

⁂

NEW MOVEMENTS.

HOW difficult it is in the present day to keep alive interest in any movement. It catches on at first and people think and hope that they have at last seized upon the one thing that was wanted, and that the millenium is getting near, and then little by little the interest begins to pan out, the attendance commences to go down, and the instigators of the movement are more or less cast down, and generally the movement passes away to be superseded by some other new thing, or to be forgotten. After all this is not necessarily a cause for disheartenment, for changes must come and have always come, the only difference being that in the past they came less rapidly, took a longer time to mature, and passed away less quickly. The really disquieting point is that there is a tendency to become unstable, not to give a thing a fair chance to prove itself before it is consigned to the home of dead causes, and to rush eagerly to adopt some thing else just because it happens to be a novelty. It would seem as if the lesson is that we have to be prepared to serve up the old methods with just a sufficient spice of newness to make them appeal to the jaded appetites of the new man, and to be on our guard against always accepting the new without first comparing it with the old and finding out for ourselves if the old is not better.

⁂

HOW TO KEEP LENT.

LENT is coming to us very early this year, and its coming reminds us that the Church, to which we have the honour of belonging, requires us to keep it. The general observation of this season is a thing to be thankful for, but a general regard of a season has also a tendency to make its observance of a more or less formal character, and this is to be avoided by all possible means. The main thing is to keep it as a time of retirement, of thought, and of prayer, and out of these will grow the other Lenten duties of fasting and almsgiving. In the rush and worry of the present day people are deprived of the necessary time for realising their spiritual life, and its obligations and privileges. Lent comes to correct this. Very few things are done either thoughtfully or well, nowadays, for we have not the time at our disposal as our fathers had. Eternity is a long experience and life is a short one, so that we need to put at least as much time into our preparation for the first as for the second, but most of us fail to do even a small part of this, and we should do still less if it were not for the blessed season of Lent.

SINGING.

A GERMAN scientist has discovered, so he says, the serum that is to cure tuberculosis, and in doing so he will have solved one of the deadliest problems of the century. But we would give anything for the discovery of a serum that would cure the inflammation produced by the discussion of the music problem in churches. Shall we ever arrive at a modus vivendi whereby peace shall reign and united praise go up to heaven? We hear a great deal said about congregational singing being the one proper solution of the difficulty, and theoretically that is undoubtedly the proper way to smooth all pain away. But if this is so why do we not find that the number of churches that have congregational singing is increasing by leaps and bounds? We hardly ever come across the account of some big city church having tried this and found it a triumphant success; while we do hear of church after church doing the exact opposite, and as to the success we are left in the dark. Congregational singing is hampered by nervousness, by lack of initiative in starting, and by the abnormal musician who makes a noise but does not sing. Indeed to get congregational music we need a good deal more private knowledge of singing than we have as a nation at the present time, for it needs a sense of time and theory. Even the birds have no sense of congregational singing, and they are musically ahead of us.

⁂

AN EXCUSE PLAYED OUT.

IT is with a feeling of gratitude and devotion towards the Church in the Motherland that one is constantly hearing and reading of her generosity and liberality towards the Church in Canada. It is also with a feeling of shame that we are allowing this burden so long to rest upon her. Freely and gladly she bears the burden, but is it not time for Canada to shift more of the weight of responsibility unto her own shoulders? There is abundance of wealth in Canada, and a great deal more could be done for missions both at home and abroad. When people excuse themselves from contributing to foreign missions on the ground that they consider their first duty to be to the Church at home, it may safely be conjectured that these very people are doing a minimum in contributing to the support of their own Church. It has become proverbial that the parish that is deaf to the call for help in foreign missions is a dead parish. The dead cannot hear. Charity begins at home, but it should not and does not end there. It flows on in ever-widening circles, until it reaches to the utmost parts of the earth, and all nations are brought into God's fold and the heathen added to His inheritance.

⁂

CHURCH AND STAGE AS THEY SHOULD BE.

BISHOP WELLDON, Dean of Manchester, has been making an attempt to bring about a better and more sympathetic understanding between the Church and the stage. With this end in view, a special invitation was given to the theatrical artists in the city to attend a service in the Cathedral. This was repeated by the Dean in person, who made a visit behind the scenes of several of the leading theatres. We are told that the invitation was appreciated and that a goodly number accepted it In his address the Dean pointed out that the aim of the Church is to convert the souls of men, to fight against sin, to promote personal and social righteousness, while that of the stage is to amuse, instruct and refine men's minds. But in spite of the difference in aim, it is within the power of the stage to broaden the sympathies of the Church not less than within the power of the Church to elevate and dignify the associations of the stage. The Dean made an earnest plea to all members of the profession to keep their performances in theatre and music-hall as clear as possible from every taint and stain of dubious morality. An appeal was also made to all Churchmen to give up their ill-informed abuse of the theatre, and to treat the theatrical profession with the respect with which the Church of England has always treated it.

⁂

THE DIME NOVEL.

NOWADAYS the term "dime novel" does not designate a book that may be purchased for a dime. It has become a general term for a certain class of trashy books which gives an altogether exaggerated and unreal idea of life, and has a most pernicious effect on the mind —usually an unformed one—which feeds upon it. This class of "literature" may be had at any price that may happen to suit the purse of the reader. It may be the latest and best seller at the highest price or at a price to suit the person of very limited means. Germany is proposing to legislate against the "dime novel." But a law-made morality never amounts to very much. The root of an evil is never killed by legislation.

Our Old Country Letter

January 14th, 1913.

WHERE some men only see cause for discouragement, the Bishop of London (Dr .Winnington-Ingram) remains an incurable optimist. In his New Year's Message he says: "God is certainly helping us in our work in London, and I feel sure also in the country and throughout the world." He refers to some remarkable meetings in the City; among others "the great gatherings of business men in the Guildhall which assembled in Advent, day after day for three days, for mission addresses. In what other country in the world would such opportunities be given, and where else would such a response have been received?"

The Bishop of Birmingham, in his letter to his diocese, deals with the Sunday question, and confesses that his own feeling has always been in favour of good music in our parks on Sundays. He goes on to discuss the work of partisan societies, and begs those responsible for them to act always in the interests of the Church at large. (This, of course, is what promoters of party organizations always think they are doing.) The Bishop asserts that the most definite "Gospel" sermon he ever heard was preached in one of our most advanced Churches, while "the clearest insistence upon the authority of the Church as an exponent of Holy Writ" he heard from the lips of a preacher of the Evangelical school.

A notable appointment is that of the Rev. Herbert H. Kelly, to be Senior Professor of the Central Theological College of the Nippon Sei Ko Kwai, or Church of Japan, at Tokyo. Mr. Kelly is the founder of the Kelham Theological College, a remarkable venture which has enriched the Church with a number of clergy inured to hardness, and trained "to scorn delights and live laborious days." In him the Church of England gives of her best to the infant Church of Japan. The college to which he goes has been founded as a result of the Pan-Anglican Thankoffering, and is intended for the training of Japanese clergy and catechists.

In marked contrast to the Government policy towards the Church in Wales is the conscientious and discriminating care which the Prime Minister has always shown in the exercise of patronage. Nominally, the King appoints all the Bishops and a very large proportion of the higher dignitaries; but of course His Majesty does this through the head of the Government. Mr. Asquith's last appointment has given widespread satisfaction. Canon Carnegie, who has distinguished himself not only in parochial work and as a preacher, but as an organizer in the new diocese of Birmingham, has been promoted to the Canonry of Westminster and Rectorship of St. Margaret's lately vacated by Dean Henson, whose installation in the stately Cathedral of Durham has taken place in the midst of a service which was remarkable for its beauty and dignity.

In a letter to the Norwich *Diocesan Gazette,* the Dean enumerates some of the needs of the Cathedral, from which the following is an extract: "For the choir-services" (as distinguished from the Holy Communion) "we want a lectern with two desks, like the beautiful one in King's College, Cambridge. Occasions are always arising, as on Christmas Day, when it is impossible to read the lesson from the authorized version because of some serious mistranslation. It is therefore a great convenience and almost a necessity, for the reader to have both the old and the Revised Version at hand." In Ireland the reading of the Revised Version will probably increase, owing to the recognition which is being given to it by the General Synod.

The Bishop of Bristol again refers to the statistics of Roman Catholic conversions to the Church of England. It will be remembered that a short time ago his statement on this subject was received with widespread and not always courteous criticism. His purpose, the Bishop says, has been accomplished: it is now known that Roman Catholic clergy and laity in considerable numbers are joining the Anglican church. He has had many letters from Roman Catholics professing to furnish statistics of the Anglican conversion to Rome. "The total numbers stated by one and another, professedly on full knowledge, differ in the proportion of nearly three to one. This will not surprise those who have read the Church Historical Society's little pamphlet, published by S.P.C.K. on The Controversial Statistics of Romanism." The Bishop goes on to say that he has good reason for withholding names. "In one case the authorities discovered that a priest had visited me, and the punishment inflicted was terrible. In the case of lay conversions, I can never forget the awful letter written by a Roman priest to the convert."

WM. O'CONNOR.

THE NEED OF A REVIVAL

A RECENT issue of the *Church Times* (Eng.), contains the following contribution from the Very Reverend Edward C. Paget, Dean of Calgary:—

I have just read with much interest and a good deal of agreement the paper by Mr. Lee in your issue of December 6th. Will you, however, allow me, as an old-fashioned and "austere" Churchman brought up at the feet of Liddon and King and Church, and of parish priests like William Cleaver, to protest with all my heart against the attempt to undo the teaching and practice of the Tractarians and their successors by suggesting the restoration of the custom of communicating at mid-day? How well one remembers the teaching and example of the great "austere" Church leaders of the early 'seventies on the blessing of Early Communion; of the self-discipline of the early rising; of the quiet of the early morning hour before the distractions of the day, and of the keeping of the rule of fasting Communion. And in a long life one has proved the value and the blessing of this precept to one's self and to countless others. And now, from time to time, I have noticed with astonishment the advocacy (apparently by those who range themselves as followers of the Catholic Revival) of a reversal of this teaching of our fathers in the faith, and of a return to the old custom of late Communions!

Why, Sir, I believe the heart's ideal of the great saintly leaders of those early days was that the Holy Mysteries should never be celebrated later than 8 or 9 at latest, so that they might never be dishonoured by the lounging attendances of the ordinary 11 a. m. churchgoer. Such practice, I remember, obtained in some of the country parishes in the Oxford diocese; my own wish is that in the average parish it should be the rule. But the oddest argument I have ever seen advanced is this last advanced by Mr. Lee, that it would conduce more to austerity in religion for men to communicate at noon instead of early because they would have to fast longer? Who is so sanguine as to imagine that the average British communicant would fast till noon before communicating! Of course he would breakfast at his usual hour, unless he lay in bed until just before church-time, and one would hardly call that austere discipline. No, sir, let us cling fast to the old traditions of the great founders of the Catholic Revival, Pusey and Liddon and Church, and refuse to be led back, under whatever specious pretext, to the old irreverent crowded midday Communion, where people might be heard whispering to one another, "Are you going to stay for Communion?" For of course the restoration of the large Communions at the midday Celebration, with the length of time and the fatigue involved to clergy and congregation, would speedily bring back the old stampede after the Church Militant Prayer, and then the offering of the Holy Eucharist would cease to be the Church's great act of united worship, and become merely the giving of Communion to that third or that quarter of the congregation which has remained in church.

An Ottawa clergyman in renewing his subscription, writes:

"We all appreciate CHURCH LIFE *very* much, for the excellent principles on which it is conducted, and it must be valuable to the Church, and is always interesting ourselves."

THE RURAL DEANERY OF NELSON, B.C.

On the Appeal for Unity

We have received from the Rev. C. Reed, Secretary of the Rural Deanery of Nelson B.C. the following resolution adopted by the Ruri decanal Chapter.

Resolved—

That in reply to the "Appeal on behalf of Christian Unity" this Chapter of the Rural Deanery of Nelson, in the Diocese of Kootenay, while sympathizing with the desire for Christian Unity which has led to the appeal being issued, wishes very strongly to express its conviction that the "practical steps" suggested are eminently undesirable, in that their tenor is indefinite; that their operation, to be in any sense effective, would be subversive of the faith and order of the Church; and that their practical results, if any, would be of such a nature as to defeat the end in view.

This conviction is based on the following considerations:

1. That the tone of the appeal seems to emphasize the Protestantism of the Church while ignoring its Catholicity.

2. That the official recognition of such an attitude, while it might possibly lead to the establishment of closer relations with religious bodies distinctively Protestant, would inevitably widen the equally unhappy separation existing between ourselves and the other historic churches.

3. That to invite the ministers of other denominations to occupy our pulpits while denying their right to officiate at our altars is an ungracious compromise, which would reflect no credit on ourselves, would be no compliment to them, and would constitute no satisfactory basis for permanent union.

4. That the suggested "practical step" No. 2, is already in operation "on occasion," but such a practice is essentially irregular, and to give it in any degree the status of a rule having official sanction would be to undermine the importance of the Apostolic rite of Confirmation, and to imperil the sense of obligation which should be of necessity attached to that rite.

In conclusion, we submit that in our judgment greater and more permanent results may be looked for from the action taken by the Protestant Episcopal Church in the United States of America in appointing a joint commission to arrange a World Conference on Faith and Order, which while avoiding premature suggestions of a basis of union, seeks, by a careful consideration of the positive beliefs of each religious body concerned, and by faithful and diligent prayer for the guidance of the Holy Spirit, to arrive at a comprehensive solution of this stupendous problem.

LET US REMEMBER.

THOSE instincts of humanity and creation, which are universal, are God-given, and are used by Him as the preparation or ground-work for His teaching, or for the revelation of His Will, and they thus enable Him to instil His Will through a sympathetic frame-work of ideas. The social instinct which is first productive of life and then fosters, supports and develops it, is an argument to shew that the Church as a society is in harmony with life. In these days of practical life and thought, of evolution and development, it is no small gain to have the *a priori* argument of the social condition of mankind on the side of the Church as a society, and so far on the side of the consequent dogma that Salvation is in the Church. Having this evidence of the harmony of the dogma with human nature, we are entitled to go further, and expect to find that God, Who had prepared the ground in this way, would gradually more and more vouchsafe the revelation of His Will and purpose as to what that Church should be. We should naturally require it to be God-ordained, to be one, for God is Himself unity and revealed to us as "The Lord our God is one Lord"; and the philosophy of being and origin requires as unity that is fruitful, progressive, and at last complete. The completion of the revelation would have to be lasting, marked with Divine power, Divine indwelling, unchanging attributes, and a supreme capacity for satisfying our desires of life, knowledge and worship.

To test the truth of such a Church in the past we must go to history, to test it in the present we must go to personal experience. In the past we find, in the beginning, that the nucleus of the society was the companionship of two persons brought into touch with the mysteries of life, knowledge and worship in a manner that we cannot explain. We know whither the desire for knowledge led them, we know the terms of their worship were direct communion with God, but that is all. After their fall He entered into a covenant of redemption with them, and they were led to corporate prayer and corporate worship. Of the corporate prayer we read that "men," not "man," began to call on the name of the Lord, while of individualistic worship as opposed to the corporate act of worship or sacrifice we have evidence in the murder of Abel. From the beginning the common prayer and worship had, as it always will have, those who dissented or protested against the Divine plan in favour of individual opinion, but always the punishment was certain as we see again later on in the story of Korah and his party. Yet, in spite of all, the development of common prayer and worship went on under the increasing revelation of God until some hundreds of years had passed and the original little society of two became a great nation. This society, while it was peculiar, and was hedged about with many rules and provisions, was yet open to all who chose to accept the means of entrance. It is important to notice that the ordering of this society was by Divine manifestation, by unchanging rules, by grace conferred in succession, and not by the choice or preference of the members who belonged to it. Even the details are Divinely arranged, and the fundamentals are to last without changing. Among some of the society's or Church's most remarkable features was that it laid stress on the rights of the poor, and they in a way that no other Church did or has done. That this was to be an abiding feature is shewn by its reiteration in Our Lord's Sermon on the Mount. Next in order it protected life, then the body, then the property of individuals, an order of fundamental facts which eugenics, philanthropy, and law have laboured at ever since, and gone wrong when they laboured them apart from the Church. Another notable fact was that worship was to be nothing less than national, inaugurated by sacrifice, the sprinkling of blood, and then followed by the sacrificial meal. The continuance of this has also been marked with the impress of Our Lord's teaching and conduct. His death upon the Cross, and the shedding of His blood, has taken the place of one, and His institution of the Holy Communion has taken the place of the other. Without this sacrifice and without this sacrificial meal there can be no complete Church as God has revealed a Church to us. The sacrifice can never be repeated, many times in forecast, once in fact, many times in retrospect, and the sacrificial meal is to be for all people and for all time. It is here that the teaching of Apostolic Succession and the reality of the grace given sacramentally in the Holy Communion as apart from the commemorative theory of sacraments have their strongest arguments as well as their most practical benefits. The Apostolic Succession is the safeguard that points rightly to the merits of the sacrifice, and assures that the sacrificial meal really takes place; and the sacramental teaching gives the only valid reason for the use and benefit of the sacrificial meal itself. We most remember that the Passover preceded the tabernacle, the priesthood, and the services, and they again were further safeguards and means of transmission. Then at last God appointed a place of meeting with His people differing from other places by the manifestation of His presence, for though He was not far from every one, yet was He seen in presence over the Mercy Seat. He also appointed a mediatorial agency through which He was approached and through which He chose to bestow His gifts of healing and purification, namely, a priesthood threefold, continuous, and limited, with dire punishment of those who should usurp it. Even to the minor appointment of Festivals the Church still, as of old, keeps the three great days, and in a manner on Good Friday she keeps a great day of atonement, using retrospect where our fathers used forecast. Heaven and earth shall pass away, but not the word of God nor the fulfilment of His purpose, and we may achieve new methods and cast out old ones, but in the long run it seems reasonable to suppose that the methods of thousands of years are more likely to be the Will of God than the suggestions of human fancy.

Question Box.

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Are there many or any Anglican Churches in which individual cups are used? What is the attitude of the Church with regard to the individual cup? N. Y.

A. We do not know personally of any Anglican Church that uses the individual cup, but there may be some that do. The fact of non-use shews that the Church does not approve of it, and it is only of late years that such an idea has been suggested.

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Q. A layman who presented himself for communion twice in the one day before the same celebrant, was requested to withdraw from the rail without participation on the second day occasion. Why? N.

A. The Church has always held that it was permitted to a layman to make his communion only once on the same day. The fear of irreverance, of the familiarity that breeds contempt, of a low conception of the grace of the Sacrament as though it needed to be repeated at very short intervals, were all causes for this. In addition there is the universal custom of the Church.

—

Q. Where private baptism is administered under and because of such conditions as often exist in Western Canada, viz., no consecrated building, and no priest, except, perhaps, semi-annually, is it proper for the announcement of reception into the Church, together with the sign of the cross (or perhaps the latter) to be made privately, otherwise they might never be made at all? N.

A. The answer to such a question is not easy, as the conditions are such as occur only in special places. There is only one thing to be done, and that is to apply to the ordinary Bishop for his ruling in the matter.

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Points and Pointers

THE supporters and opponents of Mr. Borden's naval proposals, it seems to me, are each "barking up the wrong tree." Mr. Borden's scheme is one thing, Sir Wilfrid Laurier's entirely another. They are not alternative policies, as seems to be generally supposed, but are quite compatible with each other. Why not give the Mother Country the sum proposed out and out, and, then proceed later on with our permanent naval policy on the lines, of you like, indicated by Sir Wilfrid Laurier?

Let the $35,000,000 go as an acknowledgment of past services. It is hardly possible to exaggerate the debt we owe, as a nation, to the power of England. Will any man in his senses deny the fact that we owe our existence to-day as an independent power on this continent to the fleet and army, especially the fleet of England. What but the power of England has saved Canada from the fate of Texas and large portions of Mexico. But for England's fleet Canada would have been wiped off the map of North America any time within the last century. I am not particularly blaming the Americans for this spirit of acquisitiveness. They came honestly by it. But the fact remains that we owe our very existence as a British colony, then as a self-governing Dominion and to-day as a young nation with a splendid future before us wholly and solely to the power of England, and the enforced forbearance of our mighty neighbours to the south. And then think of what we owe as individual Canadians, to the shelter of the flag. Let me give two instances that came under my own personal knowledge. In a previous parish I had two parishioners who in early life had lived as sheep farmers in Chili, South America, native born Canadians. During one of the numerous wars between Chili and Argentina, the neighborhood in which they lived, a most remote region, was invaded by the Argentine army who harried the whole country, murdering and plundering the inhabitants. Among other prisoners captured and carried to headquarters were those two Canadians. They were ordered out to immediate execution and placed against the wall of the house. The officer in charge of the firing party was just about to give the order to fire, when one of the Canadians said he was a British subject. Instantly a command was given to ground arms and a message was sent, post haste, to the commanding officer, who at once hurried to the spot. My friend often told me of the agitated colloquy that went on between the two officers, part of which he overheard. They evidently realized that they had got themselves into a bad mess. The affair ended by the liberation of the two Canadians, profuse apologies and the restoration of property. And all this in the wilds of Chili, on the part of soldiers who were little better than licensed brigands.

The other incident occurred during the late civil war in Cuba. A Nova Scotian trading schooner was lying in a Cuban port with a number of other ships, when the place was attacked and captured by the "rebels." The captain immediately hoisted the Union Jack. Every ship in port was plundered but his own. During the whole performance he sat on the taffrail of his ship, dangling his legs over the side with the "blooming old rag" over his head in absolute safety.

Surely we owe something to Great Britain for services of this kind. Thanks to her fleet we Canadians inhabiting a country, hitherto in wealth and population barely equal to some second-rate European power, have swaggered all over creation, and taken the wall for no man. We knew if a finger was laid upon us, in aught but kindness, we had the whole British navy at our backs. Why not acknowledge all this with a good round sum in hard cash to England in her need, and without a string on it of any kind, and then go on and take steps to form our own Canadian navy? John Wesley used sometimes to ask the question about some very demonstrative convert, "Is his pocket converted?" It is time we Canadians "put up or shut up" on the subject of our loyalty to the old flag. We have lived far too long on the reputation of our United Empire Loyalist forefathers. It is now up to us to prove that we are as ready as they were to make some sacrifices for our principles.

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I was distressed and humiliated the other day to be told that nearly all the work in our domestic mission field is being done by native born Englishmen. The percentage of Canadians, I am informed, is very low indeed. Out of the four or five northern Bishops all are Englishmen, save one, Bishop Stringer. The great majority of the clergy moreover who are doing the pioneer work on the plains in the new provinces are also, I believe, old country men. Such a state of things certainly ought not to be. What is the matter with our young Canadian clergy. Is the spirit of adventure, to put it on its lowest grounds, so low among them or is the matter adequately presented to them during their college days? Whatever may be the cause, such conditions are most discreditable to us as a Church, to be dependent on the Mother Church for the doing of two-thirds, or three-fourths or seven-eighths, as the case may be, of our home mission work. Of course I may be mistaken, and I shall welcome any correction. But I fear there is only too much truth in it.

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We often say this is a "progressive age," and so no doubt it is, but only in the sense that all ages of the world are progressive. We make more noise about it than we did, and we move quicker, that is all. But all movement is not necessarily "progress." We imagine that because we have speeded up we have, if I may use such an expression with reverence, waked up the Almighty and speeded up the machinery of His purposes. But sometimes, as often as not and probably oftener, more haste less speed. How do we know that this is really in the true sense of the term a "progressive age?" How much of this "progress" of the present age will be succeeded by the backward roll of the tide? We are so obsessed with the idea that noise and hurry are inseparable from progress (with a big "P") that all other ages seem almost beneath our notice. And yet what more progressive age in human history than the gradual development of the Hebrew race, the birth of our Saviour and the founding of the Christian Church, the renaissance at the end of the middle ages, miscalled the "dark ages," the age of the Reformation. What mighty movements took their beginnings during those periods, and what little attention for a time they aroused, what little noise they made, Yes, this is a progressive age, for we live in a progressive world, but I doubt if it is especially so. Because we are rushing about in automobiles and flying machines it does not follow that the world itself is moving any quicker. After all we are only passengers, and the passengers don't run the train. Happily there is an omnipotent hand on the throttle.

FRONDIX.

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AN OFFICIAL HYMN BOOK.

The following tribute to the excellence of the Book of Common Praise has recently appeared in "The Guardian" and other English Church papers:

Sir,—I ask for a small space in your paper to mention a suggestion in the great hope that it may eventually bring forth fruit—even if only after many days. Every one with any knowledge of the facts of ordinary Church life will admit that one of our real needs is an official hymn-book. Apart from any question of reform—needed or not—the existence of an official Book of Common Prayer is one of our main bulwarks. To supplement it with an official hymn-book would add enormously to our efficiency and strength.

Hitherto we have sought for it in vain. All existing collections have their good features, but admittedly none can be said to be what is wanted. It has rested with a daughter Church to produce a hymn-book worthy of the Church at large and deserving of official recognition. The "Book of Common Praise," being "The Hymn-book of the Church of England in Canada" (Toronto; and University Press, Oxford), is a compilation that can reasonably claim to can Church as its official hymn-book.

Its comprehensiveness is as admirable as its arrangement, and its omissions are as excellent as its inclusions. Hymns for private use, for Missions, parochial and foreign, for the Church seasons, Christmas Carols and Litanies—all find a place. Again, the tunes are often in different keys and alternatives are abundant. A selection of chants for the Canticles, which are printed and pointed, enriches the work. To any Incumbent seeking a hymn-book for adoption I would strongly recommend this.

It is a bold suggestion, but it is worth making with a book such as this before us. Cannot the Church be brought to adopt it as the official hymn-book—even in its entirety? At least we can no longer say that there is not a suitable hymn-book existing.

F. G. GODDARD.

All Saints' Church,
Stoneycroft, Liverpool.

M.S.C.C. MISSIONARY COURSE.

A Lenten course in missions, including sermons, addresses, missionary studies, mens' conference and lantern talks, to be conducted by the permanent officials of the M.S.C.C. at Orillia, Feb. 9-12; Wingham, Feb. 16-19; St. Catharines, Feb. 23-26; Woodstock, Mar. 2-5; Windsor, Mar. 9-12; has been arranged. Subject to local re-arrangement the programme will be as follows:—

I. Sunday.—(1) 11 a.m.—Sermon: Our responsibilities—"Canada." (2) 7 p.m.—Sermon: Our responsibilities —"Abroad," Rev. Canon Gould. II. Monday, Tuesday and Wednesday.—(1) 3-4 p.m.—Missionary Studies: "From Sea to Sea"—Canada, Mr. R. W. Allin; "The Island Empire"—Japan, Mr. D. M. Rose. (2) 4.15-5.00 p.m.—Lantern Talk (Especially for Children) (3) 7.30-8.20 p.m.—Missionary Study—(2nd series); "From Sea to Sea,"—Canada, Mr. R. W. Allin; "The Island Empire"—Japan. Mr. D. M. Rose. (4) 8.30.p.m. —Missionary Litany and Address. Monday and Tuesday.—"The Call of the World." Wednesday.—"Is It Worth While?" Rev. Canon Gould.

Women's Work and Social Service

THE Christmas Eve papers contained the statement,—and to some people it was the most interesting statement they contained,—that General Gordon's "prayer mat" was to be placed in Khartoum Cathedral for use as a kneeler in the sanctuary of the Gordon Memorial Chapel. One's mind instantly leapt back to those months when the civilised world was gripped by an overpowering anguish and anxiety which culminated in the fall of Khartoum and in the death of its heroic defender just this time 27 years ago.

Politically, the story of Khartoum will perhaps continue to be the centre of controversy. But future events will not tell us anything to weaken or diminish the profound impression made upon his age and century by that life and character, at once so heroic and fiery, so loving and holy.

The story of Gordon's life, with its wonderful adventures and achievements, is fairly well known, and may be read in any one of several biographies. Even as a subaltern, serving in the trenches of the Crimea, he showed "a special aptitude for war;" he was employed at various times in engineering and political errands in Armenia, India, South Africa and other parts of the world; he served under the Manchu Emperor of China as commander of the ever Victorious Army, and under the Moslem Khedive of Egypt as Governor-General of the Sudan; and finally he made his hazardous attempt to rescue the Egyptian garrisons in the Sudan which were threatened by the onward sweep of the conquering rebel, Mahomed Ahmed, popularly called El Mahdi.

* * *

It is a misconception to think of Gordon as a saint who entered the army by mistake. The fiery energy of his character made him as ardent a soldier as his remarkable capacity made him a distinguished one. He was a born leader of men; in the Chinese campaigns he would lead the attack unarmed, directing the movements of his troops with a little rattan cane which they called his magic wand. In the Sudan his name was a proverb for justice and deliverance. He would stand indifferent and unmoved in the hottest fire, and though confessing to his diary that "I do not believe a bit in the calm, unmoved man," he was able to say to an Arab soldier of the enemy, "When God was portioning out fear to all men, it came to my turn and there was none left. Go tell the people that Gordon fears nothing, for God has created him without fear."

He was endowed with capacity for deep and passionate feeling, and was so prone to excessive candour that he sought seclusion and avoided the society of those whom his blunt frankness often offended. He was, too, an uncompromising disciplinarian, who when he smote, struck hard, and such was his love of rapid movement and his natural energy that he would go rushing through the desert like a man pursued, flying on miles ahead of his escort and making unheard-of marches and amazingly sudden appearances.

* * *

Yet this man, whom Tenniel's cartoon has pictured on the walls of Khartoum, watching the ebb of the Nile, and looking out across the desert for the help that was to come too late,—this man so felt the strain of anxiety that during the siege his hair became snow white. Here for eleven months he stayed resolute, defiant to his foes, cheerful and tender to his charges, turning over in his mind the different possibilities, among them whether "if the place be taken to blow up the palace and all in it, or to be taken and with God's help to maintain the Faith and suffer for it."

He was always a most tender and chivalrous champion of the weak; indeed this knightly valour for all who are desolate and oppressed was one of the moving springs of his actions, and made him ready and even eager to embrace the most anxious and burdensome responsibilities. He was devoted to children, with whom he was entirely happy and at home. During the six years of his life at Gravesend (1865-71) he showed remarkable love for what is now called "social work;" here, as far as his official duties permitted, he lived among the poor, helping them so generously that he was often penniless before pay-day; he haunted the workhouse and infirmary, visiting the sick and dying, and gathered about him boys from the gutter, whom he rescued, taught, placed out in work, and loved. These were his "kings," and their happiness and welfare were close to his heart always.

* * *

To quote the beautiful inscription on his monument in St. Paul's, "he gave his substance to the poor, his sympathy to the suffering, and his heart to God;" above all else he was a devoted communicant, an ardent man of prayer, an adoring worshipper of God. Everyone knows the story of the handkerchief fastened to his tent door as a signal that the Governor was holding communion with his King and must not be disturbed. "All spiritual insight, everything good, great and truly beautiful in human life he attributed directly to the indwelling of God in man; hence the necessity for complete self-abnegation, since God can find in us a fit home only in proportion as our will makes way for the Divine will." "I try to keep my mind as if it were situated at the foot of His Throne," he says; "we can keep a continual telegraphic communication with Him that is our strength." So when in action he would keep praying that his Chinese or African troops might not run away. Yet he felt, too, that the promises about prayer are not necessarily promises for temporal answers, but "are promises to hear prayer and to give strength to bear with quiet what may be the will of God."

This constant sense of the Divine Presence and of the Divine ruling of all events made him unalterably humble in the heights of success, and unalterably trustful in the depths of anxiety. "I am comforted in my weakness," he wrote from Khartoum, "by the reflection,—our Lord rules all things. May His Name be glorified, —these people blessed and comforted, and may I be deeply humbled, and thus have a greater sense of His indwelling Spirit." Soldier, leader, man of action, philanthropist,—all these he was, yet as we look at the picture now enshrined in history, it is not so much any one of these that we see, but rather "a man upon his knees, with hands and eyes lift up, speaking earnestly to One above."

Such was Mr. Standfast; such was General Gordon.

* * *

I am much indebted to the friend who has supplied notes for the following:—

In connection with the thought of the parish and school-house as a centre for the neighbourhood or congregation, I think it will interest you to hear of the beautiful little Christmas Mystery,—the Bethlehem Tableaux,—given at the parish house of St. Thomas', Toronto, during Epiphany; the word-book by the rector, the music by the organist and choir, the pictures by members of the choir and Girls' Guild. To call it an entertainment would be to misconceive its purpose, as was indicated by the request, punctiliously observed, that there should be no applause. It was a devotional presentation of scenes connected with the Nativity, offered "not for amusement but for instruction, in the hope that faith would be quickened, love aroused, action stimulated." The whole was carried out in a series of impressive scenes, the words spoken with earnestness and solemnity, and the message of each picture emphasized by the beautiful singing of the choir.

In the prologue appear the angels Michael and Gabriel, whose joy it is "to guard the place where Christ appears on earth and to tell good news to men." In tuning everyone's thoughts to the right key for the presentment that is to follow, they appeal to faith.

"For faith alone, can pierce the veil and pass
Into the Presence where all holy thoughts
Shall throng about the soul and lift it higher
Unto sweet penitence, and penitence's joy."

In the first scene we see the Blessed Virgin Mary, distressed and full of heaviness with the weight of strange unintelligible thoughts, which she unburdens to Joseph, telling him also of the thought of Messiah's nearness which they seem to bring to her heart. Joseph is sorely perplexed, and not until he has left her does the angelic visitor make clear to her the meaning, which is voiced by the singing of the lovely "Ave Maria."

The touching scene which follows pictures the visit of Mary to Elizabeth, their holy awe and rapture breaking forth in the choral Magnificat, and thus we are prepared,

"Cradled all lowly," to "behold the Saviour Child." No words are uttered, but the message of the scene is made articulate in the hymn,

"Hail, true Body, born of Mary,
Spotless Virgin's Virgin Birth,"

which is sung by the choir.

The scene changes to a bleak hillside in the chill of early dawn, three shepherds leaning on their crooks, are resting among the stones and shrubs. The first shepherd who is a rough plain tribesman, longs only for warmth and sleep, and cannot enter into the exalted thoughts of his comrades, who are restless with the foreshadowing of the great event. They realise that

"Jehovah's heart is touched
With Israel's pains, would help, will help, aye, must," and that
"Although the time seems long, Messiah comes
His lambs to gather, and His sick to nurse . . .
He will be poor for you and me,
And yet from poorness rule by love and pain."

A wondrous light arrests their gaze, beyond the light of dawn or rising sun, and then as the Gloria in Excelsis swells out, "all is dark save

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the light O'er the Babe Who in silent sleep Rests in heavenly peace," and before Him the shepherds are kneeling in prostrate adoration.

Three gorgeous, stately, and reverent figures next appear, the Wise Men, who have been led by the nameless light from Heaven, the unknown star. They are bringing their own homage of wealth and learning, and have come to worship in spirit and in truth.

Again,—"We wait for Thy loving-kindness, O Lord, in the midst of Thy Temple,"

"My pilgrimage is ending," chants the aged saint, "and my life
Draws to its close . . . An old, old man, weary and fain to sleep,
God's will be done; I wait and hardly see the sun.
And yet shall I with these dull eyes of mine
Behold the sun of righteousness arise
With healing in His wings."

As the Nunc Dimittis is sung, the Mother and Joseph enter and "the Blessed Child is placed within those aged arms."

It is still the Temple, and now a circle of doctors are discussing the wondrous Child, and His wondrous speech.

"The counsel needed is to lose his life,
Take up the cross and follow the Messiah. . . .
We need a sufferer in our stead, with God
To make atonement."

Even as they speak and the choir is singing, "Blessed is He that cometh in the Name of the Lord," the Child enters, followed by His Mother and Joseph, and is greeted by a rapt unspoken homage.

One more scene,—the home at Nazareth, Joseph at his carpenter's bench, the Child beside His Mother, holding two beams crossed; just a scene, for by a beautiful instinct, in both these scenes of His appearance, the Child says no word.

Finally, all the characters grouped round the Cross are singing.

"Praise to the Holiest in the height," and the presentation ends as it began with an angelic message, reminding all beholders of their calling, "which is to follow our Saviour Christ and to be made like unto Him."

* * *

It would not be suitable to mention any individual; it was the co-operation of everyone, author and musicians, manager and actors, that realized such a profound impression of solemnity, not only by the truth and beauty of the scenes, but also by the devout speech, the reverent gestures, the exalted earnestness of each character. It was not an entertainment, but a Mystery, beautiful, devout, and most profoundly touching, which could scarcely fail to lift up the hearts of all who saw it, who surely felt that they were in an atmosphere of worship, and that silent reverence was the only possible need of appreciation or praise.

HONOUR BRIGHT.

OBITUARY.

THREE aged Canadian priests have within the last few days been removed from the Church militant here on earth. Each in his respective diocese and in wider area has left a record and a memory of faithful service.

Canon Alexander Williams, M.A.

Diocese of Toronto.

As the result of a severe cold which settled on his chest and affected his heart, Rev. Canon Alexander Williams, M.A., for 47 years rector of the Church of St. John the Evangelist, Toronto, died on the 24th inst. Born on August 3rd, 1832, near the village of Burlington, Ont., Canon Williams spent his entire life in Canada. After completing his theological course at Trinity he was ordained to the ministry in 1855 by Right Rev. Bishop Strachan. Young, vigorous and enthusiastic, the unlimited possibilities and the crying need of the home mission field made an immediate appeal to him, and in company with two other missionaries he took up work in the vicinity of the St. Clair River. The field that these three young clergymen were called upon to look after was 60 miles long and 12 miles wide. Their duties were often arduous, and they were called upon on numerous occasions to expose themselves to hardship and self-sacrifice in ministering to the people under their care. Canon Williams at once gained the respect and friendship of all those with whom he came in contact. He was noted for his cheerfulness and courageous disposition, characteristics which were his to the close of his long and devoted life.

In 1857 he was married to Miss Grace Sutherland, of Sutherland Town, now known as Corona, Ont., and he soon after accepted an appointment to the curacy of St. Paul's Church, Toronto, then situated in Yorkville Avenue. After serving at St. Paul's for some time he was appointed rector of the Church of St. John the Evangelist in 1865, where he remained in active service, devoting practically his entire time and energies to parochial work until death.

When Canon Williams was appointed to the rectorship, St. John's was one of the fashionable Anglican churches in Toronto. Wellington street was the chief residential thoroughfare. As time went on conditions gradually changed, until at the present time the parish of St. John's Church is as cosmopolitan a section as can be found in the whole of Toronto. Canon Williams, however, adapted himself to the changing conditions, and his work among the needy of his parish is well known in local church circles.

His lovable and benevolent disposition, his willingness to relieve distress among the people of his parish, irrespective of religious distinctions, endeared him to them, and he will be mourned in many a humble household as well as by the citizens at large.

Canon Williams is survived by his widow, one son, A. J. Williams, and five daughters, Mrs. David Henderson, Mrs. James B. O'Brien, Mrs. E. T. Lightbourn, Oakville, and the Misses Emily and Alice Williams, at home.

The funeral took place on Saturday afternoon. The coffin, which was in the chancel covered with a Union Jack and many flowers, was guarded by four members of the Royal Canadian Regiment of which the late Canon was chaplain for nearly forty years. The church was literally packed, many hundreds standing throughout the service, which started about 3.30. The opening sentences of the burial office were said by the Rev. J. R. McLean, the assistant priest, the lesson being read by the Venerable Archdeacon Cody and the collects and grace by the Lord Bishop of the diocese. A large number of the clergy and of the deanery were also present.

Canon A. W. Cooke

Diocese of Ontario.

At Kingston on the 20th inst Rev. Canon Cooke passed peacefully away after a somewhat sudden but severe attack of aenemia, superinduced, it is believed, by a severe cold contracted while officiating at the funeral of one of the convicts at the penitentiary, of which the deceased was chaplain.

Mr. Cooke was born at Windsor, England, September 13th, 1840. He was educated at St. Augustine's College, Canterbury, and came to Canada direct after graduation at the age of 24. He was ordained at St. George's Cathedral the same year in Holy orders and appointed to the parish at North Augusta, Int., where he remained until 1875 when he was stationed at Pakenham. In 1884 he was appointed curate at St. George's Cathedral, Kingston. Some years later he was made rector of Christ Church, Cataraqui, and whilst there initiated a plan for a new church in the western end of Kingston.

To this effort and energy in this connection the present St. Luke's largely owes its origin. Canon Cooke believed in the eventual growth and the development in Kingston and thought the western section would show progress first. Although the expected growth was long delayed, he held unto his work at St. Luke's under such discouragement, but had the satisfaction of seeing before his death the enlargement of the little edifice which he had helped to create into a fine sanctuary, with a strong self-supporting congregation.

Canon Cooke is survived by his wife, three sons and four daughters: Francis, with the Pullman Car Company, at Seattle; Edward, of Victoria, B.C.; Rev. Alfred Cooke, rector at St. Mark's, Barriefield; Mrs. John Webster, of Hamilton; Mrs. Herbert Horsey, Ottawa; Mrs. J. F. Pringle, of Edmonton, Alta., and Miss Constance, at home.

The funeral took place on Friday 24th inst. The service was held in the Cathedral, the interment taking place in Cataraqui cemetery. The honorary pallbearers were the Anglican clergy of the city, and the bearers were Chief Keeper Atkins and J. Russell Forster, of the penitentiary staff; B. Lancaster, representing Christ Church, Cataraqui; Thomas England, representing St. Luke's Church; Dr. Kilborn, R. J. Carson and R. Waldron. The mourners were Frank Cooke, Seattle; Rev. Alfred Cooke, Barriefield, sons; Herbert Horsey, Ottawa, and Dr. John Webster, of Hamilton, the last named being sons-in-law of the deceased.

The penitentiary guards lined both sides of the entrance to the cathedral. The service was conducted by the Very Rev. the Dean of Ontario. The Bishop of Ontario read the lesson and pronounced the benediction.

The Rev. Benjamin Watkins

Diocese of Huron; and Exeter, Eng.

Rev. Benjamin Watkins, former principal of Huron College, and one of the best known of the older members of the Anglican clergy in Canada, died on the 24th at Dunkeswell, Devonshire, of which parish he had been vicar since 1905. The deceased was in his 80th year.

He was the son of the late William W. Watkins, of Llancayo, Usk, Monmouthshire, England. He received his primary education at Rugby, and was elected an exhibitioner of the school. In 1871 he entered Jesus College, Cambridge, and graduated with high honors in classics, his brilliance as a student attracting much attention. After graduating he took up educational work, becoming master of Bradfield College, Berkshire. He was ordained to the ministry in 1884, and in 1892 he was married to Miss Alexandra Nugent, daughter of Dr. Alex. Johnston. He came to Canada in 1888, and was professor of classics at Bishop's College, Lennoxville, until August, 1895. He was appointed principal and professor of divinity of Huron College shortly after severing his connection with the Lennoxville institution. He was also appointed provost of the Western University, London, Ont. He resigned in 1901, and became rector of Trinity Church, Quebec. Since 1905 he had been vicar of Dunkeswell, Honiton, Devonshire.

GENIUS TO GENIUS.

David Garrick's (the actor) tribute to Hogarth, the famous painter:

Farewell, great painter of mankind,
Who reached the noblest point of art,
Whose pictured morals charm the mind,
And, through the eye correct the heart,
If genius fire thee readers stay;
If nature teach thee, drop a tear,
If neither move thee, turn away
For Hogarth's honour'd dust lies here.

THE CHURCH IN THE BRITISH ISLES

The Bishop of London hopes to conduct his Lenten Mission this year in the West End.

The new Bishop of Accra (the Rev. M. S. O'Rorke) is to be consecrated on January 25th (St. Paul's Day) in Lambeth Palace Chapel.

Dr. Joscelyne, Coadjutor Bishop of Jamaica, finding the West Indian work unsuited to him, has, with the concurrence of the Archbishop of the West Indies, decided to resign his position in Jamaica, and hopes to resume work in England about Easter.

After a service held at St. George's Church, Canterbury, when nine candidates, all of whom were well advanced in age, were presented to the Archbishop of Canterbury for Confirmation, His Grace dedicated an altar for use in the new side chapel. This altar has been put to various uses since it belonged to the church in the seventeenth century. It was discovered by a rector some years ago being used as a carpenter's bench. Re-purchased by the Church, it has latterly been used in the vestry as a vestry table.

The Bishop of Winchester has again been suffering from a recurrence of the knee trouble from which he has suffered for some years. Dr. Talbot was able to officiate at the Advent Ordination at Winchester, but was prevented from preaching at Farnham Church on Christmas morning, as arranged. The trouble, however, is of a minor character.

The Welsh Bishops have appointed Wednesday, February 12, to be observed as a day of prayer in all the churches of their dioceses. The faithful will meet together to supplicate humbly the Throne of Grace at this time of serious crisis.

Canon Hensley Henson, who was installed a Dean of Durham two weeks ago preached his farewell sermon as rector of St. Margaret's, Westminster. There was a crowded congregation, and on all sides one heard regrets expressed that for the time being, at any rate, Londoners are to lose Dr. Henson.

THE CHURCH IN THE UNITED STATES

The Rev. Dr. William T. Manning, rector of Trinity Church, New York, has received word from the Archbishops of Canterbury and York announcing the appointment of a committee of twenty to represent the Church of England in the movement for a World Conference on Church unity.

The appointment of the Church of England committee is regarded as an important step in the world conference movement, which was first proposed by Dr. Manning at the Baltimore Protestant Episcopal Conference about two years ago.

Already twenty denominations throughout the world have signified their intention to join in the conference.

William Doane Manross, a priest of the diocese of Central New York, died from the shock following a serious operation, at the hospital of the Good Shepherd, Syracuse, N. Y., on Monday, December 30th. He preached his last sermon on Advent Sunday and celebrated his last Eucharist on Christmas Day, both under great physical strain. Two days later he was taken to the hospital where his death occurred. For twenty-four hours before the funeral his body lay in the home that had been his, and it was a most touching sight to watch the sad faces and hear the oft-repeated lament, "The Indians have lost a good friend," as hundreds of those for whom he had labored, called to pay their last respects.

A mystery play was presented in St. Paul's church, Brooklyn, on the Sunday before Christmas Day, at 7.30 in the evening. It took the members of the congregation back into the Middle Ages and proved to be a most inspiring and beautiful representation of the Holy Night in Bethlehem. The cast was trained by the Sisters of the Holy Name Convent and did great credit to the careful supervision of the sisters. The handsome Gothic interior of the church with its many pillars, which had the Christmas greens twined about them, and the creche with its straw-thatched roof, which sheltered the Virgin and the Holy Child, all lent a subtle and holy aspect to the play.

The Rev. Canon W. A. Cooke, who died at Kingston, Ont., Jan. 20th, 1913.

Christ Church, the historic old North Church of Boston, Mass., was formally opened for services on Sunday, December 29th, after having been closed for six months for renovation. A great deal of important work has been done on the inside in the way of restoring the edifice to its original condition. Bishop Lawrence, who now is the rector, was the preacher and the famous old King George communion service was used at the Celebration of the Eucharist.

Work is to be begun right away on the restoration of the steeple of the old North Church in Salem street, Boston. The fund for the purpose has been assembled entirely from the descendants of Paul Revere himself, augmented by gifts from the descendants of his father, Apollos Rivoire. All of the names of the donors will be enrolled in the records of the old church, and a small tablet will be placed in the steeple setting forth the conditions under which the work was accomplished.

The great hydro-electric water power nearing completion in Keokuk, Iowa, has brought to that city numerous foreign laborers and among them many Greeks. On invitation of the rector (the Rev. John C. Sage), and the congregation of St. John's Church and with the approval of the Bishop of the diocese, the Greeks have been offered the use of the parish church for their occasional services, the first of which was held on Sunday, December 22nd, a priest from Moline, Ill., officiating. The Greeks greatly appreciate this courtesy of the rector and congregation of St. John's and expect to take advantage of the hospitality and hold other services in the future.

THE DREAM OF THE CHRIST CHILD.

By Kate T. Ward.

I.

The little Boy Jesus sat all alone,
Watching His friends at play;
He saw each movement, He heard each tone,
But His thoughts were far away
With the hills and the sheep and the angel choir,
Where the City of David lay.

II.

"Come, little friend," cried the merry boys,
For they cared for the gentle Child,
Who soothed their sorrows and shared their joys;
But He answered them "No," and smiled
And returned to His dream of a shining star
That looked down on a desert wild.

III.

Riding by night and riding by day,
From their land in the east afar,
He saw three men, who were old and gray,
And they followed the guiding star
To a stable hut, where the light streamed out
Thro' the broken door ajar.

IV.

Mary, His Mother, sweet and fair,
Had whispered the wondrous tale;
Had told of the song on the winter air,
And the new-born Baby's wail;
And, "I know it is true, my Child," she said,
"For the visions cannot fail."

V.

The boys of Nazareth laughed in glee,
As the ball flew to and fro;
And shouted and sang right merrily,
With voices now loud, now low.
"And what and who am I then?" thought He,
"That these wonderful things be so!"

VI.

The sun sank down like a ball of fire,
In the heart of the glowing west,
"And what," He mused, "is this strange desire
That slumbers within my breast;
"To feed the hungry and cheer the faint,
And give to the weary, rest?

VI.

"I, who was born in a stable dim
And laid to rest in a stall—
Whom My father has bidden to work for him,
With hammer and plane and awl,
Why do I dream I have carved from the wood
A cross, so cruel and tall?

VIII.

"And why do I dream of an opened grave
And a burst of heavenly light;
Why do I fancy that I can save
The world from the shades of night;
And what are these seraphs before the Throne
That break on My raptured sight?"

IX.

The night slipped down on the quiet street,
Where the boys had ceased their play;
Hurrying homeward with eager feet,
With shouting and laughter gay,
"Come, little Son," called His Mother' voice,
And He hastened and went His way.

—*Living Church.*

Patience is not passive. On the contrary, it is active; it is concentrated strength.—Carmen Sylva.

God must be glad one loves his world so much.—R. Browning.

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DIO. OF CALGARY

COLEMAN.

At the Annual Congregational Meeting of ST. ALBAN'S, Coleman, the financial reports for 1912 showed that the parish was in a healthy state. Although the average congregation was only about 55, and the constant fluctuation of the population had robbed the Church of some good supporters, receipts from all sources totalled over $1,830 and liabilities amounted to only $475. The present Incumbent, the Rev. D. J. Watkins-Jones, M. A., L. Th., once Assistant Curate of St. James', Piccadilly, London, Eng., was inducted to his present charge on April 14th, by the Lord Bishop of the Diocese, and at once projected a scheme for the erection of a two-story hall. The first floor was completed early in December, and consists of a hall, 24 x 36 feet, with living apartments in the east end, 12 x 24 feet. Lack of funds forbade the work to be given out on contract, so, it was undertaken under the supervision of the Incumbent, who headed a band of loyalists, made an extensive excavation to a depth of 8 feet on one side, and erected a building at a cost of less than $780. The vestry and the W. A. set about raising funds, and these have totalled $499, leaving a debt of $290, which will soon be wiped off. As soon as surplus funds permit, the top floor(24 x 48) will be built, and then the present hall will be equipped as a Men's Institute with billiard tables, piano, library, etc., which the town lacks and badly needs. The population of Coleman, which is a growing town in the Crow's Nest Pass, is more than 2,500, of which 75 per cent. is foreign and comprises 22 nationalities. Hitherto no outside support has been received or solicited, but the few Anglicans will be forced to appeal for such before this scheme is accomplished.

Bishop Pinkham honored the parish with a second visit on November 10th, when he held confirmation and celebrated the Holy Communion at 11 a.m., sleighed to Hillcrest (a mining camp 9 miles east) for service at 3 p.m., and returned for Evensong, when he again preached. His Lordship congratulated the congregation on the progress he saw and promised to do his utmost to send another priest to take charge of some of the mining camps east (aggregate population over 5,000) in order to relieve their clergyman of some of his present exacting duties. All the services were well attended and of a decidedly reverent tone. At Evensong a choir and orchestra numbering over 20 led the congregational singing.

The W. A. held two Sales of Work in 1912 and raised in different ways $427. A Junior Branch with a membership of 20 has been organized and it is doing good work. Meetings for Boy Scouts, and Band of Hope are held weekly.

PINE CREEK.

There is a church (St. Nicholas) at Pine Creek. It is in an unfinished state, but it was used for Evensong for the first time on the first Sunday in the New Year. A Christmas tree was also held on December 23rd, 1912. A long and varied concert and entertainment was rendered. The building was crowded with children, parents and friends. Father Christmas paid a visit, and his sack contained a wonderful assortment of toys and good things for young and old.

NORTH BANK.

There is a log church and cottage in North Bank, which is mostly a half-breed settlement. On Christmas Eve the church was decorated with spruce, etc., and at 4.30 p.m. a good congregation assembled for the great service of Christmas, viz., Holy Communion. The Christmas tree on the 27th was a great success. Songs, etc., in English and Russian were given, over 100 persons filling the nave of the church, seated for 60. Services are also held at Andrew, about 21 miles, and south of river; also at Clodford, a new postal and school district 14 miles west of North Bank; also at a point 8½ miles north-west of Pine Creek, which is 9 miles from North Bank, making five centres in all. The country is young yet; most of the settlers are fresh in. The district is about 1,000 miles square, and peopled largely by Russians, English and Canadians. As may be expected, the people cannot do very much towards self-support. However, the country is moving, and the roads are improving every season. Schools are springing up in all directions, and churches, we hope, will be built, but it is uphill work collecting funds, and furnishing, and it is really wonderful what we can do without, also what men can do when batching and driving round the countryside. Last week two Dutch, two English and two Russian children were baptised.

LAMONT.

The church in Lamont has suffered a severe loss in the death of Mr. H. W. Mallett. Mr. Mallett was church warden here since the work started some four years ago. He was constant, regular, and a consistent Churchman and a staunch friend of the priest in charge. One could always rely upon him. He will be greatly missed.

There is now no resident clergyman at Lamont. The Church people are very few, many having pulled out for the still wider north and west.

DIO. OF HURON

CLARKSBURG.

ST. GEORGE'S Sunday school, Clarksburg, held their annual Christmas tree and entertainment on New Year's night. The result was one of the largest Sunday school entertainments in history of this church. After admitting all teachers, officers and scholars, $89.00 was received at the door, which yielded $64.65 as net proceeds. Among the gifts on the well-stored tree were two for the rector; the congregation presented him with a handsome B.D. hood, while the Bible class gave a silk umbrella.

MILLBANK.

GRACE CHURCH Sunday school entertainment, held in J. Ritter's hall on the evening of December 26th, was a splendid success, the hall being filled to its utmost capacity. The recitations by the children were exceptionally good, and the musical selections rendered by Misses Eva Tanner, Ethel McKee, O. Hoffmeyer, Messrs. Wm. Henderson, H. Morrow, A. Maynard and Earl Tanner were applauded to the echo. Miss E. Miller gave an amusing reading in her usual pleasing manner. The drill and carols by the children were well received, while the "Three Kings of the Orient" by Messrs Everett, Crutcher and Hughes was a magnificent success. "The Courting of Mother Goose" and "The Economical Boomerang" were both exceedingly good and well received. All those taking part threw themselves with enthusiasm into the work of making the entertainment a success, and are to be congratulated on their efforts. Miss Ella Tanner very ably acted as accompanist, and Rev. F. K. Hughes as chairman. Mrs. F. K. Hughes is to be heartily congratulated on her efforts of training. The proceeds amounted to $53.75.

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DIO. OF MONTREAL

MONTREAL.

The Synod was convened for the 28th January. The opening services were held in Christ Church cathedral, when the Rev. J. J. Willis, rector of St. Jude's, preached. The Bishop delivered his charge in the afternoon of the same day.

EGLISE DU REDEMPTEUR.

Ten candidates were confirmed by the Lord Bishop of Montreal on Friday evening at the new Eglise du Redempteur.

ST. GEORGE'S.

On Saturday, January 11th, there passed away at the General Hospital, Montreal, one who was well known throughout the length and breadth of the diocese, Mr. G. F. C. Smith, of the congregation of St. George's Church, of which he was the last surviving "trustee." Mr. Smith for some years past had retired from active commercial pursuits, in which he had been very successful, having been for over fifty years the agent for the financial institution with which he was connected. He was intimately connected with several philanthropic and charitable institutions as governor or trustee, who have passed touching resolutions of sympathy with his family since his departure. The funeral took place to St. George's Church on Tuesday following at 2.30 p.m. The choir were present. Rev. Mr. Major read the opening sentences as the procession passed up the aisle;

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Rev. Dr. Rexford intoned the 90th Psalm, while the rector, Rev. Dr. Paterson Smyth, read the lesson. The Bishop, to whom Rev. Mr. Ascah acted as chaplain, said the prayers, standing at the foot of the coffin, facing the sanctuary, after which Dr. Illesley, who presided at the organ, played the Dead March in Saul.

DIO. OF NIAGARA

The Bishop of Niagara left Thursday morning to act as chairman at the Annual Sunday School Convention, which is being held at Niagara Falls.

HAMILTON.

St. John the Evangelist.

The glad Epiphany season finds many social gatherings of the church, notably its choirs. None were more pleasant than that given to this splendid choir of St. John's, when a fine supper was served to the men and boys, after which a social time was spent with music and speeches.

On Monday evening there was a fine test of the spirit of missions in this parish, when Miss Bordman, missionary from Japan, in spite of the downpour of rain, filled the school room with attentive listeners to the story of work being done there.

Canon Daw can always count on good attendances when the church calls.

The Cathedral.

The Y. P. A. of this church were guests of the association in connection with the Church of the Ascension, when a friendly debate was engaged in. The question, "Resolved that women should not enter public employment or professions," going to a negative by a narrow margin. A good programme of vocal and instrumental music was rendered during the evening.

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Christ Church Cathedral exceeded its missionary apportionment some 300 dollars.

St. Mark's.

St. Mark's was another of the churches to enjoy an evening spent with the choir boys whe had a supper and received prizes for attendance and behaviour. W. H. Thresher, choirmaster and organist, was presented by the choir boys with two handsome books.

Church of the Ascension.

Rev. A. Shalford, Montreal, will look after the annual missionary services at this church on Sunday.

HAGERSVILLE.

All Saints' A. Y. P. A. held a social evening on Thursday, when a most enjoyable time was spent with music, speeches and refreshments. The time was all too short.

The deanery meeting which was to have been held in the parish hall on Tuesday of last week was postponed until January 28th.

PORT DALHOUSIE.

A Men's Association has been recently formed in this parish. Two well attended meetings have been held so far. Addresses have been given by Dr. Merritt, Mayor of St. Catharines, and H. M. McCuaig, B.A., of the High School, Welland.

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The fifth annual meeting of the Woman's Auxiliary of Lincoln and Welland was held here on Tuesday, January 7th. The attendance from outside the parish was small, owing to the electric cars of the district being out of commission as the result of a heavy storm. During the afternoon Canon Gould gave an address on "The Turk as I have known him," and in the evening an "Illustrated Lecture on Palestine," the parish hall being nearly filled for the evening lecture.

The local Masons, about fifty in number, attended Divine service on Sexagesima Sunday.

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We regret to report the death of Mr. Geo. Hern, which took place on January 8th. He was a faithful and devout Churchman, and had been a delegate to the Synod, and choirmaster for a number of years. "Grant him, O Lord, eternal rest!"

DIO. OF NOVA SCOTIA

DEANERY OF SYDNEY.

The following resolution was passed by the Deanery of Sydney in session, January 7th and 8th, in regard to the "Circular on Unity:"

Resolved: "That the members of this Deanery affirm their strongest desire that the Saviour's prayer that" "they may all be one" may be speedily fulfilled and that it is the duty of all members of His Church to labor for it. They affirm also their belief that true and lasting unity cannot be attained by the methods which are now being advocated by some of our clergy which they regard as inconsistent with the principles and teaching of the Church of England. They are convinced that the conditions known as the Lambeth Quadrilateral must be firmly adhered to as essential to the permanent concord and welfare of His Church.

HALIFAX.

As an aid to the important work of careful preparation for the general mission for the reviving and deepening of the spiritual life to be held in Halifax next November, all the Anglican churches of the city will this Lent unite in holding devotional services at St. Paul's Church every day at 5 o'clock. This decision was reached at an important meeting called by the Bishop and held at the Church of England Institute. The meeting consisted of the clergy of the city, the Religious Work Committee of the Church of England Institute, representatives of the Local Assembly of the Brotherhood of St. Andrew, the Church Men's Society and other interested laymen.

It was generally agreed that the united efforts to be made this Lent should be concentrated on the work of preparation for the mission, and after careful discussion of the best way to effect this result, it was decided to unite in the daily services at 5 o'clock, which have for many years been held at St. Paul's, all congregations uniting to make the attendance as large as possible. The clergy of the deanery will arrange a list of subjects and speakers, and the following committee was named to make the necessary arrangements and to promote this important work: Rev. C. W. Vernon (Convenor), all the clergy of the city ex officio, and Messrs. J. M. Donovan, A. B. Wiswell, H. D. Romans, J. W. DeWolf, J. E. Parker and C. A. Prescott.

DIO. OF ONTARIO

AMELIASBURG.

Rev. Mr. Williamson, of Wycliffe College, Toronto, assisted our rector, S. E. Morton, M.A., at the Church of England service on Sunday afternoon, and delivered a very scholarly sermon.

WOLFE ISLAND.

Christ Church Guild, under its president, Mrs. G. Ranous, is very active. The Guild recently purchased a pretty pipe organ for the church.

KINGSTON.

The Rev. H. D. Raymond, Wycliffe College, preached at St. John's Church on Sunday morning and St. James' in the evening. His sermons were a plea for more men to enter the ministry. He pointed out that the need for ministers was great. Since 1906 the demand has trebled, while the number of candidates had only doubled.

St. George's.

The Dean of Ontario preached the third of his special sermons to students on Sunday evening in St. George's Cathedral, the subject being "The Christ of St. Paul's Epistles."

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The new bell has been put in position in the belfrey. The bell has a rich tone, and the people are quite pleased with it.

St. Luke's.

On Monday night, Jan. 20, a pleasant gathering was held at St. Luke's hall in honor of Miss Ethel Reynolds, who is to leave shortly for Saskatoon, where she will be married on January 29th to Mr. Perry Burns, formerly of this city. Mr. W. Carroll was the chairman, and, on behalf of the congregation, presented Miss Reynolds with a silver tray and service. He referred to her valuable service as a teacher in the Sunday school and as a member of the choir.

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The meetings of the Diocesan Committee were finished Thursday. Those present were the Bishop of Ontario, Archdeacons Carey and Dobbs, Canons Grout, Loucks and Starr, Rural Deans Beamish, Armstrong, Elliott, Patton, Woodcock and Jones, Revs. A. M. McTeer, and H. H. Bedford-Jones, Lieut.-Col. McGill, R. J. Carson and J. B. Walkem, K.C. The reports showed the affairs of the diocese to be in good condition.

The Rev. Canon Starr brought in the report of the committee on social and moral reform, in which the committee approved of the general advance in the cause of temperance throughout Canada, and especially in the reduction of Kingston's licenses from 25 to 15, and it strongly recommended that steps be taken in securing a thorough inspection of all liquors sold, and that the synod bring the matter before the proper authorities.

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It further recommended in view of the many cases of juvenile crime, that the clergy urge upon parents the necessity of home instruction in religion and morals and of keeping the children off the streets in the evenings.

It heartily approved of the inauguration of Children's Courts.

Resolutions of sympathy were passed to the families of the late Venerable Archdeacon Macmorine, Rev. J. R. Serson, Gananoque, and Rev. Canon Cooke, three valued members of the Synod.

Canon Loucks was placed on the pension list of the clergy superannuation fund, from which he will receive $200 per year, besides the $1,040 he receives from other sources.

KEMPTVILLE.

The Y. P. G. of St. James' Parish intend having a box social, to be held in Leslie Hall on the evening of February 4th. We wish the young people success.

FLINTON.

A very enjoyable surprise party was thrust in upon Rev. and Mrs. R. N. Irvine, Flinton, on Tuesday, Jan. 7th, it being the 10th anniversary of their wedding. A representative number of members from the different appointments, St. John's, Cloyne, and St. Paul's, Flinton, were present to extend to Mr. and Mrs. Irvine

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hearty congratulations. During the evening an address was read by Mr. W. Young, and a presentation of a purse of gold was made to Mrs. Irvine, and Mr. Irvine was presented with a leather suit case.

BROCKVILLE.

ST. PETER'S.

The annual Christmas entertainment of St. Peter's Sunday school was held on Friday, Jan. 17. Before the programme the rector opened with an account of the school, dwelling particularly on its growth during the past year, when it has reached the high water mark for numbers, interest and attendance, and expressed his pleasure at the zeal and earnestness of the teaching staff throughout the year.

DIO. OF OTTAWA

OTTAWA.

ST. JOHN'S CHURCH.

The Girls' Auxiliary gave an At Home to the young people of the parish in the Church Hall on Wednesday, January 15th. It was a pleasant sight to see the hall well filled with a happy crowd, nearly half of them seemed to be young men from the choir and Bible class. Short addresses were given by the three clergy, and a good programme was followed by plenty of refreshments. A very pleasant evening was spent and the Junior Auxiliary is to be congratulated on their social success.

The services at the Mission Hall of St. John's Church have, since Advent, been held at seven o'clock instead of four, as before. The congregation has been more than doubled as the result.

A meeting of the Laymans' Missionary Movement was held on Jan. 16th, to organize work for the year. It was decided to use the Duplex Envelope: one side for parochial purposes, the other marked for the funds of M. S. C. C. Diocesan Missions, Widows and Orphans, Superannuation and Divinity Students. A thorough canvass of the parish will be made.

DIO. OF QU'APPELLE

REGINA.

ST. PAUL.

Bishop Harding administered the rite of Confirmation an Sunday, Jan. 19th, at the 11 o'clock service.

GRACE CHURCH.

To meet the immediate requirements for the accommodation of the people of Grace Church the present building on Winnipeg street is to be changed to double its capacity. This work is to be pushed forward at once, and in no wise interferes with the plans for building in the spring. When the new Grace Church is erected the present building will be used as a parish hall.

The Lord Bishop held Confirmation on December 15th, when ten males and seven females were presented for the apostolic rite. The Bishop was attended by his chaplain, the Rev. E. H. Knowles, and the Rev. H. W. Knight read the lessons. The Rev. E. C. Earp presented the candidates. The service, the first of its kind in Grace Church, was deeply impressive, and much good will follow the earnest and practical words of our Bishop in his address. The church was crowded with a reverent and devout congregation.

DIO. OF RUPERT'S LAND

Very Reverend Dean Coombs is still enjoying his trip to England, but we hope to soon see him back much improved.

WINNIPEG.

Rev. R. B. McElheran, rector of ST. MATTHEW'S, has left for the Mediterranean and Egypt, to be gone for four months. Rev. H. A. B. Harrison is in charge.

ST. PETER'S had devout and worshipful congregations on Christmas Day. At the midnight service fully one hundred made their communion.

Rev. A. G. Clarke, of Austin, Man., has been appointed to the incumbency of Shoal Lake, Man.

NEEPAWA.

Rev. R. C. Pitts recently had the rare experience of baptising a family of nine persons—five adults and four children—in ST. JAMES' Church.

RUSSELL.

The Rural Deanery of Minnedosa will meet in this town on Jan. 27th, 28th and 29th. Rev. G. A. Wells will preach, and several papers of interest will be read.

OAK LAKE.

On Jan. 8th, at "Homewood Farm," Oak Lake, Manitoba, the residence of her daughter, Mrs. T. H. Sharman, Mrs. Elizabeth Horsman, after years of patient suffering, passed peacefully to her rest, in her 78th year. The funeral was held on Jan. 10th from the church, of which she was a devoted and lifelong member. The beautiful service was taken by the rector, the Rev. M. A. F. Custance.

DEANERY OF DUFFERIN.

The meetings of the Rural Deanery of Dufferin were held in the parish of Somerset on Tuesday and Wednesday, Jan. 21st and 22nd, 1913. Clergy present were as follows: Rural Dean Anderson, of Rathwell; F. Halliwell, Elm Creek; H. Hamilton Brown, Carman; S. J. Roch, Belmont; R. Martin, Somerset; Mr. A. Pyles, D.S.S.F. Sec., Portage la Prairie; R. C. W. Heathcote, Winnipeg.

The meetings opened by Hymn 540, followed by prayer, taken by the Rural Dean. The Lesson, which was Psalm 133, was read by F. Halliwell. F. Halliwell was then appointed Sec.-Treas. for the Deanery, also for the Sunday Schools in the Deanery. Four valuable papers were given, which were as follows: "The Teacher and the Child," by F. Halliwell; "The Incarnation and the Church's Mission," S. J. Roch; "Wisdom of Christ," Rural Dean; "The Casuality of the Cross," H. Hamilton Brown. All were instructive, definite and helpful. Prayer was then taken by the Rural Dean. The meeting was brought to a close by the singing of hymn 286, accompanied by D. Halliwell, and the blessings by the Rural Dean. In the evening lay service was held in St. Barnabas Church at 8 p.m. The order of the service was as follows: Hymn 588; prayer by Rural Dean, lesson by S. J. Roch; hymn 579 The D. S. S. sec. gave a most valuable paper on "The Sunday School Hour." Hymn 356. The Rev. F. C. C. Heathcote then gave an inspiring address, and based his remarks on Rev. 21-2, 16. Hymn 562, when the service was brought to a close by the blessing from the Rural Dean. After the service a little helpful conference took place at which T. C. C. Heathcote spoke on the subject of the Diocesan Fund.

On Wednesday morning at 8.15 there was a celebration of the Holy Communion. The celebrant was the Rural Dean, assisted by F. Halliwell. At the service hymns 630 and 233 were sung, accompanied by F. Halliwell. At 10.30 the clegy gathered in the parsonage, where a business meeting took place.

A letter was sent to the clergy of the deanery of Winnipeg, expressing sympathy on the loss they have sustained by the death of Rev. T. G. Chambers and G. T. Armstrong. A hearty vote of thanks was passed to F. C. C. Heathcote

The next deanery meeting is to take place at the Rural Dean's Parish on April 15th and 16th, 1913.

The meeting closed with the blessing by the Rural Dean.

DIO. OF TORONTO

TORONTO.

The Very Rev. Dean DuMoulin, of Cleveland, Ohio, presented the world view of missions before the Laymen's Missionary Movement Committee at a banquet held in St. James' Parish School-house on Jan. 23rd. Fully three hundred representative workers were present to hear Dean DuMoulin, who is a son of the late Bishop DuMoulin.

Mr. W. C. Brent, chairman of the meeting, presented a long tabulated report showing that the missionary givings in Toronto churches had been vastly increased during the past year. In 1911 over $71,500 was given, but in 1912 this amount was swelled to $83,613 an increase of $12,000.

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The Anglican branch of the Laymen's Missionary Movement have placed the sum of $100,000 as their objective for the year 1913. This is intended to cover contributions from all sources for all missionary purposes.

ST. PETER'S.

Large congregations filled the church on Sunday, which took the special character of being a fiftieth anniversary function. His Lordship, Bishop Sweeny, occupied the pulpit in the morning, and Rev. Lawrence E. Skey, the first curate of the rectory, preached in the evening.

Bishop Sweeny alluded to the fact that the church first met on the site of St. James' Cemetery, with the late Archdeacon Boddy as rector. Two years later the present building was started and the services were transferred. Twenty years later two new wings were added.

The offering amounted to $500.

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WYE BRIDGE.

Much sympathy has been expressed for the Rev. N. H. Noble during his illness.

Recently, the Ladies' Guild paid a "surprise" visit to Rev. and Mrs. Noble, who were then presented with an address and two handsome rattan chairs.

ST. JOHN THE EVANGELIST.

Professor J. C. Arlidge, organist at the above church, and a musician with an international reputation, died on Jan. 22nd at his home, 107 Summerhill avenue, after an illness of some weeks.

EGLINTON.

ST. CLEMENT'S.

At a largely attended meeting of the vestry on Jan. 20th, it was decided to build a new church. A committee consisting of about thirty members was appointed.

These men will immediately start the work of raising the money, the amount of which is about $45,000. They will also consult with architects as to the plans and specifications. The matter of site does not enter into the question, as the church has a large piece of property upon which they can build a new church without affecting the old building. The new building, when completed, will have seating for eight hundred. Rev. A. J. Fidler, rector, presided over the meeting.

RICHMOND HILL.

The Women's Auxiliary of ST. MARY'S Church have elected the following officers:—President, Mrs. S. A. Lawrence; Vice-Presidents, Mrs. W. H. Pugsley and Mrs. W. W. Orrill; Secretary, Miss Bertha Palmer; Treasurer, Mrs. L. E. Hand; Dorcas Sec., Mrs. C. M. Palmer, Richmond Hill, Ont.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

THE CIRCULAR LETTER AND CHRISTIAN UNITY.

To the Editor:

A fresh development of the "Circular Letter" movement has arisen demanding our notice.

On the 23rd of November last, in the "Montreal Gazette," it was stated that Mr. Shatford had received the signature of a "Western Bishop" to the above letter. This statement, never having been publicly denied, must be taken as a fact. It has an immediate bearing on a matter of great importance to us, namely, the appeal now being made for English assistance towards Canadian missions in the West. In last week's "Church Times," it was stated editorially, in reference to the "Circular Letter," that "the Canadian Church is looking for material and moral help from the Old Country in its gallant effort to overtake its great responsibilities. But English Churchmen would not sympathize very ardently with a communion which was content to be reckoned as merely one of a number of Protestant denominations."

The result of the "Circular Letter" will therefore be a distinct damper, so far as the interest of English Church people in the Canadian missions is concerned. The West will suffer. It will lie under the suspicion of carelessness as regard essential Church principles.

Mr. Shatford ought, therefore, to publish the name of the diocese whose Bishop signed the letter, or else retract the statement that a "Western Bishop" supports the movement.

Again, further trouble has arisen over a recent letter in the "Church Times." Last month a priest from the diocese was crossing the Atlantic, and was asked by the priest in charge of the services on board, to celebrate the Holy Communion. He consented, but to his surprise, a notice was put up by the latter, "members of all Churches are cordially invited." He remonstrated with his brother clergyman, and the latter, a priest from a Western diocese, informed him that he had been instructed by his Bishop to "admit members of all Christian Churches to Holy Communion." The name of the Bishop was not given, consequently next week a letter appeared from a member of the diocese of Qu-Appelle, calling upon the writer of the letter, out of justice to the Western dioceses, to name the particular one from which the priest in question came.

Clearly this is the only fair thing to be done under such circumstances. Whenever damaging charges are made against the Church in a particular province, the person who makes them is bound to specify his charges.

Mr. Shatford, by allowing a statement to pass uncontradicted in the "Montreal Gazette," has charged one of the Canadian Bishops with supporting the "Circular Letter." Defenders of the Canadian Church in this regard now call upon him to substantiate his charges. Which Bishop does he claim supports this movement?

Quebec. A. R. KELLEY.

To the Editor:

The Rev. F. G. Plummer, in his letter of January 9, asks to be convinced that the proposals in the "Circular Letter" attacks any essentials, or that they are disloyal to Church principles or Catholic truth. The obvious difficulty in replying to this challenge is that of agreeing upon a definition of "things essential," "Church Principles," and "Catholic Truth." Correspondents may mean very different things under the same words. For instance, I should consider it to be a betrayal of "Church principles" for me to invite our leading Baptist minister to come and preach to my people upon the futility of "sprinkling" infants, or our leading Methodist minister to instruct our people that his orders are as valid as our own, or the excellent father, rector of our R.C. Church, to inform us that our orders are no good at all. But apparently Mr. Plummer would consider these proceedings to be quite loyal and harmless.

But there are one or two statements in the letter which I should venture to question.

(1) He says: "In the matter of preaching there is no principle involved." I should entirely deny this statement. Preaching is the authoritative message and teaching of the Church delivered by the lips of her commissioned and accredited servants. These servants are licensed by the Church, are responsible to the Church for their teaching, and may be suspended by the Church if that teaching is heretical. In the case of deacons, they have been examined, approved and ordained by the authorities of the Church. In the case of lay readers, their loyalty to Church principles and their fitness for lay work is guaranteed by the priest recommending them to the Bishop for license, and, moreover, in some dioceses at least, they are required to pass an examination before the examining chaplains or archdeacons before they can be licensed. None of these important conditions and safeguards for a true delivery of the Church's message and teaching, apply in the case of the ministers of other religious bodies. They are not commissioned or ordained by the Church to deliver her teaching, nor would they be under any responsibility for their doctrine to our Church authorities; they would be purely free lances.

(2) Again he says: "Preaching is a matter of Episcopal license not of ordination." This statment I would again distinctly deny. Any one can read in the Ordination services that the authority to preach is conferred by the Church at and by ordination. This gift of the power and the right to preach and teach in the Church's name in the deacon's case can only be exercised by the Bishop's license—but the authority is there. In the case of a priest it is also given more emphatically, and its exercise is limited, strictly speaking, only by his cure of souls; that is to say, no priest has the right to preach in another parish without the consent of its parish priest, but within his own parish he has the inherent authority, derived from his ordination, to teach and to preach to his people so long as his teaching is not contrary to the doctrine of the Church. As to the contention that because a Bishop may license Church laymen to preach as lay-readers, therefore he may reasonably permit a Methodist or Roman Catholic minister to preach in our Churches, it seems to me to have no force. The Bishop licenses a loyal Churchman, who believes in and works for the Church, to a definite though subordinate office in the ministrations of the Church. In the case of the minister of another religious body (which would not be in separation from us if it believed in our doctrines and polity) there would be no such qualifications for a license.

Mr. Plummer holds that there would be no disloyalty to Church essentials in dispensing from confirmation the members of other religious bodies who desired to communicate in our Churches. I cannot agree with him. The law of the Church is plain, the exception is also perfectly plain. It simply authorizes the clergy not to debar from Holy Communion those who have been prepared, or "are ready," for confirmation and who desire to be confirmed, but who from the absence of a Bishop from the diocese, or (as was the case in the United States before Bishops were received from the Motherland), because there are no Bishops acceptable at the time, are unable to be confirmed. But such persons are, of course, confirmed as soon afterward as a Bishop is available. I can imagine no two cases more dissimilar than this temporary exception for children of the Church, and the proposal to invite promiscuously to Holy Communion those of whose baptism and training in the faith we could have no guarantee, and who, so far from being "ready and desirous," refuse altogether to be confirmed!

Furthermore, the responsibility for this wholesale invitation to persons to come to the Lord's Supper, of whose preparation, belief, fitness, we, the "stewards of God's mysteries," can know nothing, would be a very

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grave one, and the action would be clean contrary to the spirit of the exhortations in the Communion service.

The sacraments are not charms to be taken at haphazard, but Divine means of grace, of which it is as true as it was of our Blessed Lord's healing touch, "As thou hast believed, so be it done unto thee."

Edward C. Paget,
Dean of Calgary.

To the Editor:

Referring to Mr. Plummer's letter in your issue of January 9th, I would like to draw attention to several incorrect and misleading statements in regard to the place and custom of confirmation in the Church.

Mr. Plummer says: "I see no principle involved, no departure from essentials; confirmation before communion is a Church rule, and being a Church rule, can be dispensed with on occasion."

This is a most astonishing statement, and would not be worthy of serious consideration if it did not come from one occupying the position that Mr. Plummer does in the Church.

The statement is a serious one, and most misleading, for it is only a half truth, and the logical inference that Mr. Plummer would have us take is that, prior to the time that this rubric was inserted in the Prayer Book, that is, when the Prayer Book was compiled, the Church had known no such rule, custom or law, and that the Holy Communion had been freely administered to the non-confirmed up to that time; that this rule was the product of the Church in England in the sixteenth century.

If this was the case, Mr. Plummer's contention would be a valid one, but nothing is further from the truth; the rubric itself is taken from the old Sarum Manual, and is found in the constitutions of Archbishop Peckham, A.D. 1281. It embodies the rule, practice and principle of the primitive and mediæval Church.

Mr. Plummer must surely know that confirmation was administered by the Apostles immediately after baptism, and was regarded by them, not as a Church rule—such as removing one's hat on entering the house of God—but as indispensable means of grace necessary for all Christians, so we find them sending Peter and John down to Samaria that the converts there might receive the Holy Ghost, St. Paul conferring the same grace to the disciples at Ephesus, and we find the writer to the Hebrews calling it one of the foundation stones of the faith, one of the "first principles of Christ" (Hebrews vi. 1-2). Yet Mr. Plummer states, "As regards confirmation I see no principle involved."

Confirmation was administered in the Apostolic, sub-Apostolic and primitive Church immediately after baptism both in the case of infants and adults, and yet Mr. Plummer cannot find any reason or authority for the practice to-day, and treats it as a mediæval innovation instead of coming to us with the full weight and authority of the Church from Apostolic times to the present day.

Confirmation is the gift of the indwelling presence of the Holy Spirit, necessary for all Christians. The Apostles so deemed it and so administered it, and I find no record of any special revelation that has altered the conditions or character of the gift since that time. Even in the Roman Church that maintains the doctrine of "progressive revelation," we find nothing that alters the status of confirmation.

Confirmation may not be "inherently necessary as a preliminary to Holy Communion" in Mr. Plummer's opinion, but it was so in the opinion of the primitive Church, who received her doctrine and teaching direct from the Apostles.

When we see the position that the two great sacraments, instituted by Christ, occupy in the life of the bodies who have lost the gifts of confirmation, we realize the importance of holding fast to the custom and principle of the Church and appreciate the wisdom of our own branch of the Church in putting around it all the safeguards possible and setting down in writing the law and practice of the Church.

We see on all sides the Holy Communion relegated to an unimportant place in their lives, sometimes administered once a quarter, sometimes half-yearly, sometimes yearly, sometimes not at all, treated more as a sign of being in good standing and fellowship, rising at its highest to being a memorial and nothing more, while we are constantly told baptism "is not essential," "has no saving grace," and "is not really necessary." I have been told all these things, and while doctrinal controversy with outsiders is not the purpose of the letter, this is not the teaching of the Church of England.

In regard to the exception made in the rubric, Mr. Plummer must know that the exception made there was only intended for conditions that might arise among Church people, and had no bearing upon people outside the Church of England, such as severe illness, lack of Episcopal visitations, etc.

Yours truly,
W. H. F. H.

To the Editor:

I received the famous circular on Union, and being asked for my opinion, I wrote somewhat fully, endorsing the very sound letter of Dean Paget. There are, however, some considerations which may well be put forward from a practical point of view.

I believe this circular is the result of much weak, flabby teaching and practice concerning the (1) Apostolic Episcopacy. Bishops are said by some of us to be of the "bene esse" not the "esse" of the Church,—a convenience, not a necessity. Hence, we are merely an "Episcopal" Church, and modern bodies are "some other kind" of Church. (2) Christian love and good feeling, it appears, cannot be taught without a sacrifice of principle! To feel right, we must do wrong; to be truly friendly, we must, it appears, be actually false to the whole teaching and history of God's Church ever since it was founded.

What would be the result if these proposals were carried into effect?

In the first place, it would cut at the root of much of our missionary work in the West. No longer would it be possible for us to draw into the Church and prepare by regular instruction for Apostolic Confirmation those adherents of other bodies or "nothingarians" who are now being rightly won back to Mother Church. They may or will claim an occasional conformity, an occasional Communion, and we should be simply repeating old errors and involving ourselves and our own loyal Church people in sad confusion of mind.

Again, if reciprocal preaching is allowed, that same missionary work must be terribly weakened and the position of the Church rendered almost hopeless. Even now in the prairie districts there are clergymen of our Church who weakly abandon their services and go over to a Presbyterian or Methodist service if they happen to have a "big gun." Is not this to teach that our Church is only "one of the sects," and no Divine institution? The Holy Communion, too, is by such clergy already wrongly offered to those of other bodies present, in accordance not with Church rules, but Presbyterian or Methodist rules. These irregularities are already occurring, and we presume are winked at by the authorities, but an enquiry would promptly reveal the truth. If, however, they were to be formally enacted and authorized, many an honest worker would be saddened and discouraged and would withdraw from the work. This would, I contend, leave the Church more and more at the mercy of those men of flabby principles, and a sad chaos and wreck of our old Church would ensue.

I ask plainly, is it good sense and judgment to give away Church rules and Church sacraments to those who have never asked for them? A staunch Presbyterian or Methodist respects a staunch Churchman, and mutual good feeling and understanding result. We each know "where we are," so to speak, our limits and limitations, and conferences and gatherings to foster unity might do good and engender a better understanding, but for individual Churchmen to throw out concrete proposals like these is to introduce discord, and can only frustrate their good intentions. A better plan would be earnest, fervent, daily prayer for Divine guidance. To compel and force events according to our own poor predilictions is surely a profound mistake.

James Williams,
Diocese of New W.

To the Editor:

Ought not those of us who feel the importance of opposing the proposals

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put forth in the "Appeal on behalf of Christian Unity" to be also considering how we may ensure that good shall come out of evil? We see the harm that these proposals are already doing, but at the same time we hope that good may arise through Churchmen being led to think out their position more clearly. There is evidently a large body of both clergy and laity who are ready to rise up and say, "We are Catholics and not Protestants, and we utterly refuse to be submerged in the sea of Protestantism for the sake of this one-sided scheme of unity." But that is not quite enough. Ought we not to regard this move towards Protestantism as a challenge to all of us who glory in the title "Catholic" to be more open and definite in living the Catholic life? It does not seem to be very much use our insisting, as we do insist, that we must not take any step which would cut us off from all hope of re-union with our fellow Catholics in East and West, unless we are also proving by our lives that it is possible to live the Catholic life as fully in the Anglican Communion as in the Roman or Eastern. There are certain practices which the world recognises as the distinguishing marks of the out-and-out Catholic, but one fears that the proportion of Anglicans whom the world sees observing these practices openly and fearlessly is sadly small. I mean such points as the due observance of the fasting days, the rule of fasting Communion, the devout use of sacramental confession, and so on, as well as, of course, unceasing devotion to Our Lord in the Blessed Sacrament of the Altar. Our fellow Churchmen on the opposite wing seem to be open and fearless enough in their Protestantism. Is it not high time that Catholic Churchmen should be more open and fearless not only in holding the Catholic Faith, but also in practising the Catholic Religion?

J. S. BREWER.

Compton, P.Q.

To the Editor:

In view of the present agitation over "the Circular Letter," it may be of interest to your readers to know that the first of these proposals was submitted by the Home Reunion Committee to the Lambeth Conference of 1888 in a resolution reading as follows:—

"That in the opinion of this committee, conferences such as we have recommended are likely to be fruitful, under God's blessing, of practical result only if undertaken with willingness on behalf of the Anglican Communion, while holding firmly the three-fold order of the ministry as the normal rule of the Church to be observed in the future, to recognize, in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-episcopal communions . . . and to provide in such way as may be agreed upon for the acceptance of such ministers as fellow-workers with us in the service of the Lord."

The Conference of 146 Bishops rejected the report and absolutely declined even to allow it to be printed! It was afterwards published by the Bishop of St. Andrew's.

This fact and the experience of the American Church over Canon 19 are striking comments on the Circular Letter which show the inadvisability of such action at the present time.

I am yours sincerely,

DIACONUS IGNOTUS.

REPLYING TO CANON PLUMMER.

To the Editor:

Will you kindly allow me space in reply to certain statements made by Canon Plummer in his letter of your issue for Jan. 9th. He says: "If a Bishop can license one man who is not episcopally ordained, why cannot he license another?" Meaning no doubt a preacher of any of the religious denominations whom he would welcome into his pulpit. The comparison is not a very favourable or complimentary one to the ministers of the various Protestant communities. First of all, can Canon Plummer candidly say that any Bishop of the Church of England in Canada has licensed any layman to preach in our Church who is not a communicant of the Church of England or of some Church in communion therewith? Does Canon Plummer consider the ministers of the Presbyterian, Methodist, Congregational or Baptist denominations as communicants of the Church of England in Canada? Again, what self-respecting minister of any of these denominations would accept an invitation from Canon Plummer to preach in his pulpit, on the ground that, because the Bishops of our Church have licensed laymen to preach in the Church, you can preach in my pulpit not as a minister of the Gospel but on the same terms as those by which a layman of our Church can preach? Fancy Dr. Carman or Dr. John McNeil or some of the other great preachers in Toronto not of our Church being invited to occupy Canon Plummer's pulpit with a license to do so such as is granted to laymen of our Church. I can readily picture the attitude and answer of such distinguished preachers to Canon Plummer's invitation—and those associated with him in advocating the proposals made in the so-called "Circular Letter, &c." Canon Plummer again makes a very bold statement for one who claims to be a believer in and upholder of the Catholic faith when he says, "Confirmation is not 'inherently' necessary as a preliminary to Holy Communion. That may be true in the case of a baptised person at the point of death, and who would in all probability be desirous of being confirmed, as the rubric requires, were he spared from death. The exception proves the rule even in such a case. Has Canon Plummer forgotten the Catholic teaching about Confirmation as the perfection or completion of Baptism? Has he forgotten that Confirmation has greater warrant for its use from New Testament proofs than even infant baptism? Nor is there any sacred rite in our Church that has such abundant witnesses as to its apostolic origin and continuance down through the centuries of the Christian era to the present time, as a means whereby the seven-fold gifts of the Holy Spirit, as prayed for in the office for Confirmation, are bestowed by God through the laying on of the Bishop's hands upon those rightly prepared to receive those sacred gifts. It may be safely said that it is the only ordinance of the Holy Catholic Church that has not been imitated or tampered with by those who have separated themselves from communion with our portion of the Holy Catholic Church. That great and learned Archbishop of Canterbury, probably the most scholarly of modern days, the late Dr. Benson, says in that most excellent work of his, which I would commend to Canon Plummer's careful study, "The Seven Gifts, on page 87 of which he will find these words, "No thread of language and history is more distinct than that which connects Christ's promise of the coming of the Paraclete to be an indwelling Power in all His chosen ones, with the institute of the laying on of hands by the Apostles;" and again he says in this same work (referring to Acts viii, 17, and xix, 6), "Ever after in the letters of the Apostles such is the frequency of verbal and phraseological allusion to the custom that, as a scholar once remarked to me, 'Confirmation seems more present to the earliest Christian habits of thought than even Baptism itself.' "

One could go on quoting from this great work of the late Archbishop and also fill columns of your paper with quotations from the writing of the Fathers of the Church from Apostolic times down through the centuries to the present time to prove that Confirmation is a means of grace and a perfection of Baptism, and not merely a preliminary preparation for Communion, as Canon Plummer implies, which can easily be set aside by a rule of the Church in Canada inasmuch as it is merely a rule, he says, made by the Church in England.

The rule made as far back as the days of Archbishop Peckham of Canterbury, A.D. 1281, was that upon which the present rubric at the end of the Confirmation service was framed, and for this reason Archbishop Peckham wrote in his day, "Many neglect Confirmation for want of watchful advisers, so that there are many who lack the grace of Confirmation, though grown old in evil days. To cure this disastrous neglect, we ordain that none be admitted to the Sacrament of the Lord's Body and Blood that has not been confirmed, except at point of death, unless he have a reasonable impediment." (Labbri xi, 1160.) The proposal in the "Circular Letter' would open the door far wider than in A.D. 1281 to still greater neglect. The more one reads the arguments put forth on behalf of the "Circular Letter," the more it becomes apparent that the Church's teaching about Confirmation is involved in a very serious manner.

If Confirmation means only a man-made ordinance for the purpose only of making public confession of faith or renewal of Baptismal vows and nothing more, as some so-called Churchmen teach, why then, of course, any rule as regards its observance can be made and changed. But Canon Plummer knows better than this. At least we give him credit for knowing that Confirmation is of a sacramental nature and that special grace is conferred in it, as both the Church and Bible teach us.

PRESBYTER ANGLICANIS.

"THE BOMB SHELL THAT WILL PROBABLY NOT EXPLODE,"

Observer writes:

Far too much importance, in the opinion of a humble observer, has been attached to the recent circular containing proposals purporting to further the cause of Christian unity. Comparatively few of the names of the signatories are those of men who exercise much influence on the Church as a whole, though of course one is not yet informed as to what additional signatures have been secured by the recent broadcast circulation thereof. But if, as is claimed, the document was originally submitted to "representative men" throughout the Church, only a moderate harvest of support was reaped. In any case, there is absolutely no need for the wild note of alarm which has been heard in certain quarters. We commend to these frightened people two successive sentences in the Latin exercise book of our boyhood: "Balbus exclaimed that it was all up with the Republic;" followed by the comment, "There were some who laughed." Nor on the other hand need the promoters of these chimerical proposals imagine for a moment that they are likely to carry them into effect any time before the Greek Kalends. It is doubtful whether any Diocesan Synod would accept them, and in General Synod they would not have the slightest chance of carrying. The great central mass of sound and convinced Churchmen, who seldom write to the Church or any other papers, rarely speak in Synods, and never seek an ephemeral notoriety by fathering unworkable proposals for securing a popular object, are always prepared to cast their vote unhesitatingly *pro aris et focis,* in defence of the vital and fundamental truths for which their Church stands. The fate of the proposals contained in this circular, if they are ever brought before General Synod, may be predicted with certainty—they will be voted down by Churchmen, clergy and lay, who, while equally anxious with the promoters to secure the end in view, are convinced that the plans here set forth are impossible without a change in the doctrines and principles of the Church so radical as to amount to a revolution. Perhaps it is not inopportune for Bishops to speak out on this question, but whether they speak or refrain, the result will be precisely the same. Therefore, there is not the slightest need for alarm among the opponents, or for jubilation among the supporters of the circular. Whenever and wherever its policy is brought to a plain issue, it will at once receive its *coup de grace*, and vanish into the limbo of forgotten incidents.

If the alarm excited in certain quarters by the arrival of this bombshell, which is never likely to explode, provokes a smile, the naive and ingenuous efforts of those who launched it to prove that there is no sting in the tail of this scorpion ((pardon the mixture of metaphors) are no less productive of amusement. They seem to have made their own the dictum placed by the late Lewis Carroll in the mouth of one of his humorous creations: "What I tell you three times is true." They tell us, and repeat the statement over and over again in their letters to the Church papers, *usque ad nauseam*, that their proposals do not touch "essentials." "Prodigious," as the immortal Dominie Sampson used to say. Here has the Church to which they belong been refusing for centuries to allow any but Episcopally ordained ministers to occupy her pulpits; yet there is no "essential" change involved in the proposal to throw open her pulpits, under whatever restrictions and safeguards, to men who, though not Episcopally ordained, claim to exercise just as valid a Ministry as our own, as well as to others who have no orders of any sort or description. The fact that the sister Church in the United States has made the experiment in no wise alters its radical nature. But, they urge, with tiresome reiteration, in defence of this proposal, have we not already conceded this principle by licensing lay-readers to preach in our Churches? This plea is only redeemed from disingenuity by its obvious fatuity. What sort of comparison is there betwen a layman who has not only received a license from the Bishop, and is under the control and subject to the discipline of that Bishop if he preaches false doctrine, but is also a baptised and confirmed communicant of the Church, and a man who recognizes no authority in the Bishop at all, and very likely holds views on fundamental matters diametrically opposed to the teaching of the Church whose pulpit he is invited to occupy? Besides, on what footing are these gentlemen to be admitted? If as "godly laymen" only, those of them who are ministers would, as self-respecting men, refuse any invitation, except on terms of absolute equality, as an insult, and quite rightly from their point of view. If, on the other hand, the promoters of this proposal consider the ministers of other religious bodies to hold orders equally valid with their own, let them say so, and not endeavour to maintain two contradictory propositions at once. No amount of professions of attachment to Episcopacy and Episcopal ordination can alter the simple fact that such a proposal, logically considered, cuts at the very root of both. "Perhaps it was right to dissemble your love—but why did you kick me downstairs?"

Further, one observes with amusement the strenuous efforts and laborious researches to discover here and there an opinion of an individual Bishop in recognition of other than Episcopal orders, or an instance of ministers not ordained by a Bishop being allowed to officiate in the Church of England. But the plain man judges by the rule, and not by the exceedingly rare exception, and he finds that the Church of England's practically invariable rule has been not to admit other than Episcopally ordained clergymen to her pulpits, license to preach being occasionally granted, under careful restrictions, to laymen who are baptised and confirmed communicants of the Church. Therefore, when these gentlemen tell him that in proposing to abrogate this regulation they are making no change in "essentials," he can only suppose that they are wilfully blind to the facts. For he remembers as a crucial instance the Wesley schism, which was finally consummated precisely because the Church, rightly or wrongly, absolutely declined to recognise the power of a Presbyter to ordain, or the validity of the orders of those so ordained. It is open to the promoters of this proposal to urge it on the ground that all orders are equally valid with their own, or that no orders are required at all, but the facts make it perfectly plain that the proposed innovation fundamentally alters the rule and teaching of the Church of England taken in its broad and universal lines, and not judged by a few expressions of individuals, or a few extremely rare instances which seem to infringe that rule.

The same conclusion is logically inevitable with regard to their second proposal. This is usually defended on the ground that the rubric regarding Confirmation was promulgated at a time when the existence in the country of any other religious body than the Church of England was not contemplated, and that it now applies therefore only to professed members of that Church. A more glaring *non sequitur* has seldom been put forward. Nonconformity is not a matter of yesterday, and ever since the inception of the first dissenting religious bodies, the Church has steadily refused to relax her regulations or to alter her rules to meet their objections. Stripped of all rhetoric and sentimentalism, what their proposal would amount to in most cases is this. A rule of the Church is imposed upon its members, a rule of Apostolic origin, and admittedly beneficial to the soul's health. Certain of those members withdrew from the Church of their own free-will, and formed separate bodies. On which side lay the fault causing the secessions is beside the question. The point is that a rule obligatory on those who through good and evil report remained loyal to their Mother Church is to be abrogated in favour of those who abandoned her. Supposing that a Churchman who is neither confirmed nor ready and desirous to be confirmed (there are such cases) claims to be admitted to Holy Communion! Must he be refused admittance, while unconfirmed "communicants of good standing in other religious bodies" are admitted? Or if the recalcitrant Churchman is admitted, as he would have every right under the circumstances to be, is not a long step being taken towards the abandonment by the Church of her teaching on the obligatory nature of Confirmation? At present, every priest of the Church endowed with a modicum of common sense is quite capable of dealing with exceptional cases as they arise, and he has high authority to support him in avoiding an ultra-rigorous course of action. But once undermine the rule by legalising exceptions, and the obligation of Confirmation would become extinct in the near future.

No, the path to union will not be found by any short cuts, whether straight or circular. Any attempt at *rapprochement* must be unanimous, or it will end in further divisions, and the last state will be worse than the first. It would be well, therefore, if those responsible for these revolutionary proposals were to allow them to sink gracefully into oblivion, rather than to persist in bringing them to an issue in which, while defeat would be certain, yet much bitterness would be aroused, and the prospect of union (which, by the way, is engaging the attention of the accredited representatives of the Church, appointed by General Synod) indefinitely postponed. The circular "has had its day." It has goaded at least one prominent clergyman to fury. It has been sat upon by Bishops. It has won the supreme distinction of notice in the English Church papers, one of which adds to the gaiety of nations by placing Canon Plumptre and St. James' Cathedral in Montreal. The organ of the Evangelical Alliance has pronounced its blessing upon it. "There's glory for you," as Humpty Dumpty remarked. Is not all this enough for the gallant thirty-two (or is it thirty-five?)? Surely the circular may well now "cease to be."

OBSERVER.

A METHODIST KALENDAR.

To the Editor:

It may interest some of your readers to know that Sunday, Jan. 12th, according to the Methodist Kalendar, was "Sunday after New Year's Sunday;" at least, I have the

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authority of a West End bulletin board to support me in that conclusion.

We ought to feel grateful to the Methodist brethren for thus endorsing the principle of an Ecclesiastical Year, although they have not yet seen fit to adopt the Church's system. They will probably soon be ready to acknowledge that there is nothing particularly sinful in reckoning their Sundays from the great events of the Gospel, independently of civil holidays.

KALENDUS.

UNMARRIED CLERGY.

To the Editor:

I was very pleased to read "Presbyter's" letter in your issue of January 2nd, and still more pleased to see this subject brought once again to the notice of Canadian Churchmen. "Presbyter" pointedly asks: "Why are there so few of our clergy willing *of their own accord* to give up matrimony for the sake of devoting themselves wholeheartedly to their spiritual work?" Why?

I have read with intense interest letters in Reviews and other publications both commending and discouraging the idea of celibacy, and I have always been impressed more deeply with the writings of advocates of the celibate life than with "defenders" of the married life for clergy in the Anglican Church.

It would seem that Christ recommends the state of celibacy for him "that is able to receive it" (Matt xix, 12). St. Paul commends celibacy strongly and in no uncertain tone in his first Epistle to the Corinthians, explaining that "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife" (vii, 32, 33). That St. Peter continued to live with his wife seems improbable when we remember his words, "Behold, we have forsaken all, and followed thee" (Matt. xix, 27; also 29). The single life for the clergy, we are told, is supported by the Fathers and canons of the Church, and Bacon in his Essay, "Of Marriage and Single Life," writes aptly: "A single life doth well with Churchmen; for charity will hardly water the ground where it must first fill a pool."

I consider the celibate life most becoming to a minister of the Church of Christ; it adds to the dignity of the office; with the stamp of personal sacrifice the celibate commands greater respect from his fellow-men; his freedom from family cares will extend his sphere of usefulness; his influence with the young men, who are so numerous in every city and town, will be more acceptable than that of the married clergyman; in all, the prospects of a life teeming with interest and opportunities of constant helpfulness impossible to the married priest are available to the single hearted and living clergyman.

A high official of one of our Canadian dioceses once said in my presence that he considered the Church of Rome acted wisely in insisting on the celibacy of her clergy.

I should like every theological student and every candidate for Holy Orders to read "Presbyter's" letter, and to give to this subject due consideration and deliberation, where rashness, hastiness and the gratification of personal desires appear in some cases to be evidently substituted; to use more "discretion" in the acceptance of one or the rejection of the other; to consider seriously whether they do not "judge the same to serve better to godliness," and themselves more worthy representatives of Jesus Christ and ministers of the Catholic and Apostolic Church.

Your truly,

ANOTHER LAYMAN.

Port Arthur.

ST. ANDREW'S BROTHERHOOD.

To the Editor:

I was grieved to see our beloved "Brotherhood" leap as it were into commercialism on the money-getting habit in one full bound without the slightest consultation with the members thereof.

Now, I am fully aware that money is needed for all kinds of work, even Christian work in all its varied and manifold conditions of life and existence, but for our devoted and supposed consecrated men of the Brotherhood, vowed and pledged to "prayer and service" for the spread of Christ's Kingdom among men, we had hoped that the Brotherhood was going to keep itself clear from the contaminating influence of money-getting.

As one of our ministers here in Victoria said last summer, "Thank God, there is one organization of the Church free from money-getting, and devoted wholly and solely to the advancement of Christ's Kingdom here upon earth."

But, alas, how short-lived is that beautiful idea; and now to be taunted by the world, as like the remainder of them, "Out for the dough." One could almost cry in agony of soul! God forbid such a thing to happen in our Brotherhood. But it has already happened, and met with approval in many quarters. Neither is there any uncertain sound about it, but from the nominal fee of 50c. annually, $3 per annum in addition is put upon each member of each chapter. There is no getting away from that.

It is not the money that we are interested about; if a special need existed, a special appeal could have been made, and I doubt not but that it would have been forthcoming, but it is the system and commercialism that is objected to. The true Brotherhood man wants none of that worldliness and sordidness introduced in his chapter.

The men who are truly consecrated to God for prayer and service are not troubling about dollars and cents, but how they may best influence their fellow-men in this sordid and money-getting age.

That is just where the trouble lies, and where our protest comes in. Much, very much, could be said along this line, but space forbids. Let the true Brotherhood pray for more consecration, and that God may preserve us from this evil that threatens us.

Fraternally,

B. J. SHELTON.

Victoria, B.C.

Union and the Difficulties Viewed By a Former Nonconformist

Contributed by John M. Black, Montreal.

IN view of the fact that the clergy of the Church of England in Canada have been asked, through the medium of a circular letter, to co-operate in a movement to establish an "open pulpit" and to abolish the requirement of the laying-on-of-hands in the Canadian Church, will you permit one who was born and reared outside the fold of the Church, and who is therefore conversant with many of the usages of Nonconformity, to indicate a few of the many difficulties which stand in the way of a union of the Church of England in Canada with the Nonconformist Communions in Canada?

The priests who issued the circular apparently regard the Church of England rather as a product of the Protestant Reformation than as an inherent branch of the one true Catholic and Apostolic Church; rather as one of the post-Reformation sects than as the Church of Augustine and Theodore and Cuthbert and Dunstan and Lanfranc and Becket and Magna Charta. They speak and write of her, a Divine institution with a human mission, as being on a plane of equality with man-named institutions which claim to have a Divine mission. For the sake of consummating a union with the descendants of those who left her fold centuries ago, they seemingly would be willing to make no distinction whatever between a ministry, everywhere recognized as apostolic, and other ministries of more or less modern origin.

The Church of England is admittedly "Protestant," although no mention of the term can be found in the Book of Common Prayer. She has consistently protested, for well-nigh a thousand years, against the aggressions of the Latin Church and the pretensions of Roman Pontiffs, and, for centuries, against the non-Catholic additions which Rome has made to the deposit of faith as received by the early Councils of the Undivided Church. But methinks she is not a bit more "Protestant" than her Roman sister! Rome, I take it, has been "Protestant" ever since that momentous period in the history of Christendom when the Church of Christ was rent in twain by the Great Schism and, as an entity, was unable to speak under the guidance, and with the authority, of the Holy Spirit. In more modern days she has protested against that which she claims is Protestant unbelief. In spite of her "Protestantism," however, her position as a vital part of the Church Catholic has never been challenged except by those whose eyes have failed to see the distinguishing marks of her Catholicity, because of prejudice and bigotry. Similarly, the "Protestantism" of the Church of England has neither weakened nor destroyed her Catholicity. Our holy and venerable mother is still, as she has always been, a branch of the Catholic Church—as truly Catholic as the Greek and Roman branches are admittedly Catholic—and her priests, services and churches are stamped, so to speak, with the marks of Catholicity rather than with those of Nonconformity. (I use this word in the sense in which it is used in England.)

The Church of England and the Presbyterian, Congregational and Methodist communions undoubtedly hold many of the Christian varieties in common. They believe in God the Father, God the Son, and God the Holy Ghost; the Trinity in Unity and the Unity in Trinity; the divinity of the Son of Mary; the incarnation, death and resurrection of our Blessed Lord; His meritorious atonement for the sins of the whole world; His divine miracles; the inspiration of Holy Writ; the two Sacraments of Divine institution; and all that is expressed in the Apostles' Creed. In addition to these essential verities, however, the Church of England adheres to certain requisites of Catholic doctrine, discipline and Church government which are alien to the Presbyterian, Congregational and Methodist Churches. Her conception of the Church, for instance, is quite at variance with that commonly held by these bodies. She does not presume to separate the wheat from the tares, the good fish from the bad. She has no "adherents." Her children are admitted to membership in Christ's Holy Church not by "conversion" or by "profession of faith," but by the divinely instituted rite of Baptism. They are made members of the body at the font, and ever remain such. From the moment they personally ratify their baptismal vows in confirmation, following a course of instruction on the verities of the Christian faith, they are never denied the privilege of approaching her altars when conscious of their need of sacramental strength and refreshment, except when living in gross and notorious sin. How much more highly favored are they in this respect than the great majority of their Nonconformist brethren who are regarded simply as "adherents" of their respective communions and who are deprived of rights and privileges which are said to exclusively belong to "members" of these communions?

The Church of England, in common with her sisters in the Church Catholic, adheres to and emphasizes the doctrine of baptismal regeneration. She believes in original sin and in its remission by the mystical waters of the font. In one of the Nonconformist bodies—that in which I was baptized and reared—regeneration is effected through "repentance towards God and faith towards our Lord Jesus Christ"; in other words, that which is popularly called "conversion" is known as the "new birth." The doctrine of baptismal regeneration is rejected as unscriptural—at least it was so rejected in the days of my youth. Men and women are admitted to Church membership by the right hand of fellowship following a "conversion" or (as now) a "profession of faith."

The Church of England, in common with her sisters in the Household of Faith, believes in a Real Presence in the Holy Communion. To Anglicans, the Sacrament of Divine Love is not a mere figurative memorial of the one, true, perfect and sufficient Sacrifice consummated on Calvary "for us men and for our salvation." It is something infinitely more; it is a veritable giving and receiving of the Body and Blood of Christ, and, because of this stupendous verity, it is celebrated more frequently than on three or four occasions in the year. Following Catholic tradition, and the example of the primitive Church, the Church of England provides at least for weekly celebrations, and to such celebrations her children are welcomed, even though they are not "minded to receive" the Holy Mysteries. How different from this is the practice in vogue in the communions with which we are asked to unite, where "adherents," that is, non-professing men and women, seldom, if ever, are privileged to witness a celebration of the Lord's Supper. In my boyhood days I attended the "quarterly meetings," or communions, of the Wesleyan Methodist Church, not, however, because I had a right to be present at these "meetings," but because the blindness and physical infirmities of my revered paternal grandmother made it necessary that I should guide her footsteps to her chosen House of the Lord, and remain with her until the services were over. From the time of her passing, in 1878, until 1891, the date of my admission to the Church of England (the Church of my forefathers) I never was privileged, although a regular attendant at Methodist services and prayer-meetings, to witness the "breaking of the bread." I had not experienced "conversion" and, therefore, was neither regarded as a member of the Church, nor as a person who had qualified himself for the reception of the Holy Mysteries. My dear father, who was a staunch and faithful adherent of Methodism for upwards of seventy years—the son of a Methodist clergyman whose memory is still fragrant in various parts of Ontario where he labored—never received the Sacrament to my knowledge. Good man that he was few members of the Church had a greater reverence and love for spiritual things, and still fewer led a more blameless life), he was, nevertheless, debarred, because of non-conversion, from receiving one of the greatest gifts in the power of the Church to bestow. Surely, a custom that prevents all but those who have professed "conversion" from approaching the Holy Table, and moreover hinders them from even witnessing a celebration, is not a Catholic custom!

In the Church of England, as elsewhere in the Catholic Church, one will find three distinct orders in the sacred ministry,—bishops, priests and deacons. These orders, the Church affirms, have existed in Christ's Church from apostolic times. In the Nonconformist Churches two orders only are in evidence,—presbyters (or elders) and deacons. The episcopal order, as the Church has always understood it, is not recognized. It is true that, in the Methodist Episcopal Church in the United States, one will meet with bishops, elders and deacons, but the episcopal order is not a separate order—it is rather a presbytery under the episcopal form, and the bishops are nothing more than "presiding elders." The historic episcopate and apostolical succession are trade-marks, so to speak, of the Catholic Church. Without the succession we should have no Church to-day. Will "union" make it necessary for Churchmen to expunge a very vital portion (to them) of the Preface to the Ordinal?

In the Church Catholic—of which Ecclesia Anglicana is an inherent branch—the orders of the sacred ministry have ever been safeguarded from irregularity. None but those who have received authority from the Bishops of the Church—in whom the authority to ordain and commission has been exclusively vested since apostolic times — may preach the Word of God and celebrate the Holy Communion. The "authority" which commissions Non-conformist ministers to preach and administer the Sacraments has never been recognized as "regular" by the Catholic Church. Will "union" have the effect of placing this "authority" on a plane of equality with that which the Church has ever regarded as the only valid and regular authority? Moreover, will "union's" premonitor, the "open pulpit," create, within the Church of England itself, an authority to commission preachers other than episcopal authority; in other words, will the General Synod be asked to bring into being an authority which will equal, if not supersede, that possessed by the episcopate?

In the Church of England, as elsewhere in the Catholic Church, a liturgical form of service is employed, "where two or three are gathered together," as the vehicle through which men and women may approach and worship their Creator, Redeemer and Sanctifier. Nonconformity, except in rare instances, possesses no such type of service. Will "union" rob Anglicans of their venerable and beautiful liturgy, and make it difficult, if not impossible, for them in public worship to use prayers and thanksgivings which, in every age of the Church, have been addressed to the Trinity by the saints of God?

In the Church of England, as in other branches of the Church Catholic, the priestly character of the sacred ministry is more prominently emphasized than the prophetic aspect, and the Sacraments occupy that essential position in the system of grace that Christ requires them to occupy. No branch of the Catholic Church has ever dethroned the Holy Table and made it of secondary importance to the pulpit. No branch has ever exalted the prophetic to the disparagement of the priestly office. No branch has ever permitted an organ to occupy the place of dignity and of honor in the east end of the church. Will our churches and chancels continue to remain "as in times past" if "union" becomes an accomplished fact?

In the Church of England, as elsewhere in Catholic Christendom, the consecrated elements in the Sacrament of Holy Communion are distributed to the faithful by those in holy orders. No layman has a right to perform this sacred office, as no "lay" diaconate is recognized. Our "holy mother," moreover, follows the rule of Catholic Christendom in requiring that her children shall receive the Sacrament kneeling, and especially directs that no portion of the consecrated elements shall be left unconsumed after a celebration is over. She also would have her children realize, no matter what their station in life happens to be, their absolute equality as children of the One Father, and she therefore bids them drink of the one cup. Do Nonconformist Churches adhere to Catholic usage in these important details of Eucharistic worship?

The interior appointments of Anglican churches and the vestments of Anglican bishops, priests and deacons likewise follow the traditions and pattern of the Catholic Church, rather than the traditions and pattern of Nonconformity. In the event of "union" taking place, will the "ornaments of the Church and of the ministers thereof, at all times of their ministration," continue to be such "as were in use in this Church of England ,by the authority of Parliament, in the second year of the reign of King Edward the Sixth," and in every subsequent year?

Many more comparisons might be made, but I have cited enough to show that the Church of England in many essentials is quite at variance with the Nonconformist bodies and quite in harmony with Catholic Christendom. It seems to me, therefore, that the Church in Canada cannot, even for the sake of "union," abandon her Catholic position and relinquish her Catholic heritage. To do so would imperil her connection with the Universal Church and reduce her to the level of a modern sect. It is true that she holds many fundamental truths in common with Nonconformity, but all such verities are likewise essential doctrines of the Catholic Church, of which she, undoubtedly, is the purest branch. In addition to these, she adheres to usages and doctrines which are alien to Nonconformity, but which have always been characteristic of the Church Catholic. These she cannot and must not surrender. She must ever remain a daughter of the venerable British "mother" from whose loins she sprang, and she must always remain true to her Catholic position. The heritage and succession which her children of this and previous generations have received unimpaired from the saints and heroes of her glorious past must be transmitted free from blemish and taint of irregularity to the generations which are yet unborn. Her pulpits and her altars must ever be hedged around and safeguarded by episcopal authority, and her historic ministry must never be placed on a plane of equality with ministries of modern origin.

One would wish that those who are working so energetically and so persistently for the establishment of an "open pulpit" in the Church of England in Canada might be as eager to comply with the rubrical directions of the Book of Common Prayer, and the usage of Catholic Christendom, and make their churches "open churches" in the real and Catholic sense of the word—churches in which the Offices of Morning and Evening Prayer are daily said, and in which the Holy Communion is more frequently celebrated than once a week.

M.S.C.C. TREASURER'S REPORT.

The Executive Committee of the M. S. C. C. met on Friday, January 17th, 1913, and, among other business, received the report of the General Treasurer for the year 1912.

1. The total amount received for the year 1912 was $167,385.09. Of this total:

(a) $142,208.96 was received on an Apportionment of $146,400.00.

(b) $12,595.46 was given on an appeal for $20,000.00 for the extension of our work in Japan, China and India.

(c) $12,580.73 was received at the office for objects other than those covered by the Apportionment, such as Jewish Missions, etc., and hence not available for grants.

2. The total received for the previous year, 1911, was $155,570.71. Of this total:

(a) $136,502.91 was received on an Apportionment of $143,000.00.

(b) $9,633.33 was received for objects not covered by the Apportionment and not available for grants.

(c) $9,434.47 was received in response to the special appeal issued on behalf of the sufferers from the famine in Honan.

3. Comparing 1 and 2, we find th for 1911 we received a total directly available for the work of the Societ

(*Continued on page* 19.)

Maple Leaf and Oak

or Three Sisters

BY IRENE STRICKLAND TAYLOR.

(*Continued.*)

AFTER that, what could Ruby do but submit—not very unwillingly—and join her sisters in selecting articles of apparel suitable for motoring, from their boxes which had been brought from Aldershot? So when the low grey car whirled through the gates, and across the lovely countryside, with Eleanor, daintiness itself in her long motor-coat of soft grey fur, her bonnet and flowing veil to match, driving as a change and Mervyn beside her, she was with her sister tucked into the tonneau behind, armed with a whole regiment of learned guide-books and business-like notebooks.

It did not take them long to reach London, flying along the good roads beneath a superb blue sky and great white fleecy clouds, for like most of her sex the girl (she was only a girl really, and though older than Ruby, seemed many years younger from both looks and manner) drove at a reckless pace calculated to inspire awe and terror into all the motor-hating old ladies they came across. However, once they had entered the outskirts of the heavy town traffic Eleanor stopped the car, and changed places with her husband.

"I haven't yet got the necessary nerve to drive through town," she informed the girls over her shoulder. "I had only been learning to drive for a little over a fortnight before we went to visit Canada, so there is hope of my steering coolly into the heart of the city still!"

"We had better warn the police first that you are going to have another try, when you do," suggested Mervyn, a whimsical smile hovering about his handsome month.

Eleanor laughed her musical infectious laugh.

"I ran into a policeman," she explained to those in the tonneau behind, "the first time I tried, and hurt the car."

"I should have thought you hurt the policeman," returned Myrtle gravely.

"Oh, I believe I did a little," confessed Eleanor. "I was trying to avoid a horse-'bus when it happened, and I got a bit confused and pulled the handle the wrong way, so that instead of backing, we rushed forward, and I pushed a policeman through a shop window into a lot of millinery. Mervyn said that sort of thing was inclined to hurt the car, so I haven't driven in town since."

"It was a plate-glass window, so you can hardly wonder that I thought it rather rough on my poor Napier, as well as on the policeman," added Torrence, slipping skilfully between a huge dray and a taxi. "It was enough adventure for several days, especially as the "Bobby" seemed rather dazed at the sudden turn of events—not to say of the car.

Eleanor's merry laugh rang out over the noise of the street.

"Don't you think I might try driving from the Museum as we come home?" she questioned innocently. "I'm sure I could manage it all right."

"Oh, please don't!" implored Myrtle, and stopped abruptly, flushing crimson at her own audacity as well as nervousness, but to her surprise neither of the two in front looked annoyed.

"You hear that?" remarked Torrance amused, glancing at his wife. "If we two were alone in the car, you might as well have had another try; but as we have three other lives besides our own to account for, I really think we had better not!"

The girls had hardly had time to breathe their relief to each other, before the mazes of Bloomsbury were safely negotiated, and the car turned into the wide square in front of the Museum and drew up at the long flight of steps.

"If you will hang around the entrance-hall, I'll join you in a few minutes," said Mervyn, as the ladies found that their scrutiny of his hair, in consequence of Eleanor's audacious remark, was becoming slightly embarrassing, and, much to the amusement of his companions calmly lowered the flaps of his motor-cap to baulk their inquisitive eyes

So they leisurely made their way down the galleries.

Doris had wandered a little way ahead with her usual restlessness, and the rest were poring over lovely old scarfs, when a sudden peal of laughter burst upon them and they hurried on, to find the girl standing before one of the wall cases, convulsed with laughter at the sight of the rows of mummied cats and sacred calves.

"Oh do look!" she exclaimed, restraining her mirth for a moment. "How perfectly lovely that poor old cat is! She looks as though she—she—," but her amusement refusing to be kept in bounds, she was unable to finish her sentence.

"As though she had been made into soup," suggested Torrence. "But look at that unmummified one there!"

"They look more like beef-olives," remarked Ruby, her sense of humour overcoming her sense of dignity. "Did you ever see anything so absurd as that calf's face?"

"You mustn't laugh at the holy Apis," said Eleanor reprovingly, though the dimples in her cheeks would come into evidence, and her pretty mouth curved with smiles. "You know he was worshipped at one time of his existence, poor fellow. I showed you the painting of the Hathor cow back in the other room, didn't I? Well, Apis was quite as holy as she, and all these cats too."

"So much for the Egyptian religion! observed Torrence scornfully, "Fancy worshipping filthy beasts like these! The Greeks at all events worshipped grand things like the sun and moon, and trees and streams while the Egyptians—" he broke off with a short derisive laugh, that seemed to act upon Eleanor's highly strung nerves like a battle-cry.

"Your lauded Greeks were much worse!" she cried, her dark eyes flashing indignantly. "Didn't they worship a repulsive creature, contrary to all conceptions of nature and of beauty, such as Pan, half-goat and half man, as well as the Satyrs? Do you call that better than worshipping one of nature's perfect creations.

To be continued.

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DEATH

MALLETT.—Hewery William Mallett, of Lamont, Alta., late of New Hamburg, Ont. Born, Oct. 31, 1843. Died, Jan. 17, 1913. R.I.P.

M.S.C.C. TREASURER'S REPORT.

(*Continued from page* 18.)

of $136,502.91, and for 1912, a similar total of $154,804.42, or an increase in 1912 as compared with 1911, of $18,391.51.

Twelve Dioceses either paid in full, or exceeded, their apportionment for the year, and every Diocese in Canada, with one exception, made a very distinct advance in the total raised for the work of the Society. The general result is that the Society has been able to meet the heavy obligations resulting from the extension of the Foreign work of the Church, and at the same time make a distinct advance, as compared with 1911, in the ratio of its grants to the Missionary dioceses in Canada.

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By the Fireside

CURIOUS LEGACIES.

Ancient bequests for having bells rung and beacons lighted for the purpose of guiding travellers by night are quite numerous, which is hardly to be wondered at when one considers the apologies for roads and the absence of fences in the "good old days."

A plot of land, rejoicing in the name of "Petticoat Hole," is held at Stockton-on-the-Forest, in Yorkshire, on condition of providing a poor woman of the place with a new petticoat once a year.

In the old days, when rushes were strewn on the floor in lieu of carpets, many persons left bequests of money and land for providing rushes for the floors of churches. Their use, of course, has long been discontinued, says *Weekly Telegraph,* but in certain places the churchwardens attend to the preservation of their rights by cutting a little grass each year and strewing it on the church floor.

There may be seen on the benefaction table at Deptford Church a record to the effect that "a person unknown gave half a quarter of wheat to be given in bread on Good Friday, and half a load of rushes at Whitsuntide, and a load of pea-straw at Christmas yearly, for the use of the church." This bequest has since been put upon a strictly money basis, an offer of 21s. per annum being accepted in 1721 in the place of the straw and rushes and 10s. in 1744 in lieu of the wheat.

WAKING UP SLEEPERS IN CHURCH.

But perhaps one of the most eccentric bequest was that of a certain John Rudge, of Trysull, Staffordshire, who left a pound a year for a poor man to go round the parish church while the sermon was being preached, awakening the slumberers, and incidentally to eject any stray dogs that might invade the sacred premises!

* * *

INNOVATION IN JAPAN.

The new Emperor of Japan has been daring enough to make at least one startling innovation in established custom. He has ridden in the same carriage with his wife. This is the first time such an event has occurred in the history of Japan.

COUNSEL.

In reading authors, when you find
Bright passages, that strike your mind,
And which, perhaps, you may have reason
To think of, at another season,
Be not contented with the sight,
But take them down in black and white;
Such a respect is wisely shown,
As makes another's sense one's own.

—Lord Byron.

WOMEN IN SERVICE.

"And Gareth bowed himself
With all obedience to the King, and wrought

All kinds of service with noble ease
That graced the lowliest act in doing it."

Life spells service to us all, but to some women the service comes, to outward seeming, in more menial guise than to others.

We are learning, but very slowly, that all service ranks the same with God, provided it expresses fully our powers exerted at their best. So there are still many who feel themselves capable of high work and great responsibility, who yet are tied down, like Gareth, to the "sooty yoke of kitchen vassalage" or to its equivalent in other spheres. Gareth, we know, underwent this period of vassalage, willingly, knowing it was the avenue to knightly service. But we bear it unwillingly, and the possibility of freedom seems indefinitely postponed, possibly for ever in this life. It is, however, only a question of degree. We too shall bear the yoke lightly if we remember Gareth's secret; in his cheerful submission to the hustling, harrying, unreasonable seneschal he was consciously "bowing himself with all obedience to the King." Therein lies the secret of the noble and willing service which becomes, but not paradoxically, a perfect freedom.—Church Standard.

PRINTING PICTURES.

Many children enjoy taking pictures with a camera, but few young people know that very pretty pictures may be printed without any camera at all. All you need to make these pictures is a roll of blue print paper and a piece of window glass. You can get the paper at a photographer's or architect's. Be careful not to let the light touch the paper before you are ready to use it.

The next thing to do is to select dainty flowers or grasses or ferns.

Arrange your pretty growths quickly on a piece of the blue paper, then cover with the glass and leave them in the bright sunlight. Now you may rest for ten minutes while the sun does your work for you. A window-sill is a good place for making these prints.

When the clock tells you that ten minutes have passed lift the glass and remove the flowers. You will see a pretty white impression of them on the blue paper. To make this impression lasting dip the paper in water for a few minutes, then take it out and pin it on a board to dry.

You can make many pretty impressions in this way and you will soon learn to make picture groupings that are really beautiful.—The Churchman.

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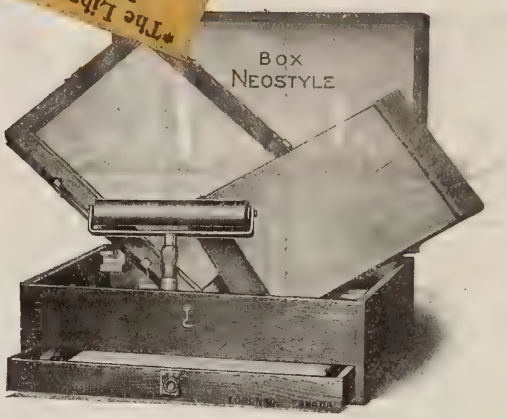

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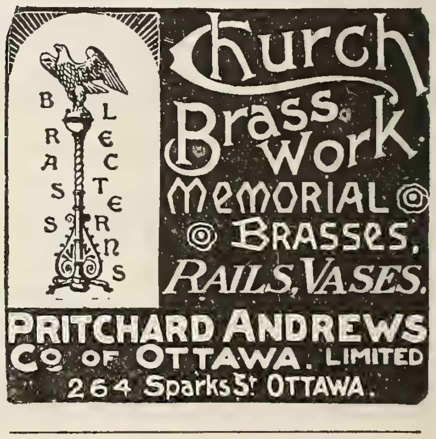

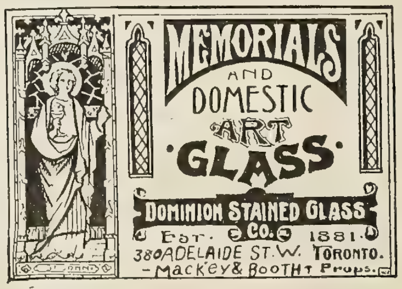

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Church Life.

VOL. V. No. 6 TORONTO, THURSDAY, FEBRUARY 6, 1913. 5c. PER COPY

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For List of Agents of Church Life, see page 16.

The Week.

INVESTMENTS.

HOW to invest one's money, if one has any, which as a matter of fact no editor has, is a very serious question and requires a thought not only as to what will pay best and produce the largest income, but also as to what is the most honest kind of investment to put one's money in. We are always coming across the case of the wildcat scheme and the get-rich-quick proposition, and the person who has invested his all and been reduced to poverty. No scheme is too tall or too full of mad impossibilities to fail to find supporters who will plunge heavily, although they have been warned, and although they have themselves warned others against the very same kind of proposition. Nowadays people should think about their investments as to the liability they are incurring when they take up certain stock, as to the labor conditions of the people who provide them with the dividends, as to the bona fides of the man or company from whom they obtain their business. It seems somewhat of a shame that people will go to any man to get business done, and in so doing will often pass by the man who is honestly trying to carry on a clean business, and resort to the shady or smart person who has but one idea, and that is to buy cheap and to sell dear. The smart person has always the advantage because he will not be limited by the truth, and he can therefore embroider his story of values, leaving the responsibility of choosing aright to his customer.

* * *

FAIR PLAY.

IN conversation with a man, who is at the head of a house that is known for its high ideal of what a business house should be, we were discussing this, and he said that newspapers ought to do more than they have done in the past to draw attention to the worthy and the unworthy advertiser, whereas too often they do not seem to care for anything more than to get the advertisement, and then leave it to the readers to find out for themselves which is the straight and which is the crooked man of business. In so doing the paper is undoubtedly a sharer in the crime of skinning the public. The public ought also to think for themselves, that a house with a reputation is a better place to do business with than a new house that makes large and attractive offers that on the face of it seem too big to be true. Of course there are plenty of new houses that are perfectly sound, and that get and deserve the business that they obtain, but at the same time there are too many of the kind that look upon mankind as their prey, if they can get them, and who consider that "caveat emptor" is sufficient warning for the investor.

* * *

THE ART OF KEEPING COOL.

THERE are many stages in the art of newspaper correspondence. First comes the subject of debate laid out with due care and attractiveness. Then tentative comments that do not get to the root of the matter, but just gently gyrate round the outskirts with a sort of expansiveness like the dress of a ballerina. Then follow the hard hitters, who say things that take some thinking, and also some answering. Then lastly the fur or feathers begin to fly, and we know that the end of the discussion is near at hand. When people begin to lose their temper, and what is still worse, to accuse their opponents of losing theirs, we are at the point when argument is used up and bricks are more effective than logic. It is then that editors say that the demands on their space are such that they are grieved to be compelled to close their columns to the matter in question. The real fact is that they know that all that is worth saying has been said, and that time is required to get cool, and to recover the ruffled temper. The world goes on, strange to say, just as if nothing had happened, and the end of all things is not yet. Cool arguments make good copy, while, on the other hand, hot arguments do not always make hot stuff.

* * *

IRREVERENT COMMERCIALISM.

THE use of the catch words and the catchy practices of commercialism in organized religion, especially in the announcements and in the conduct of public worship, is an evil that has been growing apace. An underlying principle that should guide all efforts of those responsible for the conduct and provision of public worship should be to provide these things, in architecture, in music, in language, that will help to lift the mind and soul up and away from the ordinary things of the world to the great God in whose name the worshippers are assembled to render thanks, to hear His most Holy Word, to praise and to pray. Architecture, music and phraseology, reminiscent of the theatre, the concert hall, the shop, the office and the factory can hardly be regarded as aids to worship. The evidently deliberate attempts of some, responsible for what is intended to be public worship, to "serve up religion," not only in announcements, but in prayers and sermons, in the phraseology, in the popular colloquialism of the day and to use sensational "business" ways of raising money for "religious purposes," cannot fail to be offensive to the taste and spirit of devotion of all, of whatever communion, who have been taught real reverence. On the untaught, on those whose spiritual pabulum has from childhood consisted of this sorry admixture of fervour and humour, the effect is absolutely destructive, of the spirit of reverence. Holy things are cheapened in their hearing in the "house of prayer;". holy words are linked with commercial or sporting platitudes by their spiritual leader in order to score a religious point. Is it to be wondered at that those whose ears have been so tickled and in whom a taste for the incongruous has been so assiduously fostered should show as the fruits thereof, in their social and business life, a similar irreverent disregard, often reaching to the profane, for things of holy association? What a remarkable sense of humour and deep sense of appreciation of the fitness of things must be possessed by the creator of a large coloured business advertisement that these days stares visitors to and residents of the largest city in Ontario in the face! Under a picture of some little children gathered, with bowed heads, round a table, one of the children holding a knife with which to cut the conspicuous loaf, is printed in large type, "Give us this day our daily bread," and the name of the firm making the conspicuous loaf. We are left to wonder whether this unseemly advertisement is meant as an appeal to that class of irreligious people who always like to make a joke of religion or to the "religious" people who are accustomed to the admixture of religious joke and commercial phraseology and practices in their public religious life. It will serve for either; but on the large body of decent-minded people who, whether regular observers of religious duties or not, have at least a sense of reverence and decency, the only effect, we imagine, will be to turn them in disgust alike from advertisement, advertiser, and his goods.

* * *

STUDY OF LAUGHTER.

LAUGHTER is a queer thing. In the days of our forefathers the melodrama used to class laughter, and we knew where we were. If the actor laughed Ha! Ha! we knew that he was a good man, and that in the end he would come out right on the top of all things, and that for him the heroine was to be saved at the last. If, on the other hand, he laughed with a Ho! Ho! we were sure that he was either a criminal without disguise, or else the dreadful hypocrite who deceived the widow and the heroine and in the end came to a bad finish. All this is of the past, for both the Ha! Ha! and the Ho! Ho! have disappeared, and we are in the dark as to the character of the person who is amused. Pure laughter is a thing almost extinct except among children and the uneducated. Its place is taken by the smile vacuous, the grin strenuous, and the giggle superfluous, all of which we should be better without. It is almost painful to watch the forced sympathetic smile that is the result of politeness, and not of genuine amusement. We are too busy, too earnest in playing the game, to really enjoy ourselves, more's the pity. We are all becoming strap hangers in the trolley car of life, and all that we want is a transfer of emotions and sensations. Alas the good old days!

* * *

THE USE OF GUM.

NATURE and science between them have provided gum for the feet and gum for the mouth, and so we get gum at both ends of the human biped. He wears gums on his feet, and he chews gum for all he is worth with his head. We all realize that the rubbers that protect our feet are very useful, but no one can maintain that they are beautiful or even pleasant to look at. It is possible that the gum that we—or rather that others—chew has its beneficent side. Indeed, we are assured that it is a cure for dyspepsia, and leads by gentle mastication to an improved digestion. Be it so; but why in the name of all that is beautiful do not its votaries treat it like any other medicine that they have to take, and take it in secret. No man with self-respect takes his pills in the open, or his black draught in the car. Can it be that people are so blind to the beauty with which nature has endowed them, that they can mar it with the chewing of gum?

Our Old Country Letter

January 21, 1913.

THE Islington clerical meeting, which may be described as a sectional church congress, took place last Tuesday. For many years this meeting has been an annual reunion of Evangelical clergy, and it has grown in number to such an extent that last week the large hall at Mildmay, which accommodates 1,400, proved (not for the first time) too small. The Vicar of Islington, the Rev. C. J. Procter, was, as usual, host and chairman. The general theme of the ten papers read was "National Religion," considered from the point of view both of the state and the individual. Canon Pearce (of Westminster Abbey) maintained that "the state was a human organism, and therefore ultimately spiritual. We cannot, and dare not, accept the theory that the state is wholly secular" The Bishop of Liverpool read a paper on religious influences in the school. It is unusual in England for Bishops to attend party gatherings; but in justice it must be said that neither Bishop Chavasse nor the other speakers beat the party drum too loudly. Perhaps the most important papers were those by the Rev. H. L. C. de Candole on "Religious Influences in the Business World," and by a layman, Mr. Harold Hodge, editor of the *Saturday Review,* on "The Church and Social Problems." If it was ever true of Evangelicals that they were too much engrossed in "other worldliness" and too little cognizant of social problems, the Islington meeting would seem to prove that the charge can no longer be sustained.

—

It will be remembered that a movement is on foot in Scotland towards the reunion of the Established and United Free Churches. Committees have been appointed by both assemblies, and the third meeting of the joint conference took place a few days ago in Edinburgh. The negotiations are proceeding very slowly. These two Presbyterian churches are identical in doctrine, but the feeling against state interference is still as strong in the Free Church as it was in the days of Chalmers. The Established Kirk has drawn up a memorandum couched in the most conciliatory terms, and although there are many questions which will require delicate handling the outlook is not unhopeful.

The Episcopal Church in Scotland numbers about 150,000 adherents, with seven bishops and 350 working clergy. Like some other voluntary and unendowed churches it has its financial difficulties. A discussion is just now going on in the columns of the *Scottish Chronicle* as to the best means for making effective the foreign missionary department of the Church. Unlike the churches of England and Ireland it makes itself responsible in its corporal capacity for a particular portion—or rather portions—of the mission field, namely, the diocese of St. John's in South Africa, and the district of Chanda in India. Dissatisfaction is expressed at the action of certain clergy who ignore the church's missions and devote themselves to the support of English societies. It would appear to be a mistake for a small church to become its own missionary society. It can only support a very small mission or missions, and its appeals necessarily lack the interest and variety of those societies whose operations are world-wide.

—

The Western Mail has elicited two very remarkable facts from a careful study of Welsh denominational statistics (1) that in spite of the yearly growth of population there has been a yearly decrease in the membership of the nonconformist bodies in Wales; (2) that the Welsh Revival, instead of helping the progress of those bodies, has apparently hindered their increase.

—

The London Hospital Sunday collections in 1912 amounted to £35,839, of which the Church of England contributed £28,102, or nearly four-fifths. Next, strange to say, came from the Jews, with £1,472. They were run quite close by the Congregationalists, who gave £1,470.

Wm. O'Connor.

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GREATNESS OF LITTLE THINGS.

Life is made up of little things, and he that scorns them despises his own real interest. There is an old and true saying, "Take care of the minutes, and the hours will take care of themselves." This may be rendered, take care of the little things, and the more mighty matters will be likely to be well done.

—*J. W. Barker.*

The Church in The West.

A GENERAL view of the varied conditions in the ecclesiastical province of Rupert's Land may be of interest. In the diocese of Rupert's Land the circumstances in which the work of the Church is to be done are in some some respects not unlike those in Ontario. In the far northern dioceses the work is almost entirely of a missionary character among the Indians and Esquimaux. The diocese of Athabasca stands midway, in the character of its work between the northern dioceses among the Indians and Esquimaux and the more westerly dioceses of the prairies. The latter, the dioceses of Saskatchewan, Calgary and Qu'Appelle in some respects resemble and in some respects differ from the mother diocese of Rupert's Land.

In the diocese of Rupert's Land—forever to be associated with the revered name of Archbishop Machray—there is a strange mixture of new and old. In common with Saskatchewan and Alberta, Manitoba is opening new districts, where those who take up homesteads are so engrossed in the struggle for existence that they are in danger of forgetting spiritual things and have not the ability, where they have the will, to support financially the ministrations of religion. In the older parts of the province, on the other hand, the Church has to face a difficulty common in the rural parts of Ontario. The more prosperous farmers are moving westward to take up larger tracts of land, and the conditions of bygone years are repeated since the energies of the newcomers are necessarily devoted to paying debts incurred for their farms, buildings, stock and implements. In the towns, also, there is a similar variety of conditions. In most cases our difficulties are due to the rapid growth of population. The problem of providing more churches, parsonages and school houses is repeated again and again. Small temporary buildings—necessary and adequate when erected—have to be replaced by larger and more substantial. Yet there are also cases where the population of a town remains stationary or even decreases. This means that a debt incurred with the prospect of an increasing population has to be borne by a small body of the faithful no greater and possibly less than in former years, and parishes that through self-sacrifice have become self-supporting, are obliged again to ask assistance from their more prosperous brethren. But that churchmen are setting about their work with courage and determination is shown by the fact that this year the diocese has raised very nearly twice as much money for home missions as in any single year before.

In some parts of the diocese of Qu'Appelle, and possibly in parts also of the diocese of Saskatchewan similar conditions to those in Manitoba are to be found. Earlier settlers who have established themselves in prosperity are moving farther on to resume farming on a larger scale. All the dioceses of the prairies, moreover, suffer both in town and country through the departure to British Columbia or their old homes of those whose hard work has enabled them to retire in comfort.

In Athabasca there is an interesting and perplexing situation, of which I hope to write at greater length in a later letter. The diocese, it might be said, is emerging before our eyes from the wilderness. Its work has hardly ceased to be entirely missionary in character; yet it is face to face with the varied problems of an incoming tide of population. Those at work see their opportunities for usefulness increasing on every side, while those responsible for the support of the work are apparently unconscious of the change that is taking place. Athabasca Landing, known a few years ago only as a fur-trading post, is already becoming a considerable town, and gives promise of increasing prosperity.

Moosonee and Mackenzie River are as yet unchanged in the main. They are still the home of the Indian and Esquimaux. But in the light of what has happened, none dare predict what the future has in store for them. The diocese of Yukon has its own peculiar difficulties and opportunities. Its glory, in the eyes of the world, is not what it once was, but perhaps for that very reason its need is greater. Keewatin, the most easterly diocese of the province, deserves special mention, if for no other reason, because it may easily be overlooked. Because politically it belongs to the province of Ontario, we may forget that ecclesiastically it belongs to the province of Rupert's Land. Politically it belongs to the east, ecclesiastically to the west. In its physical features and situation it comes between and perhaps is exposed to the proverbial danger of falling between two stools.

When Archbishop Machray was consecrated in 1865, what is now a province of eight dioceses, was then a single diocese. Its vast extent is well described by Dr. Mockridge in "The Bishops of the Church of England in Canada": "Yukon was distant 2,500 miles; Mackenzie River, 2,000; Albany and Moose, 1,200; York Factory, 800; English River, 700; and this in a country where boats, canoes, and dog-sleighs, with perhaps an occasional Hudson's Bay steamer (for a few months in the year), were the only means of travel. The transformation took place gradually. In 1872 Moosonee was set apart as a new diocese; in 1874, Athabasca and Saskatchewan; in 1884, Qu'Appelle and Mackenzie River; in 1887, Calgary; and in 1901, Keewatin."

G. H. B.

THE SPRING OF LIFE.

TO write an editorial for the Lenten season in Canada is a different undertaking to doing the same in England, and yet one would suppose that a Lent Letter was the same all the world over. There are certain features of Lent which ought to prevail everywhere, but these are generally modified by local conditions which vary considerably. We take up an Old Country letter, or even one addressed to the people of an Eastern city in Canada, and we see great pressure is put upon people to make them go to church more regularly and more frequently in Lent. But there are hundreds of people—nay thousands—in Canada who would say that it was impossible as there was no church to attend, or it was 15 or 20 miles away. You cannot talk Lent services to a man or a family who have not been to a church for months because of their isolated position. Then, again, in the cities we are urging people to give up some of the luxuries and comforts of their ordinary life, and to become austere and ascetic in their way of living; while far away in the frozen North, on the solitary homestead they are content with the plainest of food all the year round, and luxury, sometimes even comfort, is unknown. Still there must be a central core of the Lenten message which is meant for all of us, which ought to strike a responsive note as easily and as clearly on the Peace River as on the Ottawa. It is to be found in the opening words of the Epistle for Ash Wednesday, where the true message of return to God is the rending of the heart and not of the garments. In the first place, that leads us to the thought of honesty and genuineness. Two virtues we all admire, but which are not very easy to acquire. To be straightforward with God, ourselves, and our neighbour means a thoughtful consideration of religion, life, and duty. We are not straight with God if we reject or neglect Him without sufficient thought or evidence. To put on one side the claims of religion because we have read one or two books, or been impressed by the smart talk of one or two men, is not treating God with ordinary respect. We should take a great deal more pains over a disputed lawsuit. Very few of us take much thought about life, although we spend much consideration on living. Yet we are not fair towards ourselves if we do not think and think seriously about the why and the wherefore of our life on earth, its possibilities, and its responsibility. We work and rejoice or grieve, without having realized that there are deeper things in life than either present pain or gladness, and are sometimes like a poor man who has a string of beads that he imagines to be glass, while they are really diamonds. He only knows what he has once possessed when someone cleverer and more observant than himself has filched them from him. What a fool he feels, how he upbraids himself! Then we cannot be straight towards others unless we are willing to take time and pains to understand them, to learn what claims they have upon us, what measure of love and sympathy we owe to them. When we consider the justness of a debt we do not accept or refuse it on the ground that the person we owe it to is dirty, or disagreeable, or an alien—it is either a just debt or not. When we deal with our fellows it is an easy thing to fall into the habit of ignoring the plain duty because of the unsatisfactory condition of the party of the second part. This is not honest, and when we fail in this sort of honesty it is generally from want of thought. Then there are the plain duties of the simple and upright life, and we need to have them shouted at us whether we live in a big residence in a big city, or in a little log hut on a big prairie. So Lent is a call to true manliness and womanliness, the call of the Divine to the human, the recognition of the greatness of the human race. The power to be thus, and to do these things is not our own. Some of them we can make a brave effort to attain, but in the full realization of any of them we need a help beyond ourselves, a power that makes for goodness; a faith and hope and love that can carry us through all temptations. Here again Lent has its world-wide message when it bids us turn to the Lord our God. He is our King, the Sovereign of our allegiance; but He is more than that, for He is our God, of whom cometh salvation. He fulfils so many things in our life. He is our shield and defence, the shadow of a great rock in a weary land, a hiding place from the storm, a friend that is closer than a brother, the Light of the World, the Physician and Shepherd of the soul. All this and much more if in Lent we will turn to Him and offer Him the human heart that has been rent by a consciousness of failure, that has been softened by the consideration of His love on Calvary, and His abiding care and patience through many years.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—What are the different colors used in the Church on the different seasons?

E. P.

A.—White for all the festivals of Our Lord, the Trinity, and some Saints' days; red for Whitsuntide, Martyrs, and most Saints' days; purple for Advent and Lent and days of penitence; green for ferial or ordinary days. Certain places or Churches vary from this use, but these are the general custom.

Q.—Can you tell me where two Roman Priests can study for the Anglican Branch of the Catholic Church? These two men are French.

W.

A.—There is a college at Montreal called Sabrevois, but we do not know what are its limits or conditions. The best thing to do in such a case is to apply to the Bishop of the diocese, who would be glad to help. If we can do anything personally we shall be glad to reply to any communication from the priests you mention.

Q.—Do you not think that it would be better, in the absence of any priest or lay reader, for one of the congregation to read the service, the lessons, and to appoint some hymns, rather than have the Church closed?

B.

A.—Yes, we certainly think so, and we suppose that any Bishop would agree if the matter were properly represented to him. Failing this, it would be advisable to have people meet together in some house, and together recite the offices, and to this there could be no liturgical objection. If it were a matter of several services it would be advisable to get some one appointed by the Bishop as a temporary lay reader.

Q.—Why is the hem of the chasuble slightly elevated at the words of consecration during a "high" celebration? Why in a comparatively well filled Church do but one or two (apparently specially prepared persons) partake? Do not such services, however beautiful and reverent, have the effect of making strangers feel terribly in the cold, as if their presence, especially when no welcoming word is given, were an intrusion?

Inquirer.

A.—The lifting of the chasuble was the practical result when the vestment was made very heavy and so interfered with the movements of the celebrant's arms when he was in the act of consecrating, and so raised to prevent any mishap as he reached across the altar. As a rule few partake at a midday service because most of the people, who attend such a service as you describe, adhere to the old and unanimous rule of the Catholic Church that communion should be made fasting. If they fast there is no rule to prevent them coming then if they wish to do so. The question of making people feel at home is difficult to answer. The Church is the home of the people, and when they are at home they do not need words of welcome, for they have a right to be in their own home, and should feel at home there. Then the Church is not a place for salutations but for worship, and it would be more natural to be left alone. Every clergyman and congregation are glad to see strangers, but there are times when they might make that gladness more evident than they do.

A dignitary of the diocese of Quebec writes: "Permit me to say that your paper is becoming more and more appreciated, and is proving of great value to the Church."

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Thoughts and Memories of a Parson

MY BROKEN RECORD—RECOGNITION BY ELIMINATION—A TREACHEROUS MEMORY.

UNPUNCTUAL services have always been to me as boy and man, as layman and as cleric, a veritable red rag. In more than one parish I have been reproachfully regarded as a wretched inconoclast because I would not fall in with the "custom" and the suggestion of the wardens that the proper time to ring the second bell was not the appointed hour but "after most of the congregation have come." I used to point out as gently and patiently as possible that the bell was intended to notify the parish of the approach of the hour of worship and not that a certain percentage of the worshippers had arrived—at last. "What are we to do if you are late, sir?" was the query of a warden, one who evidently had been accustomed to that worst of horrible examples, an unpunctual parson. "When I am late ring at the right time as usual and keep on ringing until I come." "That will be telling the whole parish, sir, that the parson is late," he replied with a smile that really was the best manifestation of a "grin" I ever saw. "All right," I said, "the whole parish may know when the parson is late and when any lay worshippers are late." It sounded like a challenge, but my record was that I had never been late for a service since the days when, as a student, I used to take Sunday duty at an outlying station. I kept that record for years. In fact, it is my record up to the present time with only one break or crack; and that one break lies at the door of a watch that would stop and a woman's tongue that wouldn't. It was in Lent during which I had a Celebration every Wednesday morning at 6.55, so that the early workers in the neighbouring city could come to the service and yet be at their work by 8 o'clock. The rectory was nearly a mile from the church, about 15 minutes on the quick march. One Wednesday morning as I took my dip my watch said 6.10; I must be ready to leave the rectory in twenty minutes. About ten minutes later, while shaving, my eye caught my watch, which still said 6.10. A hasty run to another time keeper revealed the fact that it was really 6.40. My watch had stopped. Fifteen minutes in which to finish dressing and reach the church. In five minutes I dashed down the rectory steps in hastily donned coats and other impedimenta. Making a short cut I ran across a small field between the rectory and the home of a parishioner, whose wife was an active, and often audible, worker in various organizations. As I ran I caught a glimpse of her through the window, busy at the kitchen stove, either lighting it or stirring the morning porridge. She must, alas, have also caught a glimpse of me. I had made another fifty yards when in tones of ever increasing shrillness there came to my ears "Rector, Rector, Rector." I pulled up hastily, and thinking some accident had happened at the stove, I dashed back to the door of the cottage on the threshold of which stood the good woman, greatly excited: "Rector, Rector, it is after a quarter to seven, nearly ten minutes to; you'll be late for sure if you don't run all the way!" It had used up nearly two of my remaining minutes to receive this very unnecessary assurance. I did not waste as many seconds in bestowing thanks.

I did run; I was late for service: five minutes; three of which I debited to my watch, which stopped, and two to the good woman, the mechanism of whose tongue was altogether different. Thus was my record of a life-time broken.

* * *

RECOGNITION BY ELIMINATION.

It was in the days when Canon Welch was Rector and Rev. D. T. Owen and Rev. G. W. Barrow were his assistants at St. James', Toronto, that one of the parish lay workers visited an old dame in the town town district, who, among other affilictions, was terribly deaf. Consequently she bawled as many deaf people of that class do. She was also suffering from some more less chronic sickness, and a certain amount of querulousness was not unnatural. To the district visitor's sympathetic approaches, she said, on C sharp: "I want t' see th' parson and be sure you send the right un.'" The visitor assured her she would ask one of the clergy to call that day and asked, mentioning them by name, which one the old dame desired. "I don't know none of their names but I'll tell you which he is." "You know the little un." The visitor intimated who she supposed was intended. The old woman repeated: "You know the very little un? Well, it ain't 'im."

"Oh!"

"You know the other one with a big solemn voice?"

Without venturing to suggest that this was intended to describe Mr. Owen, the visitor bowed, and the dame added: "Well, it ain't 'im. It is the other un' with 'ardly any 'air on his 'ead. It's the bald un' I want. Please send me the bald un'." Convinced of the identity of the clergyman desired, but shocked at the phraseological culmination of the aged parishioner's system of selection by elimination, the visitor conveyed the necessary message to the Rector.

* * *

THAT TREACHEROUS MEMORY.

Most fraternal and kindred societies have a form of burial service of their own. They like to bury a deceased brother according to "the rites of the order." When a deceased brother happens to have been a member of several orders it is not unusual for the service according to the rites of the Church to be followed by two or three abbreviated services each "according to the rites of the order." Doubtless a worthy motive prompted the idea of burial services for the orders, but personally I could never see why the orders did not confine their commemorative rites to the lodge room; by their presence at the funeral testifying their fraternal regard and relationship, but leaving to the Church alone the last rites at the grave. It has often struck me that this usurpation by societies of this office, supplementary only though it be, does not a little in fostering the desired "belief" among church men who are slack concerning their religious observances, that going to a lodge of a fraternal or benefit society, where proceedings are opened with prayer, is a legitimate substitute for going to church. Of course there is much that is beautiful and symbolic in the "burial rites" of the various orders, but it always seems to me like an attempt to paint the lily white when the burial service of the Church is followed by such "rites according to the order." There are occasions when solemnity almost gives way to the ludicrous. I remember one. As the burial service of the Church was concluded and the parson stepped aside, his place was taken by the president of the lodge of which the deceased was a member. The other members lined up around the grave, the floral emblem of their native land in their hands.

One of the "versicles" "to be said by the president" was not adapted from the Bible but from Sterne. "He will temper the wind to the shorn lamb." The president was a butcher; a much better hand at doing a kindly deed and at helping to build up a lodge than at rendering a Service in public. However, he was determined to live up to the traditions of the lodge and not rely too closely on the book, and had committed his part to memory. But as is so often the case, memory failed, or became confused at the critical moment. In this case the critical moment was the adaptation from Sterne. Memories of phrases evidently familiar in his daily business life became hopelessly entangled with his memory of the "versicle," and a gallant and not irreverent effort resulted in the assurance in sepulchral tones: "He will temper the wind to the short horn ram!"

A PARSON.

SYNODS OF MONTREAL AND ONTARIO

Owing to the late arrival of the "Copy" from our correspondents, the reports of the meetings of the Synods of Montreal and of Ontario are held over until next week.

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but, I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

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Women's Work and Social Service

If you follow the daily papers at all, you cannot fail to be struck with the amount of space they devote, not so much to supposed "things of interest to women,"—often a curious misnomer,—as to the work of women individually and in societies. Take last Tuesday (January 28), which seemed to be a regular field day for this. I can mention only four outstanding events of that day, and though they all happened in Toronto, that is only because Toronto is my sphere of observation.

* * *

To begin with, the Local Council of Women was holding its annual meeting, reporting its almost innumerable activities through its committees and its 43 affiliated societies. Through these and through its admirable executive, the Council is always at work, training women in business methods and specific knowledge, educating public opinion by constant "reminders," and accomplishing step by step many valuable reforms. It is impossible to mention more than two or three items from the Council's Agenda:—The Citizenship Committee, which expends its energy largely upon the suffrage question, is pressing for the removal of the electoral (municipal) restrictions on married women, certainly the first inequality that needs a remedy. The appointment of women police officers is another matter with which this committee is concerned. Then there is the care of the feeble-minded, reported by Miss Brooking, a question of truly national importance, and one to which we are still far from being awake, though conference and discussion are doing a great deal to develop a better attitude. A wise word was spoken about the unsightly, vulgar and often suggestive posters with which our streets are made hideous; and a proposal was made for the division of time in primary schools, by which the children might spend half of their school-day in lessons, and the other half in out-door exercise and games under competent supervision. Isn't the picture a delightful one?

We ordinary women hardly realize our indebtedness to these bodies, the Local, National and International Councils, for the breadth and common-sense and vigour of their work, nor do we always remember that our Canadian Council was formed through the initiative of Lady Aberdeen during her husband's term of office as our Governor-General.

* * *

Well, my reporter next went to the formal opening of the new Household Science Building, the gradual erection of which has been watched for the past few years with interest not unmingled with awe. This splendid gift is due to Mrs. Massey Treble, who has devoted her energy and wealth with lavish generosity to promoting the teaching of Household Science both within and without the University. In this building girls will be prepared for the University degree in this subject and those who wish to take advantage of short courses of study will find these provided.

The intellectual foundation is laid in the sciences of biology, chemistry and physiology, and these studies are applied practically to household arts, to the care of vessels and furnishings, to cleaning processes, to the management of sick-rooms, to food values and their nutritive qualities, to the preparation of meals, to special diets, and so on.

* * *

In connection with the opening of this building, we have had the honour of welcoming Miss Alice Ravenhill, Fellow of the Royal Sanitary Institute, who is widely known and honoured in Great Britain for her researches in the allied subjects of Hygiene, Child Study and Household Science. It was owing largely to her efforts, with the able support of Lady Ruckert and others, that the Women's Department of King's College, London, first established courses in Household Science, which now possesses an endowment and buildings of its own.

Many—shall I say most?—women have had to acquire knowledge of household management through painful experiments and costly mistakes, at the expense of strain and anxiety to themselves, and sometimes of injury to others. We all have to pay heavy fees for our experience, haven't we?—and it seems a very curious thing that we have been so extremely slow to recognise the place of household arts in our educational systems. We trust them too much to the natural instinct of women; I believe most girls do possess a taste in this direction, but like every other taste or talent, it needs discipline and development, and this can be well gained by those who are able to embrace the generous opportunities offered by the Household Science Department.

The right conduct of life in a home—what an all-embracing subject!—yet nothing less is Miss Ravenhill's definition of "Household Science," and something of its scope may be gathered from the remarks in which she pointed out how little women realised the close connection—the "unholy alliance"—between drink and degeneracy, between mismanaged children and juvenile crime, between comfortless homes and commercialised amusements.

* * *

From the theory of home management it is a natural step to a home in operation, and here we are at Georgina House, the Church of England boarding-house for business women, where, on this same important Tuesday, the commodious new wing was opened with appropriate ceremonies. A large and very happy gathering was assembled, and certainly it is scarcely possible to congratulate the Association too warmly upon the strong work which has been established within so short a time. The Bishop presided, and the gathering was representative of many Church interests, members of the W.A., Associates of St. John's Sisterhood and of the Deaconess House forming a large part of the audience.

The House is designed for women who earn their own living, and its inmates, who are of varying nationalities and religious views, include stenographers, nurses, teachers, illustrators, bookkeepers, waitresses, telephone operators, dressmakers, all profiting by the gentle, genial and Christian spirit of the residence. The atmosphere of the house is that of a home, and withal of a Christian home, and the chapel, with its daily prayers and weekly Bible classes, is, as it were, the outward expression of the Christian home-life for which Georgina House stands. Probably to few amongst us has it been given to realise so fully their ideas and ideals as it has been given to Mr. Broughall, the founder and inspiring genius of Georgina House, which it is hoped will prove the first of many similar institutions under Church management.

Mrs. Saunders, National Secretary of the Y.W.C.A., a society world-wide in its operations for the benefit of girls and women, gave a charming word-picture of three of its homes in Paris, Berlin and Tokyo respectively, and dwelt upon the value of all such institutions in preserving to the nation its wealth of womanhood.

* * *

This is not the end of the day yet, for that valuable organization, the Club for the Study of Social Science, brought from New York Florence Kelley, Secretary of the American Consumers' League, to address one of this season's series of meetings on Child Study. The club also held a public meeting, which enabled outsiders to hear this remarkable woman who has done so much to develop the sense of social obligation. One's only regret was that the entire shopping public could not have heard the address, which brought home most forcibly the responsibility for bad conditions of industry, not simply to the directors, but to the public.

Mrs. Kelley is a most genial and able speaker, and her story, with its numerous illustrations drawn from the hard facts of her own experience, held the attention of her large audience for over an hour and a half. I hope to tell you more of this another day; it was all so suggestive and stimulating in showing something of the reward which awaits upon work that is earnest enough, thorough enough, continuous enough.

* * *

Does not all this give a good illustration of the volume of women's work for others, of its variety, its breadth, its soundness, and I think one may say of its quietness. Women do not ask the public for compliments or flowery speeches; they ask for the right to serve where there are needs which they can meet and supply; they ask for the compliment of being taken seriously. I wonder why it is that this is the one compliment with which the public, — the masculine public, — is often so reluctant to honour them.

Honour Bright.

EARLIER EASTER.

Easter this year falls on almost the earliest date possible, March 23rd, the earliest date for fifty-seven years. Easter Day always falls upon the first Sunday after the full moon which happens upon or next after March 21st. So it comes about that Good Friday this year is on March 21st, and Easter Sunday on the 23rd. In other words, Lent is over almost before spring, according to the calendar, has begun. This early date has once more raised the question of having a fixed Easter, but we are a conservative people, and a reform of the calendar needs a lot of consideration.

STARS OF LIFE.

What is all life but stars of Bethlehem? This is the meaning of everything. Every sorrow is a star to lead us to Jesus; every joy is a star to lead us to Jesus; every change of life is a star to lead us to Jesus.

We are led in unlikely ways—look back on life—how strange is all that God has done—and how plain, when we are far enough off to get a good view of it! Yet all in *one* way which is the true faith.

God will lead the most unlikely people, in the most unlikely ways to Jesus, rather than that they should lose the salvation of their souls.

F. W. Faber.

A BREAKFAST IN CEYLON

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FORT WILLIAM.

THE CHURCH MAGAZINE.

For nearly three years St. Paul's Parish Magazine struggled bravely along, and about a year ago St. Luke's Parish entered the troubled sea of journalism. As misery loves company, the two papers have decided to enter the bonds of matrimony, and forget their individual troubles by bringing a monthly message of joy and hope to the Church of England people of Fort William.

ST. PAUL'S.

The Rev. Harold C. King has been the recipient of many expressions of appreciation for his recent decision to remain at St. Paul's, declining the tempting offer of the rectorship of St. Luke's, Toronto.

ST. LUKE'S.

The Chapter of St. Andrew's Brotherhood has revived. On the first Sunday after Christmas the rector received five working members into full membership in the society at the time of the 8 a. m. celebration, when they made their corporate communion. This Chapter is doing a good work. New cards, both for presenting at the Church door and at the hotels have been gotten out and are bearing fruit.

DIO. OF COLUMBIA

VICTORIA.

The last services in the old St. John's church were held on Sunday, 15th December, and the first services in the new St. John's were held on the 22nd of the same month.

This church, when completed, will be one of the most beautiful churches on the Coast, and all are justly proud of the success of the parish in carrying it to completion.

DIO. OF HURON

LAKESIDE.

On Wednesday, the 22nd inst., the Lord Bishop of the Diocese paid his annual visitation to this parish. The rector presented ten candidates for confirmation, most of whom were adults. The ladies wore the veils as is customary in our English churches, and befitting the occasion. The Bishop based his discourse upon the theme, "Friendship with the Christ and the conditions thereof." The service was most impressive, and the lessons brought forward should be a great stimulus to the religious life, not only of the candidates, but of the whole parish. A most favorable night brought out a record crowd. Eighteen have been confirmed here within the past fifteen months.

PRINCETON.

His Lordship, the Bishop of Huron, visited St. Paul's church January 27th, and administered the rite of confirmation to a class of five candidates.

A very interesting lecture was given at the A. Y. P. A., on Tuesday night, by Rev. T. B. Howard, on Uganda, with views of the natives and the work of the church missionary.

Last Tuesday being Shrove Tuesday, the annual pancake social was held at the A. Y. P. A. An excellent program was rendered.

DURHAM.

TRINITY CHURCH.

A splendid improvement has been made in the church property here by the construction of a basement room under the church. The room is 50 ft. by 24 ft. and 9 ft. high. It is well lighted in the day time by means of five large prism glass windows, and electric light has also been installed. Entrance to the room is gained from the outside, and also by means of a stairway leading to the vestry. In the basement a large new Hecla furnace has been installed, which heats the church throughout satisfactorily. The improvements have involved an outlay of about $1,500. But as everyone was enthusiastically interested the financial side of the enterprise caused no serious problem. The Ladies' Guild held a bazaar a few weeks ago at which they realized over $250. This along with funds they already had on hand enabled them to contribute $400 toward the basement. The Sunday School purchased an organ, and the A. Y. P. A. paid for 50 chairs, so that now we have a bright, comfortable room, easily heated, in which all our parochial organizations can meet. The lack of such a room has proved a great handicap to church work in the past. We hope now to be able to rally the young people of the church, and that a bright future is before the church in this place. There still remains about $200 to be raised to wipe out the debt on the basement and furnace, which is not causing any anxiety. The people of this parish are deserving of much praise for the progress they have made during the past six or seven years. In that time they cleared off a long standing debt of several hundred dollars. Two years ago they installed new pews and other church furniture at an outlay of $500, and now have only about $200 to raise to pay for a $1,500 improvement.

The A. Y. P. A. held a social evening in the basement on January 24th, at which they entertained the members of the congregation. The affair proved most successful. A good programme was rendered and refreshments were served. All present had a most enjoyable evening and hope for another in the near future.

MILLBANK.

GRACE CHURCH.

On January 22nd, at 8 p. m., a congregational social gathering was held in the basement of the church. A program was rendered by members of the choir and congregation, including a novelty, a dramaette, composed and performed by Rev. F. K. and Mrs. Hughes, and Rev. A. W. G. Crutcher. It was greatly appreciated by all present. Further items were well rendered and received.

During the evening an A. Y. P. A. was organized, which promises to be a very strong auxiliary to this church.

AILSA CRAIG.

Ven. J. B. Richardson, D.C.L., Archdeacon of London, on January 21st officiated at the induction of Rev. John Bleden Meyer, M.A., recently appointed rector of Ailsa Craig, Brinsley and McGillivray, from Montreal diocese. The Archdeacon, who was assisted in the service by Rev. C. M. Farney of Parkhill, gave an address showing the meaning and importance of induction. After the church services the congregation adjourned to a large hall, where a musical and literary programme was given and supper provided by the ladies. The clergy all gave bright addresses.

DIO. OF NIAGARA

HAMILTON.

The monthly meeting of the Niagara Diocesan Board of the W. A. was held in the schoolroom of the Church of the Ascension, January 8th, 1913.

At 10 a.m. Holy Communion was celebrated in the church by the Rev. Dr. Renison, assisted by Rev. E. J. Etherington.

At 10.45 the president took the chair and Dr. Renison opened the meeting with prayer, after which he gave a splendid address on the gospel for the Epiphany. Satisfactory reports were presented by the officers.

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The Literature Committee then took the platform, and Miss Ambrose gave a short sketch on the "New Aim" of the W. A., and how their aim was to be put into effect this January. Then followed six papers by different members of this committee on the three foreign Canadian dioceses, giving first a general outline of the country and people, and then a short account of the work of the church. Miss Metcalf in a few well chosen remarks, brought before the members their duty and privilege in sharing in this splendid undertaking of the Women's Auxiliary. The treasurer of the Tea Room Committee, Palestine Exhibition, gave her report and this was followed by the president, on behalf of the Niagara Diocese Board presenting Mrs. Tracy, Convener of the Tea Room Committee, with a life membership, and also a gold badge—a gift from the executive in appreciation of her faithful services.

An adjournment was made for lunch, which was kindly provided by the ladies of the Ascension Branch.

At 2.30 the hymn, "Fight the Good Fight," was sung and prayer offered by Rev. Canon Wade.

The Rev. C. E. Whittaker, Mackenzie River, was introduced, and he gave a most interesting and instructive address on his work amongst the Eskimos, at the close of which he was extended a very hearty vote of thanks.

The Literary Committee announced that a preparatory mission study class would be held on Thursday afternoons during Lent. The text-book to be used is "The Island Empire of the East," and the leader, Miss Metcalf.

The regular business was then transacted and the meeting brought to a close by singing the Doxology.

Miss Bowman, Japan, has been engaged doing deputation work in Niagara Diocese for the first two weeks in January. Many splendid meetings have been held, the one of special interest being given on Monday evening, January 20th., in the schoolroom of St. John the Evange-

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list. This was arranged specially for the girl's branches, and notwithstanding a stormy night, the schoolroom was full. Miss Bowman's address was illustrated by many beautiful slides. She gave a splendid account of the country, the habits of the people and the great progress that has been made there in recent years. She then told of the work undertaken there by the Canadian Church and made a special appeal for more earnest prayer, and more offers of service. The evening was brought to a close by Miss Bowman giving some selections on the gramophone of typical Japanese music.

CHRIST CHURCH CATHEDRAL.

Bishop Sweeny of Toronto occupied the pulpit at Christ Church Cathedral on Sunday.

FERGUS.

One of the most interesting and inspiring meetings ever held in the Deanery of Wellington was held in Fergus on January 27th and 28th. At the evening service on the 27th, the special preacher was the Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton, who delivered an eloquent and inspiring sermon on Missions. Later in the evening, a laymen's banquet was provided in the schoolroom by the ladies of the congregation—about seventy men attended. Stirring addresses were given by D. M. Rose, Esq., B.S.A., secretary L.M.M., on "Efficiency in Missionary Work," and by Dr. Renison on work amongst the Indians of the diocese of Moosonee. Several quartets were contributed by men of the congregation. At the chapter meeting on the 28th, interesting papers were read by Rev. T. E. Chilcott, M.A., of Arthur, on "Strength and Love," and by Rev. A. Ketterson, of Rothsay, on the "Life of Joseph Hardy Nessima, the Japanese Reformer." A profitable discussion was led by Rev. C. H. Buckland, of Guelph, on the subject of "Immigration." The clergy were urged to give the same interest to the reception of immigrants as is shown by various societies and clergy of England at the time of departure. It was decided that in future at all meetings of this deanery expenses should be equalized so that all members should fare alike in the matter of expense. Rural Dean Naftel, of Elora, presided throughout the meetings.

GUELPH.

ST. GEORGE'S.

Ven. Archdeacon Ingles, of Toronto, addressed a devotional meeting of the Bible Association on the 27th January. His remarks were based on "Love," and were extremely helpful and interesting to those present. Next Tuesday evening the A. Y. P. A. of St. George's church will entertain the Y. P. A. of St. James' church.

NIAGARA FALLS.

The second annual convention of the Sunday School Teachers and Officers of the Deanery of Lincoln and Welland was held at Christ Church, Niagara Falls, Ont. Notwithstanding the inclemency of the weather there was a large number of delegates present. The convention opened with a celebration of the Holy Communion. Rural Dean Garrett was celebrant, the Rev. Guy B. Gordon assisted and the Rev. L. W. B. Broughall preached the sermon. His subject was "The unconscious influence of the teacher." Immediately after the celebration the delegates returned to the Sunday School room and the following officers were elected: President, Rev. Guy B. Gordon, M.A.; vice-president, Hon. Richard Harcourt, D.C.L.; secretary-treasurer, Rev. D. Russell Smith. Members of the Executive: Rev. L. W. Broughall and Mr. Masters. Members of the Diocesan Commission, Rev. Rural Dean Garrett and Hon. Richard Harcourt.

In the afternoon two splendid addresses were read, one by Miss Oliver, on Primary Class Work, and one by Mr. Masters, on Work with Boys. Miss Oliver emphasized the need of a separate room for successful work with the small children and gave her methods of dealing with tnem. Mr. Masters named three bad influences the boys of this Deanery had to overcome: (1) The bad influence of the home without family prayer; (2) The bad influence of the School without religious teaching, and (3) The bad influence of the American summer visitors who came in thousands to this Deanery every summer and leave their religion behind them at their homes in the United States. The Rev. R. A. Hiltz, of the Sunday School Commission, conducted a conference on "The Grading of a Sunday School." The Ven. Archdeacon Perry, M. A., presided as chairman of the afternoon session in his usual efficient manner.

In the evening the Lord Bishop of Niagara presided and gave an excellent address. The Rev. R. A. Hiltz gave an address on "Preparing and Planning the Lesson." The ladies of Christ church provided lunch and tea for the delegates.

DIO. OF OTTAWA

CLAYTON AND INNISVILLE.

Recently the members of the Womens' Guild of St. George's Church, Clayton, presented the rector, the Rev. R. Turley, with a handsome cutter. Shortly before Christmas he was the recipient of purses from the Church people of the congregations of Holy Trinity, Innisville, and St. John's, Boyds.

DIO. OF QU'APPELLE

WATROUS.

The engagement is announced of the Rev. F. H. King, vicar of All Saints', Watrous, and Miss Kathleen Dancer, younger daughter of Mr. and Mrs. John Malsbury Dancer, of Melbourne, Australia. The marriage will take place in the spring. The Rev. F. H. King was the first vicar of Watrous, and resigned to take up work with the then newly conceived Archbishop's Western Canada scheme, being given charge of all the territory west of Saskatoon on the Goose Lake line as far and into Alberta. His work of organization was interrupted by the unfortunate bridge disaster at Saskatoon, in March last, when Mr. King suffered severe injuries, as also did two other members of the Mission. At the time these men were returning for the monthly reunion at the headquarter house in Regina. In May Mr. King went to England to rest, and though on holiday was busy all the time speaking and preaching on Canada and its West. In October he accepted the invitation to return to his old parish of Watrous, being unable to continue the strenuous work of the itinerating life of the Mission.

DIO. OF QUEBEC

The Rev. E. M. W. Templeman is in charge of the Magdalen Islands for the winter, having voluntarily offered to undertake the work, in the event of a priest being available to look after his parish at Levis.

St. Alban's Church, Scotstown, having been recently enlarged and enriched by new furnishings, the Bishop visited the parish and consecrated the new chapel.

The Young People's Society of Trinity Church, Quebec, held a social gathering on January 16th.

Spohr's "Last Judgment," was given by the choir of St. Matthew's, Quebec, on January 23rd.

Rev. R. A. Hiltz is the special speaker at the Sunday School Conference which takes place on February 9th.

DIO. OF SASKATCHEWAN

SUTHERLAND.

Rev. A. C. Collier, has lately come to take up the work in this important and rapidly growing parish, and also to assist with the lectures at Emmanuel College.

THE PAS DEANERY.

The late Rev. James Brown, whose death occurred on November 3rd, was one of our Indian missionaries—in a double sense—he was a native of the country, and a missionary to his people. He was born on one of the reserves in the Battleford district. In his early boyhood he was received as a pupil into the Battleford Industrial School where he went through the ordinary course of education until he was about seventeen years of age, when he was transferred to the Church of England Boarding School at Union Lake, where he soon afterwards became a valued member of the staff. From there he was sent by the Rev. J. R. Mattheson to St. John's College, Winnipeg, where he took a course in theology, and was subsequently ordained to the Sacred Ministry, by the Bishop of Saskatchewan in 1904. He did mission work for a time in the Battleford district and also in the Union Lake group of missions. Subsequently he had charge of the mision at the Grand Rapids and from 1906-1909 was principal of our boarding school at Lac la Ronge. Latterly he had charge of our mission stations at Pelican Narrows, and Stanley—on the Churchill River—from whence he was called to his "long home" on November 3rd last.

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DIO. OF TORONTO

TORONTO.

Bishop and Mrs. Reeve have gone to Preston Springs, where it is hoped the Bishop will fully recover from the recent indisposition which has confined him to the house for several weeks.

DIOCESAN W.A.

A course of lectures on "Modern Movements in the East" will be given in the Hall of Bishop Strachan School on the Thursday evenings in February at 8 o'clock. The subjects are as fol-

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lows:—February 6th, "Signs of the Times in Moslem Lands," Canon Gould, B.A., M.D.; February 13th, "The Searchings of Japan," Miss Saunders, National Secretary of the Y.W.C.A.; February 20th, "China's New Day," Rev. W. J. Southam, B.D.; February 27th, "India and the Conflict of Ideals," Rev. M. N. Abraham, B.A., Travancore, India. There will be a collection to defray expenses.

ST. MARK'S, PARKDALE.

A new system of electric lighting has been installed in the schoolroom. The chapel has been thoroughly renovated, and is very comfortable and bright for the week-day services. The decorating was the gift of a member of the congregation. A new carpet has been added to the improvements in the Church. For several months past an anonymous donor has supplied the flowers for the altar. They are always beautiful and very much appreciated.

The scholars of the Sunday school gave a very creditable rendering of the cantata "Santa Claus and His Friends" at their entertainment recently. The junior school was given a tea and Christmas tree a few days before the seniors.

Mr. John Maughan, Jr., gave a very interesting lecture on "Canadian Birds" last week, under the auspices of the Women's Guild.

The Dedication Festival was observed on January 26th with appropriate sermons by the rector.

Rev. Dr. Boyle, of Trinity College, was the special preacher Sunday evening last. The Right Reverend Bishop Reeve will preach next Sunday evening.

ST. AUGUSTINE'S.

St. Augustine's Anglican Church celebrated the tenth anniversary on Sunday of the reopening of the present building.

At the morning service Rev. Canon Plummer preached on "Our Responsibility to the Old Church, Our Responsibility to the Church of England, and Our Responsibility Outside of the English Church." In the afternoon he delivered an address before the Sunday school on "The Life of St. Augustine." In the evening a special musical service was rendered.

ST. JOHN'S.

Rev. J. Russell MacLean will be the new rector of the Church of St. John the Evangelist, succeeding the late Canon Alexander Williams. The appointment of Rev. Mr. MacLean as vicar was made a few years ago, and it is now announced that it carried with it the right of succession to the rector. He has been closely associated with the work of the parish since his appointment as vicar, and is in every way qualified to assume the still more important office of rector. The parish is now the most southerly of Toronto churches, which carries with it the serious problem of work in the downtown district.

Rev. Mr. MacLean has for some time taken an active part in the association of downtown churches, and has been particularly successful in reaching the non-church goer in the congested sections of the city. He only recently retired from the presidency.

A Boys' Club, organized by Rev. Mr. MacLean in the parish, is on the eve of opening its doors, and will be a great help to the youth of the parish.

GEORGINA HOUSE.

Georgina House is still in the hands of the builders, and the alterations and additions will not be quite complete and ready for the formal opening for about three months. So much as is complete, however, was opened on the 28th of January by Bishop Sweeny in connection with the annual meeting.

The reports of the president, Mrs. Broughall, and of the other officers told of excellent work done, and Mr. J. H. Kammerer told of the financial obligations of the association and of the effort that would be made to pay off the debt of $20,000 in which the building has involved it.

Mrs. J. H. Kammerer, Mrs. Burnett and Mrs. Stratford were reelected to the Executive Committee for a period of three years.

Miss Cartwright of St. Hilda's College spoke of the importance of the home atmosphere which Georgina House provided for the girls under its roof, and Miss Saunders, Dominion Y.W.C.A. secretary, described three similar homes where students were living—in Tokio, Berlin and Paris. In Tokio, she said, the furnishings were a simple matter to provide, as no chairs were used, and very little other furniture. In Berlin the institution was divided into two district halves, one for transient guests and one for those who are permanent, and the transient department pays for the upkeep of the other. In Paris the home contributes not only to the comfort of the residents, but offers public baths, a dispensary and nurses for the benefit of outside girls. These houses, such as Georgina House, and others, Miss Saunders said, were productive of wealth in four ways—they add to the wealth of womanliness, the wealth of physical health, the wealth of many interests and spiritual wealth.

ST. MARTIN'S.

A new church is to be erected by the congregation of St. Martin's to replace the building that was burned last November. It is hoped construction work on the new church, which will be of Gothic design, will commence during the next two months. Excavation operations will start as soon as the frost is out of the ground.

The structure is designed to accommodate eight hundred people, and will have a side altar for mid-week celebrations of the Holy Communion. It is estimated the cost of the new building will be $30,000. At present the congregation is meeting in Perth Avenue Public School.

ST. MARY MAGDALENE.

The Rev. Prof. Jenks, of the General Theological Seminary, New York, preached at the Church of St. Mary Magdalene on Sunday.

ST. MARY THE VIRGIN.

Rev. J. G. Widdifield, B.A., assistant rector of this church for the last two years, has resigned to accept the position of rector of St. John's Church, Midland, Michigan, which is the parish church there. Mr. Widdifield expects to enter upon his new duties about March 1st.

TRINITY COLLEGE.

The graduate members of Convocation have elected representatives on the Corporation of the College as follows: In Medicine, for two years, Dr. W. H. Pepler, of Toronto; in Arts and Divinity, for four years, the Rev. J. S. Broughall, M. A., rector of Grace Church, Toronto, and Mr. D'Arcy R. Martin, K. C., M. A., of Hamilton; for two years, the Rev. R. W. Allen, M. A., rector of Whitby.

WYCLIFFE COLLEGE.

In the interests of the Life Work campaign of the students a meeting was held on January 29th, when an address was made by Rev. Dr. Rennison, of Hamilton, who spoke on the value of university training, both in the distinct work of the ministry and for a business calling. Among the other speakers were Rev. A. Greene, president of the Student Body, and Rev. Mr. Fleming, of Baffin's Land. The gathering was presided over by Rev. Dr. O'Meara, principal of the college.

PORT HOPE.

The Rev. Henry Montgomery, rector of St. Mark's Church, has been appointed rector of St. Barnabas Parish, Calgary, a new and growing parish in the city. A very beautiful brick and stone church has been built within the past year and is entirely free from debt, which speaks volumes for the progress of this new and unimportant parish. Mr. Montgomery, before coming to this diocese, was rector of Kingsdear diocese of Fredericton and rural dean of Fredericton Deanery for six years, and at the time of his removal to this diocese was Senior Canon of Christs' Church Cathedral, Fredericton.

NEWMARKET.

Bishop Sweeny, of Toronto, on January 29th, inducted Rev. T. G. McGonigle as rector of St. Paul's. The sermon was preached by Rev. R. Ashcroft, of York Mills, and the induction charge was read by the Bishop. After the service a reception was held, a large number being present. Rev. Mr. McGonigle was for many years rector of Islington.

A. Y. P. A.

The first meeting of our branch in the new year took the form of a social evening with the object of becoming acquainted with our new rector and his family, Rev. T. G. McGonigle. The second meeting, and the last as yet, took the form of a literary evening, an evening with Dickens, which was thoroughly enjoyed. Our membership has nearly reached the century mark, but a good many are not active members — and prefer to "listen" rather than to take part.

LONGFORD MILLS.

The Ven. Archdeacon Ingles has postponed his visit to Longford Mills mission until Sunday, the 9th inst.

COLLINGWOOD.

The sermons at both the morning and evening services on Sunday, the 26th of January, at All Saints' church, were preached by the Rev. Alan Greene, son of the well known Canon Greene, late of Orillia. The Rev. A. Greene, although quite a young man, has had stirring experience with the Columbia Valley Coast Mission, to which he is attached. His work among the lumber camps in the Far West has been crowned with splendid results. His sermons were interesting and instructive.

ORILLIA.

ST. JAMES.

Mr. R. W. Allin, travelling secretary of the M. S. C. C., visited Orillia, January 27th, to confer with representatives of the missionary organizations in St. James' church as to the Lenten Course in Missions which it is proposed to hold in that parish from the 9th to the 12th of February.

The new St. James' mission hall at the corner of James and Regent streets, South Ward, was formally opened and dedicated by the Bishop of Toronto on the 31st January.

The Rev. Canon Greene, during whose rectorship the movement for a new mission hall was inaugurated, took part in the dedicatory service.

On Tuesday evening, a social evening was held, and on Wednesday evening the Sunday school children had their annual "Christmas treat," which has been deferred, pending the completion of the new building.

DIO. OF NEWFOUNDLAND

A regular meeting of the clergy of Conception Bay was held at Harbour Grace South during Epiphany.

The new church at Bay Roberts was opened for service on Septuagesima Sunday.

Parson Field, of Brigus, having lost his horse, the parishioners sent him $80 towards the purchase of another.

The Mission of Trinity raised $900 to the credit of assessment for 1912. Rev. Mr. Clarkson, the *locum tenens,* has been spending a holiday at Harbour Grace South.

Rev. C. D. Hollands preached eloquently and forcefully to the Orangemen at St. James' Church, Carbonear, on New Year's Day, and was a guest at their lodge afterwards.

Rev. Canon and Mrs. Noel, of Harbour Grace, recently celebrated the 45th anniversary of their marriage; and received the heartfelt congratulations and good wishes from a host of friends.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside, Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"ORDERS."

To the Editor:

Sir:—

It is well known that there is a movement on foot towards establishing closer relations between the Church in Canada and the non-Episcopal churches. Those who regard such an attempt, at the present time, as futile, do so because they perceive that the doctrine of Apostolic succession would stand, as it has in the past, as a bar to intercommunion.

The doctrine is either true or false, either is or is not the doctrine of the Church of England. For the benefit of such as may not be in possession of certain information bearing on this subject, I beg to offer to you for publication the following communication which does little more than call attention to two facts of recent history calculated to demonstrate the mind of our Church touching this doctrine

In the year 1896 Pope Leo XIII issued a Bull known as "Apostolicae curae." This document was the result of an enquiry on the part of the Roman authorities concerning the validity of Anglican ordinations.

As is well known, and as might have been expected, Rome condemned our order.

The year following (1897), the two Archbishops of England wrote a letter in answer to the Papal pronouncement, which letter was addressed "To the whole Body of Bishops of the Catholic Church."

One of my facts, to which I call attention, is the attitude towards the doctrine of Apostolic Succession assumed by the Archbishops in their letter.

It is inconceivable that any room for an answer to the Papal Bull could have been found had the authors of the answer made to it not held the necessity of that doctrine. At all events the answer would have been cast in an entirely different mould.

Among the publications of Longmans, Green & Co., is a translation into English by John Wordsworth, late Bishop of Salisbury, of the "Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII, on English Ordinations." This can be had for one shilling, and is well worth perusal.

The Archbishops distinguish two forms in the ordering of a Priest. The first is that in our Prayer Book which reads: "Receive the Holy Ghost," etc., etc., down to the word "Amen."

The Archbishops say:—

"This form is suitable to no other "ministry of the Church but that of a "Priest, who has what is called the "power of the keys and who alone "with full right dispensed the Word "and the mysteries of God to the people, whether he remain a Presbyter "or be advanced to higher duties as "Bishop."

Then there comes the second form:

"Then" (i.e., in 1550 A.D.) "there "followed, as there still follows, the "ceremony of conferring the power to "preach and to minister the Sacraments in the sphere where a man has "been appointed to that ministry, together with the delivery of the Holy "Bible, which is, in our opinion, the "chief instrument of the sacred ministry and includes in itself all the "other powers, according to the particular order to which the man is ordained. And in view of Gordon's case "it may not perhaps be idle to explain 'that these forms are not only verbally "but really different.

"The former, 'Receive the Holy "'Ghost,' with what follows, together "with laying on of hands, confers the "general faculties and powers of "priesthood, and, as is generally said, "imprints the character. The second, "together with the delivery of the "Bible, gives a man the right to offer "public service to God and to exercise authority over the Christian "people who are to be entrusted to "his charge in his own parish or "cure.

"The two commissions taken together include everything essential "to the Christian priesthood, and, in "our opinion, exhibit more clearly "than is done in the Sacramentaries "and Pontificals. Nor, indeed, do we "avoid the term *Sacerdos* and its "correlatives either in the Latin edition of the 'Book of Common Prayer "'or of the Ministry of the Sacraments as administered in the "'Church,' published in 1560 in the "reign of Elizabeth, nor in other "public documents written in Latin. "That this was not done without intention appears from the fact that "in our translation of the Bible published in the sixteenth century the "word (Greek) is rendered by 'Priest' "(the word which is always used in "the Anglican Ordinal, and very "often in the Communion office and "elsewhere), while (Greek) is translated 'Elder.'

"When, therefore, in 1662, the addition 'for the office and work of a "'Bishop or Priest' was made, it "would not seem to have been done "in view of the Roman controversy, "but in order to enlighten the minds "of the Presbyterians, who were trying to find a ground for their opinions in our Prayer Book. Historians "are well aware that this period, when "the king had been killed, his son "driven into exile, and the Church "government upset, the Church of "England's debate with the Presbyterians and other innovators was "much more severe than it was with "the Romans. These words then were "not added to give liturgical completion to the form. For the changes "mentioned drew us further away "from the Pontificals instead of "bringing us nearer. The object of "the addition, therefore, was to declare the difference in the orders."

Further on the letter proceeds:

"The Pope says nothing, however, "of the well-known intention of our "Church set forth in the preface to "the Ordinal, and nothing of the "principle which our Fathers always "set before themselves and which explains their acts. . . ."

"Now, the intention of our Church, "not merely of a newly formed party "in it, is quite clearly set forth in the "title and preface of the Ordinal."

It is abundantly evident that the Archbishops, in the passages just quoted from their Letter, are engaged in refuting the thesis of the Pope that the Anglican Rite was defective owing to the lack of intention on the part of our Church to continue the same sacred orders as had prevailed from the earliest times. The title and preface to the Ordinal, and the principle which our Fathers always set before them, are expressive of the well-known intention of our Church to continue these orders; and after quoting the title and preface to the Ordinal the Archbishops sum up as follows:

"The succession and continuance "of these offices from the Lord "through the Apostles and the other "ministers of the Primitive Church "is also clearly implied in the 'Eucharistical' prayers which precede "the words *Receive the Holy Ghost.*

"Thus the intention of our Fathers "was to keep and continue these "offices which came down from the "earliest times, and 'reverently to use "'and esteem them,' in the sense, of "course, in which they were received "from the Apostles and had been up "to that time in use. This is a point "on which the Pope is unduly silent."

All this proves incontrovertibly that the Archbishops of England held the doctrine of Apostolic succession to be Catholic and Anglican.

I now come to my second fact.

In the Lambeth Conference of 1888 the basis for Reunion with the non-Episcopal Churches was affirmed to consist in four articles:

1. The Holy Scriptures.
2. The Apostles' and Nicene Creeds.
3. The two great Sacraments ordained by Christ Himself.
4. The historic Episcopate.

What follows is nothing more or less than an historical account, and it will go to show what the official attitude of the Church of England is towards the Churches which do not possess the historic Episcopate.

In the Lambeth Conference of 1908 the subject of Reunion was again pursued.

The Moravian Church is an Evangelical body created in the fifteenth century in Bohemia. A distinctive feature of this Communion is their claim to possess the Episcopate. This claim was investigated by the English Bishops. The evidence produced by the Moravians was carefully considered, and the conclusion reached was that the claim is held by our Bishops as "not proven." Overtures, however, were made by the English Church to confer upon the Moravian Church the Episcopal succession. And these overtures were considered on the Moravian side.

Now, for a Church to insist upon exclusive retention of the Episcopate within the limits of its own Communion is a course which does not necessarily imply that other ministrations are not equally Apostolic and equally valid. But to go to the representatives of another Church, to criticize its orders, to pronounce its claim not proven, and then to offer to remedy that defect, is plainly one of two things: either it is a piece of sheer impertinence, or it asserts the possession of some gift and prerogative which others do not share.

To offer to another Church a relatively valueless and unimportant detail of the mere frame work and external organization with the seriousness due only to the grave and fundamental, and to make this a condition of intercommunion, is a course impossible to justify.

Unless the historic Episcopate means a divinely constituted Episcopate, the overtures of the English Church to the Moravian are absolutely indefensible. Consequently it must be assumed that these overtures illustrate what the Lambeth Confer-

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ence understood to be the value of our Apostolic succession.

The General Synod of the Moravian Church unanimously adopted, on June 22, 1909, the following resolution:

"We welcome the Resolutions of "the Lambeth Conference on inter-"communion with our Church as ex-"pressing a true Christian desire for "unity; and while we do not hold "that any visible succession in the "ministry is essential to the continu-"ity of the Catholic Body of Christ, "we accept mutual participation in "the consecration of Bishops, if the "authorities of either Church should "give an invitation to the authorities 'of the other Church, as a fitting sym-"bol of inter-communion."

The theory which the Moravians here adopt is obvious. They give it to be understood that they do not believe that any visible succession in the ministry is essential. The proposal of participation in consecrating Bishops is combined with rejection of the doctrine of Apostolic Succession.

The following resolution is equally plain:

"We hold that inter-communion "with the Anglican Church must rest "on the same mutual recognition and "freedom to co-operate as now exists "between us and several Churches—"Episcopal and other. . . ."

The Moravian, Professor Swarze, thus describes the Anglican principles and the contrasted theory of his own Communion:

"For the Anglican Church a com-"mon Episcopacy and valid orders "from the natural basis of Church union, indeed are an essential condition to it.

"The definite and clear-cut pro-"posals made by the Anglican authori-"ties very naturally lift valid orders "into great prominence as a necessary "condition to closer relationships be-"tween the two bodies concerned. In "this they are quite consistent with "the views Anglicans have always "held."

"It is eminently satisfactory," says the writer to whom I am indebted for the above, "to find that the Moravian "authorities possess the discernment "to understand the real nature of the "official action of the Lambeth Con-"ference.

"They are not misled by individual "negations of the Anglican claim to "Apostolic Succession. They see that "nothing less can account for the "Anglican proposals. Apostolic Suc-"cession is not the Moravian belief. "But they cannot do other than "ascribe that belief to the English "Church."

I am, Sir,
Your obedient servant,
SUTHERLAND MACKLEM.

THE CIRCULAR LETTER ON CHRISTIAN UNITY.

To the Editor:

Sir,—

The framers of the much discussed Circular on Christian Unity would, it seems to me, have succeeded in obtaining a more full and accurate estimate of the opinions of the Canadian clergy in general if they had asked for replies to the two questions of the Circular separately and not as a unit.

There are not a few, I believe, who, like myself, would have replied favorably to one, while negativing the other most decisively. My own opinion is that the proposed partial recognition of the orders of non-episcopally ordained ministers would ultimately, when weighed at its correct valuation, satisfy nobody, and would come to be regarded as a very dubious compliment by ministers of such leading denominations as the Presbyterian or Methodist. The limitation proposed carries its own sting. To say to them: "Thus far shall thou come and no further;" here at the pulpit opened to our own authorized laymen as much as to you your recognition ends, is only to emphasize the superiority of our priestly order over their ministerial; and those of us who last year had the pleasure of hearing the eminent Presbyterian divine from London lecture before the Clerical Alumni at Trinity College know fully well that no ultimate scheme of union which does not absolutely and fully recognize the orders of non-episcopal Churches without any question as to their perfect validity in the least particular could be seriously contemplated for a moment by these Churches. To what good then would the proposed privilege lead? There are, of course, clergy of our Church who are prepared to solve the question by recognizing the equality of orders. Have the framers of the Circular some such expectation in view, or are they blindly leading us they know not where?

Supposing for a moment that those who are termed High or Catholic Churchmen could be brought to at least tolerate the passing of a canon legalizing what to all intents and purposes would be the open pulpit, do we not all know or ought we not to know that any further license allowing non-episcopally ordained ministers to serve at our altars would result in nothing less than the certain splitting of the Church in two. The Evangelical Churchman may find it impossible to see priesthood written in our ministry, but there can be no question that the High Churchman does see it there clear and precious and all important, and each of us must respect the other's honesty of vision. Great spiritual truths, evangelical and Catholic, are, it seems to me, spiritually discerned, one to this man after his manner and to another man after his. Why should one accuse the other of distorted vision or wilful blindness? The High Churchman conscientiously believes that no one but a priest can celebrate the Great Sacrament as he understands it. He passes no judgment upon the Presbyterian celebration for Presbyterians or the Methodist celebration for Methodists. They have, so he may well believe, all that they look for and desire in their solemn commemorative rite. All that he insists upon is the necessity of ourselves preserving in its entirety the priesthood which we have received unadulterated or untinged by the addition of even one generation of Presbyterian or Congregational fusion. Now, why introduce this canon of confusion into the synods of the Church? It will breed only increasing suspicion and mistrust. From the pulpit to the altar is but a few steps, and these steps will be jealously guarded.

But while I feel thus strongly upon one of the two propositions outlined in the Circular, let me hasten to state why I have for some years publicly expresed my desire to see the present rubric relating to the admission of communicants erased from the Book and a more generous one substituted.

It would go a very long way to bring about a true unity of the Spirit, all that I believe will ever be accomplished this side of Heaven; it would heal most of the sore feelings held against us by our separated brethren, and many families lost by intermarriage would be gained or retained by the Church. It is not the recognition of their ministers that the Presbyterian husband or Methodist wife requires, but their own acknowledgment of fellow-membership in the Household of Faith; grant this and many of our church and domestic troubles, especially in the country, would vanish; the gain would be all to the Church.

To accept this proposition need not, I feel convinced, lead us to take a lower view of the doctrine and blessing of the Laying on of Hands; rather, it seems to me, we might preach its sacramental character with greater confidence. The Confirmation service as now provided in our Book consists of two distinct parts: (1) The ratification of the Baptismal vows—a comparatively recent addition to the service, not of its essential character, and specially designed, as the Preface says, for "the *children* of the Church now come to years of discretion;" and (2) the Laying on of Hands with Prayer. Ordinarily, no matter what change might be

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made in the rubric under discussion, the *children* of the Church would as now come forward in the joy of youth to confess their Saviour and then kneel to receive the blessing of their Father in God and the confirming grace of the Spirit of Promise. But surely both High Churchmen and Evangelicals might gladly welcome an order that for those who have already publicly confessed Christ in the denomination to which they formerly belonged the preliminary part of our Confirmation service might be dispensed with, and the sacramental rite of the laying on of hands be offered to them as a voluntary, great and spiritual privilege and not as a hard and fast requirement to the Church's Communion.

Briefly, then, my plea is this: Let the movers in this movement for unity loyally limit their proposal to extending the privileges of Communion to others besides those contemplated by the present order; let them put the other proposition on one side as altogether too perilously dangerous to the very unity they profess to love.

My suggestion, I submit in all humility, is in harmony with both the teaching and action of our blessed Lord. We never read that in any shape or form He recognized the officers or ministry of the rival Samaritan Church; rather He said: "Ye know not what ye worship; we know what we worship, for salvation is of the Jews." Nevertheless He held up to everlasting commendation individual members of that sect, the Good Samaritan of the parable and the grateful leper of the miracle, and moreover He required of the Samaritan leper that along with the other nine members of the Jewish Church he should hasten to the priests at Jerusalem to "show himself" and join in the ritual and sacrifices ordained by the Mosaic Dispensation. And should not we, priests of Christ's living Church, rejoice (with the Church's full authority) to welcome to our altars and to join with us in our sacrifice of praise and thanksgiving all who have already put on Christ in Baptism, who desire spiritual cleansing through the great Sacrament, and can respond in fulness of joy and faith to our own invitation, "Ye that do truly."

A. J. REID.

(Correspondence on the above subject is now closed for the present.— ED.)

THE SALVATION ARMY.

To the Editor:

Sir,—Much attention has been recently drawn to the organization known as the Salvation Army owing to the death of William Booth, its founder and organizer. It began its existence under more or less ridicule and contempt, but it has lived them down and shown by its manifold activities that it is a serious force, and it has admittedly done much good in the various spheres of work which it has undertaken, and that fact has weighed with many who have contributed to the memorial which it is proposed to erect in the city of Toronto to the founder. But it may be doubted whether the religion which this organization is inculcating can be truly said to be the Christian religion in its entirety; it appears to be preaching one of the many "new gospels" of which the Apostle Paul warns mankind. With Salvationists the Sacraments of Baptism and the Lord's Supper are regarded as unessentials; members of the body are not deterred from them, if they feel desirous of them, but they are not taught that they are in any way necessary to the Christian life. The form of Christianity which the Army favours therefore seems to be a species of Quakerism or Humanitarianism based on Christian morals. While therefore the Army, regarded as a philanthropic organization, may be deserving of support, it must be remembered that it can hardly be looked upon as an orthodox exponent of the Christian religion, at least by those who think that Holy Baptism and the Lord's Supper are of imperative obligation.

VERITAS.

THE MOTHERS' UNION

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Either devotional or drawing-room meetings are held once a month, from October until May, when addresses are given or papers are read with a discussion following.

Subjects which have already been dealt with are: "The Responsibility of the Parents for the Religious Training of their Children," "The Child in School," "Child Welfare," and "The Child at Prayer."

Addresses are still to be given on "The Child in Health" and "Where Modern Methods Fail in Forming Character."

The annual service was held on Sunday evening, February 2nd, the Feast of the Purification, in St. James' Cathedral. The sermon was preached by the Reverend E. J. Bidwell, the Very Reverend the Dean of Ontario, his text being taken from St. Mark, 10th chapter, and the 2nd to the 9th verse.

The annual meeting was held on Friday afternoon, January 31st, in St. James' Parish House, the chair being taken by the president, Mrs. A. H. Campbell.

Much regret was felt by all that Mrs. Campbell, who has done such excellent work as president for three years, found it necessary to resign.

Encouraging reports of the following branches were read: St. James', St. Stephen's, St. Peter's, St. Michael's, Wychwood, and St. Peter's, Cobourg, all showing increasing interest.

The following officers were elected for the coming year:

President—Mrs. Henry T. Machell, 95 Bellevue avenue.

Secretary—Mrs. Wallis, 24 Balmuto street.

Treasurer—Mrs. Ogden Jones, 126 Carlton street.

Librarian—Mrs. G. H. Wood, 73 South Drive.

Members of the Council—Mrs. W. H. Hargraft, Mrs. G. Laratt Smith, and Mrs. Loosemore.

Previous to the meeting, a very helpful address was given, in the Cathedral, by the Reverend G. J. Bidwell on "The Child of Prayer." Two new members were admitted at this service. May there be many at the next!

We earnestly ask *all* mothers who read this to become members of the Mothers' Union and to induce their friends to join also. Those who are not mothers, but who love and are interested in children, we ask to become associate members. The annual fee for all members is 25 cents.

Information will gladly be given or questions answered by any one of the officers.

To extend the work of the Mothers' Union so that it may have a branch in every parish in the Dominion must be our aim, for surely there is nothing that will increase the spiritual growth of our children and ourselves and make for the betterment of the Empire at large than to faithfully live up to the objects of the Mothers' Union.

May we beg the clergy all over Canada to help and uphold us in this work, and wherever it is possible have a branch started in every parish. We cannot help feeling that as branches "have now spread all over the world," that with the many strangers now coming to Canada it would be for the good of the whole Church and bind our people more closely together could they feel that there would be a welcome for them from the Mothers' Union in Canada, no matter in what part of our great Dominion they should elect to settle.

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or Three Sisters

By IRENE STRICKLAND TAYLOR.

(*Continued.*)

“WELL, instead of waxing so satirical over my Greeks and poor old Pan, supposing you remember Horus of your foolish Egyptians, who went about with a hawk's head, and also Thoth, the ibis-headed scribe,” remarked Torrence, unable to defend himself, and so strategically making an attack on the other stronghold. “Don't you think they outraged nature as much as Pan ever did, who was after all god of shepherds and goats and entitled to a little diversity in his make?”

“But I never said that the Egyptians ever worshipped anything grand like stees and treams as you did—”

“I didn't, excuse me. I said trees and streams.”

“Oh you know that I mean steams and stees! I wasn't even trying to defend myscelf!” But by this time Eleanor was laughing merrily at her own mistakes and the flash in her eyes was no longer indignant but humorous, so that when Torrence remarked that it was after one o'clock, she readily agreed that lunch would clear the air of storms, and the two who had been almost incessantly bickering and disputing all the morning, walked or rather ran down the stairs together arm-in-arm, as obviously devoted to one another as a honeymoon couple.

After lunch they explored the Ninevah and Babylonian rooms where the hatchet was figuratively buried between the two disputants, for as Doris remarked, they had at last found one point on which they could agree, or more correctly speaking, on which they did not disagree since neither had very strong opinions either in favour or disfavour, but it was dug up again and energetically wielded when the party sauntered into the Elgin and Ephesian galleries. The arguments were so spirited and yet so full of humor that Ruby and Doris found themselves drawn into the vortex irresistibly, the former with her eager and deep-seated sense of beauty siding with Mervyn, the latter agreeing with his dainty and impulsive little opponent that things which once had been living men and animals were far preferable to inanimate objects, and therefore to be strenuously defended against all jealous attacks and defamations. Myrtle was puzzled and rather troubled however. She was very fond of both her host and hostess and would not believe any wrong of them, but her gentle nature with all it's reserve and sensitiveness, could not but shrink from these conflicts when truths were so plainly and pointedly spoken, and she felt troubled to think that Christians could descend to such strife and could speak so discourteously to each other. Disturbed and puzzled, she strolled away from the animated group gathered around the model of the Parthenon, and going to the end of the gallery, stood before the bust of Pericles, lost in contemplation of the features of that great man, though in reality hardly aware of what was holding her attention.

A man come slowly through the doorway opening on to the Ephesus Room and pausing in front of the bust next to Pericles appeared to be scrutinizing it closely and Myrtle, roused from her reverie turned leisurely to go on her way. Her eyes rested a moment on the man in passing, and to her amazement and chagrin she found that he had not been so interested as she thought in the beautiful face in marble, but had been intently watching her own self. She looked at him again startled; it was none other than Kenneth Sylvester!

“Mr. Sylvester!” she gasped, stepping back involuntarily as he held out his hand with a smile of recognition, then recovering herself and her manners at the same moment, she put her hand into his. “What are you doing in England? I—I thought you were over in Canada!”

“And are you glad to see that you are wrong?” he inquired, still holding her nervous little hand, despite her impolite effort to draw it away. “This is hardly such a surprise to me as to you, for one usually expects people newly arrived in London to visit the British Museum.”

“Yes,” agreed Myrtle absently, for her thoughts had fled to her companions as she wished she could flee too. “Are—are you over here for long?”

“That depends entirely on business,” he replied, releasing her hand at last, but searching her face with his brown eyes eagerly. “Are you not going to say that you are glad to see an old friend, Miss Myrtle?”

“You are not very old, are you?” she responded, flushing hotly at her audacity in speaking so openly, but at her wits' end what to answer, for she could not in any honesty say that she was glad to see him, when she knew that Ruby detested his very

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name. "When did you come over from Canada?"

"I only arrived two days ago. I decided to come very abruptly, for I had no idea of following in your steps so soon when you left. But where are your sisters, Miss Myrtle?"

"They are down there with—with friends," explained the girl, her head in a whirl of confused wonderings whether he knew anything about their accident at sea, or about Mrs. Lathbury or about the villa at Stratton. "Ah, they are coming up here towards us. Let us go to meet them," and she walked in nervous haste towards the little group, feeling that the sooner she got him in touch with her sisters and off her own hands the better, for she feared greatly lest she should betray anything that would annoy Ruby. The other two girls greeted Sylvester's unwelcome appearance in very obvious dismay, although they did their best to hide it under a haughty careless demenour and an increased stiffness of manner towards him.

"How terrible it was for you about Mrs. Lathbury," were almost his first words after the commonplaces of courteous greeting. "What a fearful experience for you poor children! It was extraordinary that only she should be missing." Ruby's nose was elevated a fraction of an inch higher at the disagreeable word 'children' that Sylvester was impolitic enough to utter, but Doris' curiosity got the better of her pride as usual.

"How did you know anything about it?" she demanded, greatly mystified. "Who could have told you?"

"I went to the Crosbys' house the day after my arrival in London, and there I heard all about you. At least I heard as much as the good lady could tell me."

"How did you know about the Crosbys?"

"Mrs. Lathbury told me before you left Canada."

It was evident that Sylvester wanted badly to find out where the girls were staying, and it was as evident that Ruby had no intention of letting him know that, or indeed any other piece of information about themselves, and Myrtle would have been amused if she had not been so troubled at his appearance and at their seeming discourtesy. She could see that Mervyn and Eleanor, too, were puzzled by Ruby's attitude of anger and defiance and at the stranger's free and intimate manner, and at length in desperation she introduced them to Slyvester, doing the wrong thing of course in her disturbed state of mind. Eleanor's bow was full of dignity, for the dainty artistic little enthusiast could command a great deal of dignity when she chose, quite as much as Ruby could, and after the commonplace remarks, she drew the disdainful young authoress aside.

(*To be continued.*)

THE DAUGHTERS OF THE KING

The 17th annual meeting of the Canadian Council of the Daughters of the King was held in the school-house of St. Anne's Church, Toronto, on January 25th, 1913.

The president, Mrs. R. Williams, was in the chair and representatives were present from Chapters in Ontario.

Reports were received from the various officers, regarding the work of the past year.

It was decided to hold the Triennial Convention of the Order from August 30th to September 1st, if satisfactory arrangements can be made for delegates to be in residence at Burlington Beach.

The matter of making some change in the wording of the rule of service was considered, and it was suggested that to meet the views of many earnest Churchwomen the rule should be made to read "To make earnest efforts to bring other women within hearing of the Gospel of Christ, as set forth in the services of the Church and of Bible classes," rather than the limited wording as at present. This will be further discussed and determined upon at the convention.

The reason for the slow growth of the Order in Canada, which is attributed by some to the multiplicity of organizations for women, was felt to be rather due to the spiritual life of the Church. While many can be interested in the building up of the material fabric, but few are willing to take part in work which has for its sole object the extension of Christ's Kingdom among women. This is evinced by the lack of leaders, especially among women of leisure, for Bible-classes, mothers' meetings, devotional meetings and other spiritual work and in the comparative dearth of offers for Home and Foreign service.

The election of officers resulted as follows: President, Mrs. R. Williams, Toronto; 1st Vice-president, Mrs. Cowan, Vancouver; 2nd Vice-president, Mrs. Skey, Toronto; Honorary Secretary, Miss K. F. Sadleir, Hamilton; General Secretary, Miss Fleming, Toronto; Treasurer, Miss Thomson, Hamilton; Editress, Canadian Page Royal Cross, Miss Hobson, Hamilton; Members Executive Committee, Misses Hamilton and Bronsden, Ven. Archdeacon Forneret, M.A., Hamilton, Chaplain.

IRRITATION PROOF.

No one has ever been irritated by anything outside of himself. Always and only we are the cause of our own irritations. What happens to us can never cause us to sin—and an irritable feeling is sin. What happens to us may be the occasion or outlet for the expression of the sinful self that is within us. But if the sinful self within us is really crucified, and Christ alone dwells within, then all the happenings that can ever be flung against us no more irritate us than they irritate God. This is the miracle of new life, God's own Life, that Christ offers to overyone who will receive Him in His fulness. Impatience, irritability, unlove, anxiety—all these wrong feelings which we are tempted to believe are at one time or another inevitable because of the pressure of our circumstances—exist only in our sinful selves, and may be instantly done away with, not by changed circumstances, but by a changed self; Christ-changed because Christ-replaced.—S. S. Times.

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By the Fireside

QUEEN MARY LIKES ROSES.

Queen Mary's favorite flower is the rose, and some hundreds of new trees have been placed in the gardens at Buckingham Palace, particularly where her Majesty can see them from the windows of her private apartments.

Perhaps, as is only becoming in a former Duchess of York, she displays a leaning toward the white rose, with the deep crimson rose next in favor. A new rose garden was provided for her entertainment last year at Windsor.

Even a royal household has its domestic storm waves. Queen Mary, who is nothing if not old-fashioned in her ideas and ways, disapproves of the luxurious tendency of the age, which has spread even to the servants. Consequently there has been retrenchment lately at Buckingham Palace. And when the household staff complained of the food provided recently and the Queen heard of it she said they were quite at liberty to quit the royal household.

A CURIOUS CHURCH DOLE.

A somewhat unique distribution took place at St. Gregory's Church, Sudbury, England, on St. Thomas's Day, when about 120 pairs of stockings, 60 pairs of boots, and more than a hundred shirts were given away to the poor of the parish.

This annual gift dates from the year 1706, being bequeathed by Thomas Carter, a wealthy inhabitant of Sudbury, who died in that year, and whose costly altar tomb, with the following curious inscription, is one of the curiosities of St. Gregory's Church:—"Traveller I will relate a wondrous event. On the day on which Thomas Carter breathed his last, a Sudbury camel passed through the eye of a needle. If thou hast wealth go and do likewise. Farewell."

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make this life more happy and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, kind words and loving smiles
I'll give to those whose pathway runs through tears,
Who see no joy in all the coming years;
In many ways their weary lives I'll cheer,
When I have time.

When I have time, the friend I love so well
Shall know no more those weary, toiling days,
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of your intent—
May never know that you so kindly meant
To fill her dreary life with sweet content
When you had time.

Now is the time! Ah friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the coming year;
Now is the time;

HAZY IDEAS.

It is astonishing how hazy are the ideas of the average stay-at-home Britishers concerning the colonies. This fact was illustrated the other night at Warrington by the Bishop of Banbury (Australia.) Recently, he said, he stayed with an ex-Governor of Australia, and a lady, who called at the house, on being informed of the presence of an Australian Bishop, inquired: "Can he speak English?"

This reminds us of a story told not long ago by the Bishop of North Queensland, who said he was talking to a lady one day who thought North Queensland was somewhere "in the Pacific Islands." On another occasion, while lunching with an editor, the Bishop was startled by a remark from him that he often heard the famous hymn, "From Queensland's Icy Mountains" sung! "That is not all," continued the Bishop. "I told the story to a lady at a very 'swagger' dinner party in London. When I had concluded the tale she looked at me with wide-open innocent eyes and said, 'Oh, yes; I know that hymn very well.' '

A new subscriber says: I have seen an occasional copy of CHURCH LIFE, and was so pleased with the paper that I want to see it regularly.

From the far West comes the following: I am most interested in your paper and although on the frontier it keeps me in touch with the Canadian Church at large.

Nor love thy life, nor hate; but what thou liv'st, live well; how long or short, permit to Heaven.

—*J. Milton.*

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Toronto, 23rd January, 1913.

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(WEEKLY)

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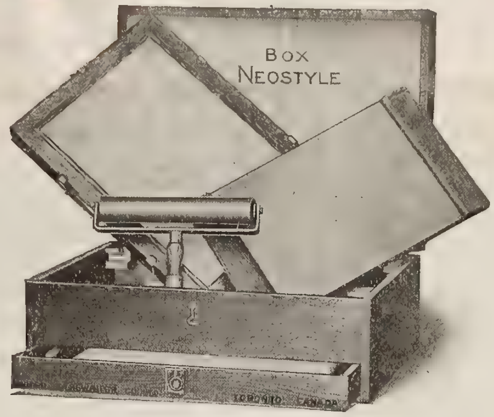

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Church Life.

VOL. V. No. 7 TORONTO, THURSDAY, FEBRUARY 13, 1913. 5c. PER COPY

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For List of Agents of Church Life, see page 16.

The Week.

Children's Prayers.

At this time of the year a great many clergy are engaged in preparing young people for the Rite of Confirmation. This work is a labor of love, but it has some difficulties for which the parents are responsible. Especially would we refer to the habit of prayer among the young. Most children seem to be taught, what one might call, baby prayers. While of this age they are apparently accustomed to say their prayers *viva voce* in the presence of their mother. As they grow older they are left more and more to themselves, and are perhaps asked occasionally if they are keeping up the habit. That is the beginning which is good, and it is also the end which is bad. The clergyman finds, therefore, that the young confirmee has no idea of living prayer, no use beyond the baby prayers learned years ago, and often no practice of prayer for a good many years. The child got tired of the baby formula; it was taught no other; it did not know how to enlarge or improve the scope and method of its prayers, and no one told it anything. This is clearly a parent's duty, for the clergyman has no opportunity of approaching the child's inner life until it comes to him for confirmation, and by that time very often neglect has produced lack of faith, and a habit of indifference hard to overcome. Some parents doubtless feel diffident about acting as censor to the prayers of their boys and girls when the children vary in age from ten to fifteen, but why should they? If their own prayers have grown with time they are certainly able to give some kind of direction, which would be productive of benefit and happiness. It is a serious thing to leave these impressionable years of the young life, this time that is most capable of forming habits, without the guidance and strength that come from sensible and real prayer.

* * *

Silence in Church.

It would seem quite natural to observe silence from ordinary conversation in Church, as we are gathered there for worship of Him, before Whom all flesh is silent. Yet there are many Churches where the talking needs a rebuke. To go into a Church before the service and hear a buzz of conversation going on is both distressing and disturbing to those who wish to pass their time in prayer and quietness. It is equally out of place to see and hear the greetings and the ordinary flow of talk that goes on directly the service is over. If once a congregation could taste the joy of silence, say for a month, they would never wish to go back to the fashion of conversation. We have so little time in which to realize the presence of God, that it is dreadful to deprive ourselves or others of the comfort and help. He, to Whom we build our Churches, said that they were to be Houses of Prayer, places, therefore, of quiet, for we cannot pray well in the midst of the distraction caused by greetings and conversation. Sometimes we fancy the clergyman might more frequently call attention to this, although we can quite understand his dislike to be finding fault with his people. After all it is not a finding fault, but rather the pointing out of a better way.

* * *

Lent Opera.

We see by the papers that the Montreal Opera Company is coming to Toronto for a part of Lent. We are so accustomed to the modern secularization of Lent that it aroused no especial interest until we were informed that opera does not run in Lent in Montreal, because it is a Roman Catholic city. If this is true, it is a rather biting sarcasm on the good Protestant cities. Are Anglican Church people less observant of the Church's seasons than their Roman brethren? Or is it that there is a preponderance of other Churches to whom Lent is as though it were not? At any rate, it makes one think that Church people should try to show by their Lenten observation that they are loyal to the rules and regulations of the Church. Lent is very clearly and decidedly ordered to be kept as a fast of forty days in the Prayer Book, and we are not loyal if we do not keep the fast. How we should keep it is perhaps open to considerable latitude of personal opinion, but we do not like the supposition that an opera company feels assured of a welcome among people who call themselves Churchmen, but who do not happen to be Roman Catholics. It makes the Anglican position very difficult of defence in argument, and has a bad flavor of Anglican deterioration.

* * *

Excuses.

The famous reply of Leonidas to the message of Xerxes, "If I enter Greece I shall do so and so," was "If." The "if" is still full of suggestion as employed by too many Church people. I would go to Church if the rector could preach a real rousing sermon; or if the choir knew how to sing; or if the choir gave up making a noise and let the people have a show; or if the rector came and called; or if the people in the congregation were not so cold; or if I had time. All these sound more or less reasonable, and the different Church officials get worried, and practise the soft answer that in these cases does not turn away wrath. After all, the real "if" is the question. Sometimes it is well after listening and using the soft stop, and trying to produce angelic effects with the *vox humana*, and finding that there is not enough wind pressure to reverse the whole method. Why should not the official say: "If you were a Christian and a Churchman, you would come to Church anyway?" There might be a terrible explosion, but there is a great deal of truth in such a reply. When we think of our forefathers in Churches without fires, enduring sermons an hour long, and submitting themselves to their spiritual pastors, we cannot but feel that they were very genuinely in earnest. For many of us now keep our earnestness for business and pleasure, with some mild philanthropy.

AMONG THE DEAD.

(An Easter Tale.)

"Shall the Dead arise and praise Thee:" Psalm 88 : 10.

On a lonely mountain-side, far away from the haunts of men, there stood a solitary hut. Its only occupant—a little, wizened old man—sat upon a wooden stool before a plain, rough table. The little unshaded kerosene lamp that stood in the centre of the table, flickered its jets of lurid light spasmodically, and helped but slightly to displace the darkness that enveloped the room.

The old man's elbows rested on the table and his shrivelled, bony hands supported his thoughtful brow. His eyelids closed loosely over weary eyes. His face was a miracle of quickly changing emotions—one moment calm and almost peaceful; the next, disfigured with the torture of insubmission, disappointment and doubt. Deep lines furrowed his square, broad forehead; his silver-grey hair fell unkempt upon his shoulders; the long, full, dirty-yellow beard rested on the table as his body inclined forward on his hands. His lips either moved in a soft mutter, or kept firm and closely pressed together. Suddenly his whole body shook with a spasm of intense feeling and, in a puny voice in which there was much vehement pathos, he sobbed out, "Death! Why not end this misery now? Take me, take this useless worn-out life of mine. Take it now! You have already bereft me of all I had and loved. Cold and silent in their graves they lie—monuments of your devilish wiles and vengeance. Take me, take me, too!"

He sank down in utter weariness, his face resting upon the hard, bare table; his fingers moving in a restless frenzy through his uncared-for hair.

Then rising as suddenly from his seat, a hard, haggard look came over his face. He clenched his fists, struck out fiercely upon the air and said, "God? If there were a God He would hear my prayer!" He blew out the unsteady light; threw himself upon his low wooden bed and soon fell fast asleep—a restless, troubled sleep. And he dreamed a dream.

It was the Last Great Day — the Judgment. The sounds of loud trumpets filled the air and seemed to strike terror in the hearts of men. Lightnings flashed from all the four corners of the earth, fast and vividly. Snow-white clouds descended, and working into fantastic shapes, formed an elaborately magnificent throne which stood suspended on the air. On the throne sat One—the form of a man—whose visage could not be seen because of the great halo of dazzling light that played around Him. Then coming from no one knew where, there opened before the throne a large book upheld by a golden rest. A deep, sonorous voice as of thunder, rolled through the air and a command went forth, "Call now all my children unto Me!" At once, one of those who stood around the throne, and was dressed in a pure white robe, stood out. Love seemed to radiate from his beautiful, gentle face; and as he spoke there was a world of peace and restfulness in his voice.

"Arise, ye children of the Lord!" he said. "Come all ye blessed dead and glorify your Maker God, the only true Father!" His voice seemed to carry with a reverberating echo through endless space. But immediately as it ceased, the sea rolled back with a deafening noise and the burial-places shook, as by a terrible earthquake, and burst open. And they — both sea and earth—gave up their imprisoned mortal forms. The dead from countless ages back all rose in their natural human form—but lovelier, more exquisite than before — and walked upwards, seemingly on the air, towards the throne. As they rose, ascending in the most perfect order, until they met together in one great circle around the throne a triumphant strain of rich, sweet music broke upon the air. It rose in a grand crescendo and filled the universe; then softened to a tremulous murmur. And as the sounds of the music died away, the multitude of the risen dead took up the strain and re-echoed it in a grand chorus of victory, praise and thanksgiving.

"Praise the Lord, O praise the Lord!" they sang. "We whom the earth call dead will live for ever and ever, because of Him who died for us and rose again. And *we* will praise our Father God through all enternity. O praise the Lord!"

A nameless terror struck into his heart; and as he turned his head from those above to look at those around him, he perceived that he was lying prostrate on the ground. There were beside him millions of the inhabitants of Earth wailing and praying and running to and fro, frantic with fear and dread. Then a paralysing tremor passed through his body, from head to foot, and cold beads of the perspiration of fear bathed his brow and face. Struggling with a desperate, unavailing effort to raise himself and flee away with those on high, an agonizing cry of "God have mercy!" escaped his lips. It was as though he were chained to earth, for he could not move. Again and again he uttered cries of wild despair as he watched the receding forms of the heavenly host going farther and farther away from him. And as he would have cried again, a gentle tap upon his lips stopped the words. There stood before him one dressed in pure white flowing raiment—one whom he knew and loved—the one he once called wife. She stood before him—love mingled with pity beaming in her sweet dark eyes—and whispered softly, "Dear one, forget your doubts. Learn to thank God for everything. Leave it not to the dead alone to glorify His name. Go back to earth and sing the song of the Saints—the song you have just heard—and when you know it perfectly, then you will come. Till then, farewell!"

And he awoke. O'N.

Our Old Country Letter

JAN. 28, 1913.

THE most remarkable event of the past week in London was the meeting in the Great Hall of the Church House to welcome back the members of the Mission of Help to Canada and hear some account of their work. More significant of interest in Canada than the large attendance was the presence on the platform of the three foremost prelates of the Church of England—the Archbishops of Canterbury and York and the Bishop of London. As it is probable that reports of the meeting have already been published on your side of the Atlantic, I will content myself with noticing some of the more remarkable utterances. The Archbishop of Canterbury emphasized the oneness of the Church by saying that perhaps at some future time of need, spiritual help might come to England from the prairies. Several missioners pointed out the contrast between an unestablished Church, surpassed in numbers by three other bodies, and the Church at home. Canon Stuart thought the name "Church of England" was against it, and "Church of Canada" might be better. The Rev. C. Hepher was struck by the difference between Canada and New Zealand: the race for wealth and the resulting materialism are much more marked in the former country; but there was a thirst for God, although sometimes it was hardly articulate or even conscious. He dwelt on the discouragements under which many of the clergy labor. Mr. Warner laid stress on the need for a religious system of education. "He had come back a more ardent Imperialist, but a very chastened Anglican, as the result of his experiences." The Archbishop of York spoke some weighty words at the close. He was not dismayed because the Church in Canada was fourth in numbers so long as it was a good fourth; it was meant to be not so much extensive in its influence as intense in its own spirit and character. "If the Church could bring into that great new nation a really spiritual and strong religion, it would do something very much better than occupying great sites and putting up great buildings or attracting great congregations." A high standard for the clergy was more important than a large number of ordained persons. The task was in the hands of the Church in Canada; they could only offer help; but let the help offered be real and earnest—the help of real thought and prayer and sacrifice.

The Society for the Propagation of the Gospel in Foreign Parts (better known as the S.P.G.) has closed the year with an increase of £5,380 to the credit of its general fund, as compared with 1911. Legacies, being a fluctuating item, are not included in this estimate. Special or "ear-marked" gifts are also excluded. The income of the Society from all sources is about £210,000, of which £75,000 is for special purposes indicated by the donors. One-third of the general fund is devoted to work in the Dominions and Colonies, and the remainder to missionary work in India, China, Japan, and other non-Christian countries.

Winchester, whose Cathedral was re-opened on St. Swithin's Day, is one of the huge dioceses (huge in point of population and number of parishes) which seem to call loudly for subdivision. The Bishop is assisted by two suffragans, and all three are over-worked. An appeal was issued a few months ago for £50,000 to build Churches in Portsmouth, the growing population of that important naval station being but ill provided with Church privileges. Already £24,000 has been raised; this has been contributed by a few wealthy people in sums ranging from £5,000 to £500; and it is hoped that a more widespread response will soon complete the sum required.

The Welsh Church Disestablishment Bill will shortly join the Home Rule Bill in the House of Lords. Its rejection—after candid criticism—is certain; but if the Government remains in office until May, 1914, it will become law "with all its imperfections on its head." Two apparently reasonable proposals have been negatived by the supporters of the bill. "Queen Anne's Bounty" is a fund made up of certain taxes on the clergy which in old days went to the Pope and later to the English Kings. Queen Anne, who was a devout Churchwoman, surrendered these "first-fruits and tenths," and ordained that in future they should be applied to the augmentation of poor benefices. Even this fund is now to be confiscated, though the claim of the State upon it is of the slightest. . . . The good old rule:

Sufficeth them the simple plan—
That they should take who have
the power,
And they should keep who can.

This seems to be the motto of the Government. A second proposal was that the confiscated revenues of the Church should be devoted to religious purposes only; in other words, divided among the other religious bodies in Wales. This was proposed by Mr. Balfour, ex-Premier; but the representatives of the Nonconformist bodies declined to accept any share of the spoils—they could hardly do otherwise after their denunciations of State endowment—and the proposal fell through.

WM. O'CONNOR.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—Why does the Church never have Evening Communion? Is it Scriptural?.

SUBSCRIBER.

A.—The Eucharist was instituted in the evening at the Last Supper. No indication is given as to the hour of the celebrations at Jerusalem in the earliest days. The celebration at Troas was in the early morning, evidently long before daybreak. At Corinth it appears to have been in the evening in connection with the "agape" or "love-feast." After that it seems to have been in the morning. According to Pliny, Tertullian, and Cyprian, it is said to have been in the early morning. The Eucharist was instituted at the beginning of the day, for the new day for the Jew began at sunset, and the acts in the Upper Room were performed not looking back over a day which was almost spent, but looking forward to a day which was just beginning. In and after the fourth century early in the morning appears to have been the ordinary hour for Sundays and festivals, noon on other days, and three in the afternoon on fast days, the object of the lateness of the hour in this last case being that the fast might be prolonged. In later and modern times apart from the unauthorized introduction of afternoon and evening communions in some Churches of the Church of England in the nineteenth century, the hour has been in some part of the morning, varying much through local and individual circumstances. In the structure of the Prayer Book in accordance with the general liturgical rules of the whole Church, it requires that the principal Eucharist be preceded by the Morning Prayer, and this at any rate bars out any idea of afternoon or evening celebration. It is certain that something like eighteen out of the nineteen centuries of the Christian era never knew or contemplated any other than the rule of early communion.

Q.—Can you tell me where to get a book about Church linen, hangings, colors, etc. And also where to purchase Church calendars?

F. E. J.

A.—If you want to buy such things we would recommend St. John's House, Major street, Toronto, where they keep a stock of all these, and where they would be glad to give advice. If you want to know the rules that govern such matters we

(*Continued on page* 5.)

THE CHURCH AND THE BIBLE.

UNITED we stand, divided we fall, might well be spoken of the conjunction of the Church and the Bible; yet though the evidence of the decadence that results from their separation is growing more conclusive, there is but little sign of the acceptance of their valuable unity on the part of Christendom.

As an example of the weak position of the Church standing on its organization, and its authority, without a due recognition of the Bible, we may take the Roman Church position as it is to-day. Dominated by the Ultramontane doctrines of the supreme greatness and efficacy of the Papacy, it is neither making for internal peace nor for outside propagation. As time goes on fewer people will be willing to accept the infallibility of the Roman position with either its excessive or its emasculated meaning, for it is unhistorical, unscriptural, and impossible of acceptance to most men. Already it has produced disastrous results dating from the time of the Vatican Council of 1870 up to the disintegration of the Church in France, and the rebellion of political statesmanship in Spain and Portugal. Placing as it does unlimited authority for initiative or correction in the hands of one man, who may be unlearned, uncritical, or out of touch with the age he lives in, it is bound to produce measures and methods that are unwise, unless it can be shewn from the Bible and history that this man is especially selected for the infallible guidance of the Holy Spirit. Neither the Bible nor Holy Scripture can be shewn to favour, or even in the past, to be aware of such a claim.

As an example of the weak position of the Bible alone as the appeal and criterion of religion, we have all the Protestant sects. In the ultimate this position resolves itself into the right of every individual to decide for himself what is true religion—it is the right of private judgment. There is no other form of religious belief which is so capable of producing bias, error, and a bitterness and intolerance absolutely opposed to the Divine love and example as witnessed in the life of the Founder of Christianity. This bitterness results manifestly in disintegration, for difference of opinion, when recognized as valid, will tend to separate organization. Moreover, difference of opinion having as its foundation private judgment, will not be restrained by appeal to corporate judgment, nor could it conscientiously agree to accept any judgment but its own. To this there is now added the general decline in the standard of private judgment and the consequent endeavour to make religion all things to all men. Out of this there necessarily follows a loss of spiritual power, spiritual teaching, and spiritual living. Buildings are erected for worship where nobody kneels for worship, where the pleasant Sunday afternoon, the evening concert, the topical discourse, and the social entertaining leave little opportunity for the deepening and growth of a true spiritual life. And the infallible Bible itself is passing through a tempest of criticism, and meeting with such open contempt, that many people who in the past pinned their faith to verbal inspiration, and the literal acceptance of the authorized text, are losing their belief altogether, not knowing enough to meet criticism on its own grounds, and not realizing that the Bible is still the Bible, even if a large number of critics attack it. A man is still a man, and the same personality, even if we discover imperfections in him that were concealed from us in the past. While to many of us Bible criticism is very distressing, still if the Bible is the Word of GOD it will remain as a light to guide the children of men in their journeying and suffering as they move on in constant succession from time to eternity.

When we take the conjunction of Church and Bible we have both the true solution of all difficulties, and the only happy one. The Church as the organized life and fellowship of Christians, and the Bible as the final criterion of faith and doctrine. It is, after all, to the Church that we owe the Bible. The Church in the wilderness and in Jerusalem collected, guarded, and handed down to succeeding generations the writings of the Old Testament; the Church of the New Covenant in the same way collected, guarded and authorized all the writings in the canon of the New Testament. She existed as a corporate body before any book of the New Testament was admitted into the canon, and so her position as regards the Bible is that of guardian, and of judge under the guidance of the Holy Spirit, whose presence has always been promised and vouchsafed to her. But it is the Church as a corporate body that has authority to decide—not one man or a few men—not a party, nor a section. People are inclined to think that to write so strongly on the position and authority of the Church is both to belittle the Bible, and to unduly exalt the Church. We cannot unduly exalt the Church in her corporate character, for in her corporate life she is the body of Christ, and it is only when we think of man-made sects that we get this erroneous idea. The Church is divine, and she was made by no man, she was taught by no man, she received her doctrine from no man. As the body of Christ she has in her an imperishable life, and the indwelling life and power of the Holy Ghost. Surely no Church ever approached so closely to this ideal conjunction of Church and Bible as the Anglican. This is not to extenuate her faults, which are many and grievous, nor is it to extol the use she has made of this happy conjunction, for she has often shamefully neglected her privileges. But she has it, has always had it, can use it to-day without the necessity of being required to change either the quality of her belief, or the arrangement of her authority. At times we may look round and see tendencies still to misunderstand, or to misuse her heritage, but the power of GOD and the devout common sense of her children have saved her in the past, and will save her again and again in the present and in the future.

QUESTION BOX.

(*Continued from page 4.*)

would recommend "Staley's Ceremonial of the Church of England," or "Dearmer's Parson's Handbook," either of which is fairly complete, the former is the cheaper and simpler. Church calendars can be got at Canadian Tract Society, Richmond street east.

—

Q.—Give proof texts for demanding confirmation before communion. Does the Church hold that Philip and his converts at Samaria did not communicate until after the arrival of the Apostles?

S. G.

A.—There are no texts that directly state that confirmation must precede communion, and we are not aware that the Church has ever said anything definite about the case of Philip. But the Bible distinctly shows that the rite of confirmation is connected with Baptism, and the Church has always held this view. It is the perfecting of the grace of Baptism. As in the case of Our Lord, it is said that He was conceived by the Holy hosGt, and yet afterwards the Holy Ghost, and yet afterwards the Him in the form of a dove; so the grace of a new birth in Baptism, which is the work of the Holy Ghost, is supplemented by the gift of the same Spirit in Confirmation. Now Baptism has ever been required as a preliminary to Communion, and so the perfecting of the grace of Baptism by the gift of the Spirit in Confirmation is also required. The close connection of the two is seen in the fact that at times they were conferred in succession at the very same service.

ATTENTION!

Owing to the Synod news, a quantity of letters and other matter has had to be held over.

PATIENCE AND OBEDIENCE.

He is not truly patient who is willing to suffer so much as he thinks good, and from whence he pleases.

—*Thomas a Kempis.*

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THREE SYNODS IN SESSION

MONTREAL — QU'APPELLE — ONTARIO

Bishop of Each Diocese Deprecates Hasty Action Regarding Christian Unity—Distinctive Church Principles Cannot Be Sacrificed

The Western Diocese Pulsating With Enthusiasm—Intense Debate in Montreal on College Co-operation—State of Ontario Better Than Reported

MONTREAL

ON Tuesday, January 28th, the Synod of the Diocese of Montreal commenced its session with a celebration of the Holy Communion in Christ Church Cathedral at 10.30 o'clock. The congregation was a small one for such a service. The Celebrant was the Bishop of the Diocese, Bishop Farthing, the new Archdeacon Kerr acting as Episcopate, and Dean Evans as Gospeller. The sermon was preached

BY THE REV. J. J. WILLIS, B.D.,

Rector of St. Jude's Church, Montreal, who took for his text, "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and teaching:" (1 Tim. 5 : 7). The preacher pointed out the present need of definite teaching.

THE SYNOD ASSEMBLED

in the Synod Hall at 3.30, when the hall was crowded within and without the barrier, no doubt drawn hither to hear the Bishop's charge. After the calling of the roll, Dr. Bayliss and Mr. W. L. Bond were re-elected clerical and lay secretaries respectively, and Mr. Dumford was re-elected treasurer of the Synod. The auditors are Messrs. G. W. Savage and Lansing Lewis.

THE BISHOP'S CHARGE.

The Bishop warmly advocated the cause of Dunham Ladies' College, the Sabrevois work in its new quarters but recently opened, and the splendid work done by the Andrews' Home for the immigrants coming to and passing through the diocese. The extension work in the city and on the island of Montreal was fully gone into. Everywhere the Church has secured sites for Churches before the tide of population has gone in, and in this way much money on sites has been saved to the Church. Twelve new centres of Church work have been opened up, and five more are now under consideration.

The Bishop took up the matter of the

CO-OPERATION OF THE DIOCESAN COLLEGE

with the Presbyterian, Methodist and Congregational Colleges in the training of students for the sacred ministry. The scheme was one of co-operation, and not one of union. There was an impression abroad that those who favored this scheme of co-operation were indifferent to the distinctive doctrines of the Church, viz., the Threefold Ministry, which the Church has received from Apostolic times, and the doctrine of the Sacraments. This was far from the case, and none of those in the scheme desired the Church to alter her position. "I have always upheld," said the Bishop, "the independence of the Canadian Church, but I am also of the opinion that we have

NO RIGHT TO TOUCH OUR APOSTOLIC PRACTICES

without the sanction of the entire Anglican Communion. Holding these views as I do, nothing would persuade me to consent to anything which would minimize these essentials.

Bishop of Montreal.

A spiritual Church to-day was a necessity which, by not attempting to serve both God and mammon, would gain great spiritual victories."

An amendment was confirmed to the canon governing the W. & O. Fund, which enables the Bishop to come upon the fund upon compliance with the canon. Canon Troop rose to move a resolution of sympathy with the men of Ulster and the evangelical alliance in their struggles against the encroachments upon our civil and religious liberty, and the Synod with patience listened to his earnest pleading. Sir Melbourne Tait raised the question as to whether this was a political matter such as the Synod could deal with, and it was declared to be out of order.

The Decree for the subdivision of the Parish of the Good Shepherd, Montreal was concurred in.

$1,600,000 INVESTED FUNDS.

On Wednesday morning the Treasurer's report was presented. This showed that the invested funds of the Synod amounted to something over $1,600,000, being $80,000 in excess of last year; the sum at the credit of the Mission Fund was now $3,809, being $700 in excess of last year.

BISHOP'S COLLEGE, LENNOXVILLE.

The principal of Bishop's College, Lennoxville, Dr. Parrock, presented his report. The college is in a very flourishing condition; 57 is the total number of students, 42 being in the faculty of Arts and fifteen in Divinity. Last year eight students completed their Divinity course and nine graduated in Arts. Four new Divinity students entered this year. The S.P.G. has seen fit to withdraw their grant, there being urgent need of the money in other parts of the Society's operations; this has been compensated for, however, by a grant from the Pan-Anglican fund, which is divided into scholarships available for the full five years' course in Arts and Divinity. There is a greatly increased interest on the part of the Alumni in the college, and this year being the 60th anniversary of the university, they are endeavouring to raise $100,000 as a supplementary endowment fund, of which one-tenth is already subscribed.

DIOCESAN THEOLOGICAL COLLEGE.

Principal Rexford then read the report of the Diocesan Theological College. A healthy tone prevailed in the college; several students intended taking up foreign missionary work. Mention was made of the scheme for co-operation with the Protestant theological colleges. They had, he said, been very cautious in the steps they had taken, and nothing had been done without the consent of the Bishop. The report was received and entered in the minutes of Synod.

Canon Almond opened the debate and sounded the first note of

OPPOSITION TO THE CO-OPERATION SCHEME.

He was strongly of the opinion that the Synod's representatives upon the board of governors ought not to have gone into this scheme without first consulting the Synod with reference to it; the college was an institution of the diocese and all Churchmen wanted to stand around the college and back it up, but in such a scheme as this it was impossible. Canon Almond went on to speak of the impossibility of Church history being taught in such a way as to please everybody, and also spoke of the impossibilities of Old and New Testament exegesis being adequately taught to church students by non-conformist ministers. Rev. W. P. Lewis moved a resolution "That the report of the Diocesan College be received, but that this Synod regrets that its delegates upon the Board of Governors didn't see their way to consult first the Synod of the Diocese before entering into this scheme of co-operation with the other theological colleges." Many felt this movement was going too far, there was a craze now for kindness and fellow-feeling all round and he fancied those not favourable to the scheme would be considered un-Christian. The fact was, other Christian bodies respected Anglicans for having their own convictions.

(*Continued on page* 11.)

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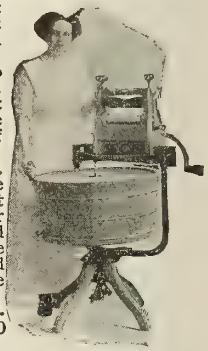

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally;

J. R. Morris, Manager 1900 Washer Co.
357 Yonge Street, Toronto, Can.

Women's Work and Social Service

"THE Almighty has no need of human knowledge," was the criticism once advanced by a somewhat frivolous person to a learned theologian ,who met it with the reply, "He has still less need for human ignorance." It would not indeed be safe to trust to knowledge alone as a cure for moral evil, yet how powerful an auxiliary of moral evil is ignorance.

Many of us realise to some extent, many of us grieve over our knowledge of the sin and immorality so widely spread in our own and other Christian countries. I am not now thinking only of what is usually known as the "social evil," but also of the number of people whose lives have been and are being injured by sins of the body. We know that these evils are due to many causes,—to purely moral causes, to economic causes, and so on,—often to a mingling of different causes,—but ignorance as a very important cause does not receive its due. To quote a wise writer on this subject: Wherever young people are, it is not too much to say that boys and girls often harm themselves, both in body and mind, from sheer ignorance of things they ought to be taught as they grow out of the early years of childhood."

* * *

Why is this?

We often quote with approval the phrase, "Self-reverence, self-knowledge, self-control," which, though hackneyed by constant use, is nevertheless nobly true and wise. It is hardly too much to say that in the moral and physical, as well as in the spiritual sphere, self-knowledge is absolutely essential to the attainment of true self-reverence or self-control. We might suppose that self-abasement would be the outcome of self-knowledge,—so it is, one outcome; self-reverence is another outcome. It was the custom, not so very long ago, to train children, or rather to let them grow up, in ignorance of the meaning and functions of their bodies and their bodily powers. Those were the days when children were pretty well restricted to the nursery, and to the companions and books chosen for them by their parents. It was, perhaps, comparatively easy to shut out unknown or doubtful influences. The point of departure had, of course, to come some time, but the period of childish innocence was felt to be a prolonged one, and the general good training was trusted to as a sufficient safeguard.

Whatever may be said in favour of this system of former days, until 20, 30 or 40 years ago, it will not do now, when practically all children go to school, and mingle pretty freely with other children both in and out of school hours,—when newspapers, magazines and books of all kinds are so freely circulated, and so full of discussion upon every possible aspect of education and of life. Unless in very exceptional circumstances, it is almost impossible entirely to regulate the influences that will play upon our children's minds.

* * *

It is not necessary to dwell here upon the beauty and charm and exquisite wholesomeness of the normal child. "Every year scores and scores of children are born into the world with beautiful and clearly marked characteristics. They are innocent of impurity, indescribably eager for wholesome knowledge, perfectly trustful of their parents, and though self-absorbed, are capable of being trained to a tone of mind to which sympathy is congenial and cruelty abhorrent."

Everyone who has had the smallest experience with children,—and who so unhappy as to have had no such exeperience?—will feel the truth of the above description. We all know, too, how these qualities are affected apparently by the mere fact of growing older, by contact with the world, by the action of new and complicated influences. We know that we cannot trust the child's future entirely to the development of his natural endowments, however excellent. The whole process of education is one of discipline and development, of repression and expression. Most children, for instance, have to be taught that cruelty hurts the object of it; it is not that they are cruel naturally, but that they do not realise pain; they have no standard for it, so that they often torment each other or animals simply from lack of capacity to perceive that what amuses them is painful to their victim. Yet a child which does realise cruelty is most deeply and painfully moved by its contemplation. Truth, again, is a quality of which they often do not understand the meaning or necessity, and it is the same for the most part with every moral quality or habit. And we all recognize this. We should no more think of trusting to their natural instinct or to the naturally good disposition for the whole moral development, than we should think of trusting to their natural mental endowments for their whole intellectual education.

* * *

This is clearly seen when we realise the earnest pains and prolonged efforts made by parents and teachers for the training of children in right habits and in the acquisition of knowledge. But the one virtue of purity is still too often left out of this process; here we are apt to trust everything to the child's instinct,—we are shy of entering upon it; we shrink from the difficulty of doing so; we hesitate to intrude upon the child's innocence with any knowledge of a disturbing character; by and bye it will be time enough; there will be some clear and unmistakable indications when the psychological moment has really come; at any rate it has not come yet, and we would rather put off the evil day as long as possible.

But are we not deceiving ourselves? Will it really be any easier by and bye? Is the day of this knowledge really or necessarily an evil day? It was no writer of the decadence, but a healthy-minded Christian teacher, Dr. Thring, of Uppingham, who at the Church Congress of 1894 said: "The foremost fact of all the world as regards human nature to me is that the life of the human race is entrusted to sexual union." "I will give thanks unto Thee," sang the Psalmist, "for I am fearfully and wonderfully made: Marvellous are Thy works, and that my soul knoweth right well." Does not our holy religion itself teach us that, not only our souls, but also our bodies are to be sanctified; that not only the laws of spiritual life, but also the laws of physical life are part of God's holy ordinance of the mystery of being? If so, are we not altogether wrong in the assumption that instruction on these laws is an unpleasant necessity to be avoided as long as possible?

We cannot say exactly when a child begins to puzzle about these things, and to ask himself where he has come from and kindred questions. Such wonderings often stir the little mind long before they can find any expression; then something he has heard or seen will perhaps turn into speech some of his inward ponderings. This will probably occur when he is between the ages of six and eleven years. Instinct and observation will tell the mother when the time has come for the first teaching to be given; very often she will learn it through the little questions which under normal conditions will be whispered to her.

If, as sometimes happens, the child is now put off with an excuse or with an explanation which his instinct tells him is not true, an almost irreparable injury is done him. It is extremely difficult to deceive a child and extremely dangerous to make the attempt; if he is deceived, it is only for a short time, and if, as is more likely, his clear eyes look straight through the falsehood, two unhappy results are likely to follow; this knowledge, which there is evidently some motive for keeping from him, will appear to him as something evil; and then, too, a barrier is interposed between him and his mother, to whom he has hitherto run confidently with all his little difficulties, and who has never before failed to respond to his need. If he repeats the experiment and meets with a similar response, the first impression is deepened. The whole subject comes to be invested with a sense of unhallowed mystery. When we realise that "the first presentation of these truths is the one which prevails over all other and later presentations," we can see how important it is to be ready for this opportunity and to meet it fearlessly.

* * *

But the difficulty? Here is the opinion of a wise man who is both teacher and parent, Canon Lyttleton, of Eton: "The child's mind is a *tabula rasa* on which the first impressions can be written without the slightest difficulty with all the requisite firmness and tenderness combined. Indeed there is something awe-inspiring in the innocent readiness of little children to learn the explanation of by far the greatest fact within the horizon of their minds. The way they receive it, with reverence, truthfulness of understanding and guileless delicacy, is nothing short of a revelation of the never-ceasing bounty of Nature, who endows successive generations of children with this instinctive ear for the deep harmonies of her laws. People sometimes speak of the indescribable beauty of children's innocence, and insist that there is nothing which calls for more constant thanksgiving than their influence on mankind. But I will venture to say that no one quite knows what it is who has foregone the privilege of being the first to set before them the true meaning of life and birth and the mystery of their own being. Not only do we fail to build up sound knowledge in them, but we put away from ourselves the chance of learning something that must be divine."

Expert opinion seems to show that this instruction should be given by the parents to their child, and that it cannot be delegated to any other person without serious loss to the child himself and to the family relation; and all such teaching should be true, though necessarily it cannot at first

(*Continued on page* 15).

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DIO. OF ALGOMA

SILVERWATER.

The third meeting of the Rural Deanery of Manitoulin Island was held at Silverwater on January 28th and 29th.

On Tuesday evening prayer was said in St. Peter's Church, Silverwater, at which service a good congregation was present. The Rev. H. L. Hutton preached.

The next morning at 8 a.m. there was a celebration of the Holy Communion on Shishawaning in the old schoolhouse, which has been fitted up to serve as church or school. During the last few months forty Indians have become Anglicans, and all of them were present at this service, which was taken in Indian by the Rev. G. Prewer, who also preached to them in their own language. A nice altar has been made by the Chief, and a bell has been given them by the congregation of Gore Bay. Three Indians were Roman Catholics, and are meeting with much opposition at the hands of some of the other Indians on the reserve, and they ask for the prayers of the Anglican Communion. It was noon by the time the clergy reached Silverwater again.

At the business meeting of the Deanery the clergy expressed their appreciation of the good work done by the Rev. Canon Burk, who did much during his short residence on the Island to improve the position of the Church. At the afternoon meeting, which was presided over by the Rev. G. Prewer, senior priest, a good number of the St. Peter's congregation were present, and the following papers were given: "Church Union," by Rev. H. Sims; "Higher Criticism," by Rev. R. Haines; and "Preparation for Confirmation," by Rev. H. Hutton. An interesting discussion followed each paper, and several laymen took part in it

In the evening there was a social gathering, at which the clergy present gave short addresses, and a musical programme was provided by St. Peter's congregation.

The clergy returned home feeling it was well worth the long drives they had had (one had driven over eighty miles to be present) to take part in such helpful services and to see the interest taken by the people of Silverwater in the affairs of the Church. Much of the success of the Deanery meeting was due to the untiring efforts of the incumbent, the Rev. H. Sims.

The following day the Rev. H. Ferris arrived with Mr. W. Dunn, and they went on to Shishawaning to start the school. Mr. Dunn, who comes from North Cobalt, will have charge of the school, and take services on the reserve on Sundays.

NORTH BAY.

Our debt on the pipe organ has been wiped out by a cheque for $250 recently given to the wardens by our Women's Auxiliary.

Towards our Missionary apportionment of $150 for 1913 our Epiphany offerings have brought $25. Our Sunday School scholars through their Lenten pyramid boxes will also be contributing towards this obligation. At Easter therefore we hope to have at least one-third of our missionary apportionment met.

DIO. OF CALGARY

LETHBRIDGE.

At a recent meeting of the chapter of the Rural Deanery of Lethbridge, in the diocese of Calgary, the following resolution was passed unanimously:

"We clergy of the Rural Deanery of Lethbridge in Chapter assembled resolve: That in view of the forthcoming Conference on Faith and Order at Chicago, we record our judgment that the Circular Letter on Unity signed by Dr. Symonds and others is ill-advised and premature, and will hinder rather than forward the cause of Christian unity."

DIO. OF HURON

DEANERY OF ESSEX.

The Deanery of Essex had a large and profitable meeting in Christ Church, Amherstburg, on Tuesday, January 28th. The programme for the day began with the celebration of the Holy Communion at 10.30 a.m., administered by Rev. W. H. Snelgrove, of Windsor, and the Rev. Mr. Harding. At 11 a.m. the study of the Greek Testament was taken up by the Rev. A. Carlisle. The Rev. W. H. Battersby gave a digest of the Bishop of Carlisle's "Ministry of Word and Sacraments." Rev. A. B. Farney followed with a talk on the early history of Amherstburg and its Church, illustrating his talk by presenting old letters as far back as 1779, old red coats that went through the war of 1812, besides old guns, horse pistols, swords and sticks, which remain as precious historic relics from 1812. Rural Dean Ward gave a very interesting and profitable paper on the "Visitation of the Sick," which led to a splendid discussion. The executive of the Deanery Branch Sunday School Association then met and transacted its business. The visitors to the Deanery were entertained by the ladies of the parish for dinner and tea at the Lake View, many of the laymen joining them and spending a very social hour. The evening service began at 7.30, the prayers being said from a prayer book 98 years old, once the service book of the late Col. Caldwell, while the Scripture lessons were read from the old Church Bible 114 years old. The Rev. W. A. Atkinson preached a very excellent sermon quite out of the ordinary sermons of the day in towns such Amherstburg, which was listened to with much interest. The Rural Dean said he was privileged to preside over the largest attended Deanery meeting since his appointment.

WOODSTOCK.

Mr. J. A. Birmingham, general secretary of the Brotherhood of St. Andrew, spent, recently, a few days in the city in the interests of the work of the Brotherhood.

BRANTFORD.

Rev. G. W. Latimer, son of R. G. Latimer, is to become rector of Trinity parish after his second ordination. At present Rev. M. Latimer is curate at Trinity, which is being set apart as an independent parish.

DIO. OF MONTREAL

MONTREAL.

A down-town Lenten service is conducted daily. The meetings are held in Browne's Building, 248 St. James street, commence at 12.30 and close at 12.50. The service on the first three days was conducted by Bishop Farthing. Later, meetings will be conducted by the Rev. Canon Almond, the Rev. Dr. Symonds, the Very Rev. Dean Evans, the Rev. J. L. Flanagan, the Rev. Canon Paterson Smyth, the Rev. H. M. Little, and the Rev. Allan P. Shatford.

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DIO. OF NEW WESTMINSTER

MILNER.

The regular quarterly meeting of the Rural Deanery of New Westminster was held in the Cathedral of the Holy Trinity and in St. George's Hall, New Westminster, on Wednesday and Thursday, January 22nd and 23rd, under the presidency of the Rev. Rural Dean E. R. Bartlett, M.A.

On Wednesday evening, after evensong in the Cathedral, the first session, that on Sunday school work, was held in St. George's Hall. The Rev. W. E. Gilbert, vicar of Surrey, read an interesting and instructive paper on "The Home Department." Mr. Gilbert is doing a splendid work along these lines in his widely scattered mission, so that much helpful information came out of the answers to questions and the discussion which followed.

On Thursday morning the members of the Deanery met for a celebration of the Holy Eucharist in the Cathedral. The morning session was held in the hall at 10.30 a.m. We all regret that the serious illness of the Ven. Archdeacon Pentreath prevented his being present. A resolution was passed and forwarded to him assuring him of our loving sympathy and of our earnest prayers that he may be comforted in his distress and be granted a happy issue out of his afflictions.

After the business of the meeting was disposed of, the Rev. C. B. Clark rector of Sardis, read a paper on "Hints on Rendering the Public Services of the Church." Many valuable hints were given, and were greatly appreciated by those who heard the paper.

The Rev. Canon D'Easum, rector of the Cathedral, read a paper at the afternoon session on "Christian Unity." In the discussion which followed, much attention was given to the document on the subject recently sent forth from some of the clergy in

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the East. As a result, the following resolution was unanimously passed:

"We, the members of the Rural Deanery of New Westminster, duly assembled, note with extreme regret that certain clergy of the Church in Canada, have signed a document advocating that certain steps should be taken with a view to bring about the reunion of Christendom. Because this document directly sets aside fundamental Church doctrines, which have always and in all places been held to be fundamental doctrines of the Holy Catholic Church, we therefore desire to place ourselves on record as being opposed to its recommendations and make a strong protest against them.

"We also place ourselves on record as being in favor of the union of Christendom, because it is the command of our Blessed Lord that we all should be one."

The St. James, Vancouver, Men's Society, at a meeting held on January 29th, passed a resolution condemning the proposals made in the "Circular Letter on Unity," the laymen speaking most strongly and vigorously against it.

The year's mind of Father Clinton's death was kept at St. James', Vancouver, on January 29th. There were Requiem celebrations of Holy Eucharist at 6.45, 7.30 and 10 a.m. Vespers of the dead, with an address by Father Edwards, was sung at 7.30 p.m. Memorial sermons were preached on Quinquagesima Sunday, February 2nd, and special collections were made for the Memorial Church of St. James after the services there, and at many other Churches in the dioceses of New Westminster and Kootenay.

DIO. OF NIAGARA

Christ Church Cathedral.

Pre-Lenten preparation services were held in most of our Churches last Sunday, and the fast of Lent urged to be kept, his Lordship, Bishop Sweeny, of Toronto, giving two most impressive sermons suitable to the occasion at the Cathedral, that of the morning being a most eloquent plea to resist temptation.

On Monday evening the Christ Church Cathedral Bible Class were given a supper. The ladies, with their usual kind attention, supplied their wants in a manner which left nothing to be desired. Dean Abbott spoke commendatory words of the curate, Mr. Judd, leader of the class, and a most delightful evening was spent.

Tuesday morning Bishop Clark held a "quiet hour" for the clergy, followed by a celebration of the Holy Eucharist. At the gathering later in the chapel, His Lordship gave two very helpful talks, one on the significance of the season, the other on the life of the clergy.

St. Matthews.

Of feasts before the fasts, this Church led on Wednesday last, when some forty of its choir members sat down to supper, after which there were speeches from rector, warden and others. Prizes were then given to the boys. Mr. Turner, the organist, was given an umbrella, and the librarian, Mr. Bullock, was also suitably remembered. A very happy evening was closed with prayer and singing of the National Anthem.

St. George's Church.

St. George's Choir, February 3rd, entertained the officers of the Church and Sunday School and a large number of the congregation. A very pleasant hour was spent, the programme of music, games and refreshment made it a sociable gathering. Canon Howitt welcomed the visitors and congratulated the choir that under the able leadership of Miss Mary Scott, organist and choir-leader, they had made such success of their Church services. The following kindly entertained with recitation, song and music: Miss Dummer, Mrs. Harrison, Mr. E. Jennings, Mr. H. H. Wilson, Messrs. H. and E. Barrett.

GREENSVILLE.

Rural Dean Naftel of Elora, whose services are always appreciated in this neighborhood, will take the Friday evening Lenten service in Christ Church.

HAGERSVILLE.

A meeting of the clergy of the Rural Deanery of Haldimand was held at Hagersville on Tuesday and Wednesday, January 28th and 29th. The following clergy were present: Archdeacon Irving of Dundas, who preached at the opening service on Tuesday evening to a large congregation; the Rural Dean of Haldimand, J. R. Godden, M.A.; Rev. A. W. H. Frances, M.A.; Rev. H. J. Leake, M.A.; Rev. F. C. Walling, Rev. J. H. Ross, Rev. A. E. Emmet, Rev. S. Bennets. Holy Communion was celebrated at eight a.m. Wednesday by the Archdeacon, assisted by the rector. At ten o'clock the clergy met in the Church for a quiet hour conducted by the Archdeacon, followed by a short business meeting and the programme of the Chapter, consisting of (1) "A Trip to England," by the Rev. F. C. Walling of Cayuga; (2) "Scientific Demonstration of a Future Life," by the Rev. A. E. Emmet of Dunnville, followed by a discussion by the members of the chapter; (3) "The Christian Ministry," by the Rev. J. H. Ross of Jarvis; "Greek Testament," St. Luke i. 1-15, conducted by the Rev. H. J. Leake of Hagersville. The next meeting will be held at Nanticoke.

PORT COLBORNE.

St. James'.

The Rev. D. Russell Smith declined the invitation of the vestry of St. Thomas' Church, Buffalo, to become their rector. The boys and young men of St. James' Church have decided to put a basement under the Guild Hall in order that they may play indoor baseball and basket ball, and that they may convert the present kitchen into a reading room.

CHEDOKE.

There will be a service every Wednesday evening in Holy Trinity Church at 8 o'clock during Lent. The subject will be the Ten Commandments. The annual meeting of Woman's Auxiliary of Holy Trinity was held at the rectory on Thursday afternoon. Before the election of new officers, Rev. G. Pugsley thanked the returning ones for their splendid work. The following were elected: Mrs. Beckett, honorary president; Mrs. G. Pugsley, president; Mrs. Millen, secretary; Mrs. Burrows, treasurer. Miss Mabel Pugsley was elected superintendent of the juniors.

FORT ERIE.

The Junior Guild of St. Paul's Church had a most delightful reunion in the parish hall, Monday, February 3rd.

STONEY CREEK.

There will be services held at the Church every Friday evening during Lent at eight, followed by an illustrated lecture.

DIO. OF NOVA SCOTIA

CHARLOTTETOWN, P.E.I.

St. Peter's Cathedral.

The adjourned annual meeting of the congregation of St. Peter's Cathedral was held on January 29th, Rev. Canon Simpson in the chair. The report showed that although heavy losses in members had been sustained by removals, the income has increased and was beyond what was estimated at the beginning of the year. The total amount raised by the congregation was $4,393, or nearly $62 per family. In addition to this $1,332 was received from the Hodgson estate. The offerings for missions and objects outside the parish amounted to $1,451. There is a large increase in the number of duplex envelope holders. The attendance at the daily service had been well sustained and the number of communions made were larger than last year. Messrs. F. R. Foster, L. E. Brecken, and J. O. Hyndman were elected Church wardens, Messrs. W. L. Cotton and L. W. Watson delegates to the Diocesan Synod. Votes of thanks were given to the wardens, choir, and the ladies.

DIO. OF ONTARIO

By the generous contribution of the Lord Bishop of Ontario, received at the Synod office, yesterday, the capital of the Episcopal Fund has been increased two thousand dollars.

KINGSTON.

The annual missionary meeting was held in the Synod Hall on January 30th. His Lordship Bishop Mills presided. Addresses were given by the Rev. Canon Gould, M.A., general secretary of the M.S.C.C., and the Rev. W. F. Fitzgerald, St. Paul's Church.

A collection was taken up to be devoted to the Mission Fund. During the evening a telegram expressing greetings from the Bishop of Qu'Appelle was read.

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St. Luke's.

After they had been banqueted by the Woman's Auxiliary of the Church, fifty men of the parish branch of the Laymen's Missionary Movement listened to an able address by Prof. N. Gill on Wednesday evening in their hall.

The speaker, who is president of the local branch of Laymen's Missionary Movement of the Anglican Churches, spoke on the constitution, aims and work of the movement in Canada. W. Carroll, president of the St. Luke's branch of the movement, occupied the chair.

St. George's.

A large attendance of the Historical Society listened to Canon Starr's interesting paper in "Old St. George's," Monday evening. The Canon traced its history, with many interesting stories, from the time the congregation met in the Barracks, with the Rev. John Stuart, B.D., "Father of the Church in Upper Canada," as minister in 1784, down to the present time. A hearty vote of thanks was moved by Profs. Grant and Ferguson for the scholarly paper.

St. Paul's.

The tea given at residence of Captain and Mrs. Batten realized $70 for St. Paul's Church.

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The A.Y.P.A. gave a tea and concert on Shrove Tuesday in St. Paul's school room which netted $42. Part of the proceeds go towards providing curtains, the balance for general missions.

The Bishop of Ontario confirmed sixteen persons in St. Paul's on February 2nd, most of whom were adults. The Bishop preached an excellent sermon. The candidates were presented by Rev. W. F. Fitzgerald, vicar.

A most successful gathering of the graduates of Trinity University was held in the Frontenac Hotel, January 30th. After a sumptuous repast, Canon Starr, the chairman, introduced Dr. Boyle, Professor of Church History, Trinity College, Toronto. Dr. Boyle made an excellent speech which was followed by the Chancellor of the Diocese, Judge McDonald, proposing the toast to the Sister Universities. Replies were made, Dean Bidwell representing Oxford, Eng.; Rev. W. F. Fitzgerald, Trinity College, Dublin; Rev. Mr. Irving, Queen's, Kingston; Rev. Hillyard Smith, Wycliffe, Toronto; Rev. R. C. Blugrave, McGill, Montreal; Rev. Dr. Cobb, Durham, England; Rev. Mr. Barbour, and others.

BELLEVILLE.

Christ Church.

The benefit performance of Queen Esther, January 29th, in Christ Church parish hall, in behalf of the Children's Shelter, was in every way a creditable performance. There was a fairly large attendance at the production. Every member of the company, which is made up of the choral society of Christ Church, did excellent work in the part assigned.

MAITLAND.

A successful concert was given by the young people of St. James' Anglican Church on Thursday evening last. The proceeds were $49.

BANCROFT.

Mr. and Mrs. Fred. Gorman have presented the Church with a handsome brass scroll.

A new brussels carpet has recently been laid in the chancel by the W.A. The apportionment and mission givings for 1912 have been paid in full, $112.

The Girls' Branch have installed a bathroom and waterworks in the Mission House. The men of the congregation presented the Mission House with an up-to-date steel range.

POINT ANNE, THURLOW.

St. John's Anglican Church, recently closed in Belleville, has been removed to Point Anne, in Thurlow. The dedicatory service took place at 3 o'clock this afternoon. Venerable Archdeacon Carey of Kingston, Rev. Rural Dean Beamish and Rev. Canon Bogart were present. Point Anne, formerly noted only for fishing, is now an important village and the location of two great Portland cement plants.

DIO. OF OTTAWA

KARS.

On Saturday, January 25th, some sixty members of the congregations of Kars and Osgoode held a reception in the rectory at Kars for the rector and his wife on their arrival from their wedding trip, and at the conclusion of a pleasant evening, through the churchwardens, presented them with an address expressing their good wishes, and also a purse as the contribution of these congregations towards a fur coat for their clergyman. On the following Thursday evening the congregation of Manotick in a like generous spirit received Mr. and Mrs. Whalley and presented them with a handsome cutter complete, a gift of money for each, that for the rector being Manotick's contribution towards the coat. A pleasing feature of the affair was that every family of St. James' congregation without exception donated. At both gatherings Mr. Whalley expressed his appreciation of the people's kindness after only a few months' sojourn among them.

The small debt on St. James', Manotick, has been lately reduced by two hundred dollars.

OTTAWA.

St. John the Evangelist.

The first Sunday School Festival of the united congregations was held on Thursday the 23rd of January, and it showed very conclusively the enlargement of the hall must be undertaken very shortly if we are to do justice to the children. The hall was filled and there was but small space left for such of the parents as came in after tea for the entertainment.

The Sunday School, under the presidency of Mr. Pepper, united with the Band of Hope on Friday, January 23rd, for the annual festival.

At a special meeting of the Laymen's Missionary Committee of the parish, the adoption of the "duplex envelope system" was recommended. The wardens have, therefore, ordered a supply, and the clergy venture to hope that the members of the congregation generally, may be induced to recognize the value of systematic giving which the envelope system is intended to foster.

The "Laymen's Missionary Committee" of St. John's Church was reorganized at the meeting on Tuesday, January 23rd. This committee has done splendid work in the past for missions. There is nothing that helps a parish more than working for missions.

DIO. OF RUPERT'S LAND

At a meeting of the Winnipeg Rural Deanery held on January 30th, the Rev. F. C. C. Heathcote was elected Dean to take the place of the late Rev. S. G. Chamber. The question of "Banish the Bar" was discussed, and on the motion of Mr. W. M. Crichton, seconded by Rev. Canon Garton, in favor of banishing the bar, the vote stood 9 to 6 against the bar.

Rev. J. Morris, of Leamington, Ont., has accepted the rectorship of St. Alban's, Winnipeg.

Rev. J. C. Smitherson, who has been very ill and undergone an operation, has sufficiently recovered to return to his parish.

Rev. Morris Sanderson, on the Pegin's Indian Reserve, Fisher River, passed through Winnipeg on his return to Fairford, where he is taking duty for Rev. George Bruce, who for some weeks has been suffering from physical weakness, and is with his daughter in Winnipeg.

Much gratification is felt at the Synod office at the financial results of 1912 as announced by the report of the treasurer, recently presented to the executive committee.

The year has been a prosperous one in connection with the trust funds of the diocese. The capital is closely invested, and there is an upward tendency as to rate of interest. The apportionment of the M.S.C.C. was $4,400. The diocese raised $6,678.19. On apportionment, $5,764.44; not on apportionment, $913.75.

The diocese is again indebted to the W.A. for a contribution of $500 to the parsonage fund. The capital of this fund is thus raised from $9,100 to $9,600. During the year grants toward cost of new parsonages were made from this fund to Norwood, Toulon, Wawanesa, Rivers and Scanterbury.

The contributions from diocese for St. John's College were not as large as the year preceding, but showed an advance over former years.

The contributions for the clergy widows and orphans' fund and clergy superannuation fund were larger than usual, and the subscriptions of the clergy to these funds were quite in advance of any former year in history of the diocese.

The field secretary's fund was well maintained.

In connection with the Home Mission Fund, the diocese took a great step forward. The high-water mark of contributions to the H.M. Fund in the previous history of our diocese was $11,544.07, while the amount contributed in 1912 reached $20,194.52. It will be seen that the highest contribution was thus almost doubled in 1912.

The Rev. Canon Jeffery is the secretary-treasurer of our diocese.

DIO. OF TORONTO

TORONTO.

All Saints'.

A Women's Missionary Banquet was held in All Saints' Sunday school under the auspices of the Girls' Mission Band. At the close of the banquet the rector, the Rev. W. J. Southam, introduced the first speaker of the evening, Mrs. Barrie Kuling, China, who brought a message from "The Field": "The greatest opportunity the Church has ever had is here to-day in the open door of China, and also of the whole world."

Miss J. Thomas, who followed, pointed out the great problems in the "Home Field" caused by the tremendous growth and congestion of large cities, and by the influx of immigrants from foreign countries, chiefly from non-Christian lands.

The last speaker, Miss Jones, the Diocesan Corresponding Secretary of the Women's Auxiliary to the Missionary Society of the Church of England in Canada, showed the need of entire consecration to God, if the great work confronting them at home and abroad was to be accomplished.

A very pleasing feature of the evening was the presence of Miss Osler, who many years ago commenced this splendid Mission Band with six members.

Trinity College.

The annual course of lectures given by Trinity College commenced on Saturday afternoon at 3.30, when J. G. Carter Troop, M.A., professor of English literature in the University of Chicago, lectured on "Bernard Shaw and the Revival of the Drama." This address will be followed by five more, on succeeding Saturdays, given by H. C. Simpson, M.A., professor of English literature in Trinity College, on "Science and the Satire of the 18th Century;" President R. A. Falconer, of the University of Toronto, on "John Henry Newman;" Platon Reitch, Ph.D., of Trinity College, "The Germany of To-day;" Rev. T. Stannage Doyle, M.A., D.D., of Trinity College, on "Jonathan Swift;" and Prof. W. L. Grant, M.A. (Oxon), of Queen's University, on "A Puritan at the Court of Louis XIV."

Holy Trinity.

Lenten noon-day sermons are preached daily except Saturdays. The service begins at 12.20 and closes at 12.40 sharp. The preachers are:—February 10th to 14th, Very Rev. Almon Abbott, Christ Church Cathedral, Hamilton; February 17th to 21st, Rev. T. C. Street Macklem, Provost of Trinity College, Toronto; February 24th to 28th, Ven. Archdeacon Davidson, St. George's Church, Guelph; March 3rd to 20th, Rev. Derwyn T. Owen, Rector Church of the Holy Trinity.

St. Alban's.

Thursday, the 13th, the Chapter will hold a meeting in the cathedral library at 8 p.m., when reports are to be received of how work is proceeding on the cathedral, and make accommodation for the increasing congregation, while next Sunday the curate, Rev. C. P. Smyth, will be ordained to the priesthood and Rev. Canon Plummer installed as Preceptor by his Lordship the Bishop. Rev. Principal O'Meara will preach the ordination sermon.

THREE SYNODS IN SESSION

(Continued from page 6)

THE CHURCH OF ENGLAND COULD NOT HAND OVER THE TRAINING OF.. HER FUTURE MINISTERS

and expect them to become true Churchmen.

Canon Smith followed upon the same line. Canon Horsey could not see why the delegates to the college should be required to consult the Synod when the delegates to Bishop's College, Lennoxville, had never been asked to do so. Members of the Church of England were always allowed a certain measure of independence and expression of individuality. There should be no attempt to coerce one part in favour of the whole. Co-operation was no new thing.

Rev. A. P. Shatford, one of the governors, put in a strong plea on behalf of the College. There was the advantage under this scheme, of men rubbing shoulders with those differing from them and this would make them broader in their views and thus benefit the Church as a whole. "The Church of England has stood too long in a position of lonely grandeur, and I believe there is so much in the Anglican communion that she has enough strength to go among and persuade them," concluded the speaker.

Mr. Campbell, one of the laymen on the Board of Governors, said he had been sent without any instructions from the Synod. The other denominations were as keen to preserve their doctrines as the Church was, and to have held aloof would have brought loss to the Church, that it would have taken her years to recover from.

The Rev. H. M. Little followed in a closely reasoned speech. He showed the emptiness of the argument based upon co-operation in those things mentioned by Canon Horsey and Mr. Shatford. To co-operate in classes of child-welfare exhibitions or even lectures in elocution in no way materially affected life, it affected the intellect alone, whereas the study of theology was not only an intellectual exercise, but it profoundy affected life and conduct. Theology is a living science. As it is intellectually grasped it affects outward conduct at every point and to receive lectures from ministers upon the Old and New Testament, who did not believe as Churchmen believed was an injury to the student's faith.

Surely the first duty was to

TRAIN THEM AS SOUND CHURCHMEN,

then when knowing the faith and reasons thereof, they were mentally equipped to examine others' opinions if they willed. There was the subtle power of influence to be reckoned with and when those trained in this way had graduated and were in charge of parishes what more natural than that they should invite a Presbyterian lecturer to preach at a Harvest Festival—and then we should have a new generation of signatures to Circular Letters on Christian Unity.

The Rev. Canon Troop believed that contact with students of other bodies would do good to our students.

Rev. Canon Paterson-Smyth said that at first he was opposed to the scheme of co-operation, and even now after what had just been said he saw quite clearly that there were grave dangers attendant upon the scheme. He himself would not have gone into it were it not for the fact that they all entertained the hope that McGill University would establish a faculty of theology which would have its own building around which the theological colleges would be grouped. This would be neutral ground and the endowment would provide sufficient to secure recognized authoritative teachers in their own special lines whether Anglican or otherwise, whose lectures any or all could attend as they wished.

At the evening sermon Chancellor Davidson, in a very impressive speech, said he, was glad that this discussion had taken place. He felt that while there were advantages in the scheme there were also grave dangers, and they had been plainly expressed. If the Board of Governors went ahead they knew now that a very considerable part of the diocese was opposed to the scheme and this had to be reckoned with. He was a graduate of McGill in arts and in law and had been a lecturer for seventeen years. Whatever favour he entertained for the scheme it was due in a measure to the opportunity of bringing more religious influence into the life of the university, and it needed it.

The board's action was ably defended by Mr. Geo. E. Drummond. As one of the governors of the board he desired to see the life of

M'GILL MORE SYMPATHETIC TO CHRISTIANITY.

He pleaded for a wide view of the situation. In this century men must disregard matters which were small and of no vital importance in an attempt to unite and "to get into the game and do something for the masses." If the Bishop endorsed the scheme the Synod should be satisfied, and if they had their differences in private let them be at one before the public. He quoted letters of sympathy and encouragement for the scheme from many influential men, including the Governor General and Earl Grey and Premier Borden. Rev. Arthur French could hardly agree that the matters which divided them were small and of no vital importance. Neither could he see how Dr. Howard could deliver Church History lectures which would prove acceptable to nonconformists as well as churchmen.

Rev. Principal Rexford closed the debate. He said those behind the scheme

HAD NO IDEA OF UNITY.

The three other colleges might unite—they probably would—then it would mean co-operation between two colleges only. The Synod was not consulted because no academic institution would ever consent to allow its affairs to be run by such a body as the Synod was Their mandate for action was a resolution passed at the last session of the General Synod recommending clergy and laity to avail themselves of every opportunity for Christian co-operation, which does not involve a sacrifice of Church principles. He asked the Synod to leave the matter alone until they had seen whether it worked in the interests of the Church.

Rev. Mr. Plarsted was allowed to introduce

AN AMENDMENT

which accepted the reports as presented and committed the Synod at this stage of the proceedings to no opinion one way or the other until the scheme had offered better opportunity for the Synod's expression of opinion, and this was, after a debate lasting a day and a half, carried, one hour after the regular time for adjournment, almost unanimously.

MISSIONARY COMMITTEE'S REPORT.

Rev. Mr. Shatford ably presented the report shewing that for diocesan missions $2,983 more had been raised than ever before at the same time. $193,000 was raised for the Permanent Endowment Fund.

Two representatives have left to go abroad on foreign service: the Rev. W. H. Gale, and the Rev. R. S. Tippett, both of Montreal. For the M. S. C. C. 9 parishes reached their apportionment—31 exceeded theirs—the full apportionment was again raised for the second time, but of a $200 supplementary sum only some 25 per cent. was raised.

SECRETARY OF M. S. C. C.'S ADDRESS.

Canon Gould's address was an excellent one. He dwelt upon the society's income which for 1912 showed an increase in receipts of $18,300 over the previous year. For this year an extra grant of $2,000 had been made for the work among the newly discovered Esquimaux, and of this $1,700 had already been raised which included a cheque for $1,000 from Ottawa, which was not to be included in the Ottawa Diocese apportionment He, the speaker, rejoiced over the advance made by the society in the West—due, he thought, to two causes: the hearty response of the Western Bishops to the placing of the right literature in the right places.

Canon Gould did not like the use of the term "overlapping" as applied to our work in the West. "Supplementing" was the correct term to use, and the Church could not neglect and would not neglect any two of her children just because they were the only children of the Church in any particular hamlet. It must be remembered that these present day hamlets may be the

FUTURE CITIES OF THE WEST,

and to-day we must have the vision of the future and build accordingly. He spoke of the progress now already taking place in China, and read from a recent letter of Bishop White's whose immediate need is a church to hold 500 persons.

OTHER REPORTS.

The work of the Jewish mission was presented by Rev. Mr. Neugewvitz. The report asked for $100,000 for a new mission building, as the present one was really unfit for the work.

—

Rev. James Fee presented the report of the Committee on Social Moral Reform. They had petitioned the license commissioners to amend the liquor laws. They also felt that the civil authorities were not grappling with the white slave traffic as it should be dealt with. They were co-operating with the C. O. S., who would shortly submit a report to the city on the housing problem. They felt that the child welfare exhibition and the juvenile court had done a great deal to benefit the morals of the people.

—

Rev. Canon Almond presented the report of the Good Works Committee, and in his speech dealt with the subject of providing work and encouraging those who, coming out of jail, were desirous of being better citizens. Both reports were adopted.

The Sunday school report was presented by Principal Rexford. The committee urged a better attention to the matter of offerings for Children's Day, and for the widest distribution of "Our Empire," in the Sunday schools of the Diocese.

—

The session was addressed by Rev. R. H. Hiltz, General Secretary for Sunday Schools, who pointed out the value of Sunday school work as a training for the ministry and the need for organization in the work throughout the Dominion.

Mr. W. S. Campbell, secretary of the Permanent Endowment Fund presented a short report. At this date $193,349 had been raised by means of the special convass. They aimed at a quarter of a million dollars—this end would be kept in view and the collecting continued in the coming year. So far $73,338 had been paid in in cash.

Rev. F. E. Barker presented the report of the Andrews Home. Four thousand nine hundred and seventy-six immigrants had been met and given assistance on arrival in the city—one thousand more than any previous year in the history of the home They had recommended over five and a half thousand persons to

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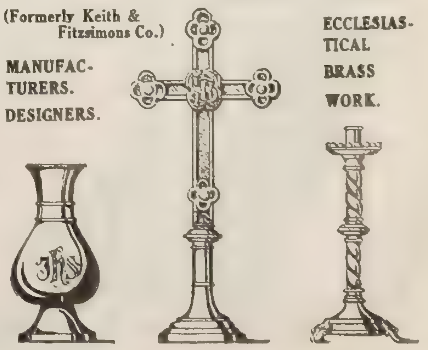

the different clergy throughout the Dominion—a work of incalculable good. The Chaplain visits frequently the Boys' Home at Shawbridge and gives regular instruction to the boys there. The need of the home is an increased revenue to fulfil the work which is becoming larger year by year.

Mr. Stenhouse addressed the Synod upon the work of the Brotherhood of St. Andrew.

The Chancellor moved, seconded by Canon Renaud, that a letter of acknowledgment be sent to the Dominion Alliance, thanking them for their kind references to the Church of England, and stating that the matter of appointing representatives was left to the Temperance Committee to deal with a report at the next session of the Synod.

QU'APPELLE

On Wednesday, January 29th, the Synod of the diocese of Qu'Appelle assembled in Regina for worship and for business. At ten o'clock a.m. Holy Communion was celebrated in St. Paul's Church, the Lord Bishop of the diocese being the celebrant. The charge was a lengthy one and covered many questions, but one and all related directly to the life, welfare and danger of the individual member and of the organized Church in the lost diocese, and the charge was a feeling message from a Father-in-God.

NEEDS, DANGERS AND HELP.

Of the recent Mission of Help, the Bishop said:

"Many of us felt, as we sat at the feet of those men of God, the need of fresh supplies of Grace to enable us to war successfully against the indifference, worldliness, and materialism that follows close upon the prosperity of this wonderful and rapidly developing country. Perhaps the chief result of the Mission of Help will be seen in the deepening of the spiritual life of the faithful clergy and laity, and the increased sympathy of the Mother Church for the busy toilers in the Church on the prairie. For this 'Mission of Help' you will desire to express your gratitude, yet greater than all such expressions will be the growth in grace and the increase in righteousness and spiritual power, which we believe will be seen and read of all men. No amount of organization and activity can make up for

Bishop of Qu'Appelle.

THE LOSS OF SPIRITUAL POWER.

No confession is more to be feared from the lips of the average clergyman in the North-West than that of the husbandman in the Book of the Canticles: "They made me a keeper of the vineyards and mine own vineyard have I not kept.' Nothing must be interfered with which strengthens our union with God, and which has been recommended by the Church of God from time immemorial. Let me refer to a few things in particular which I believe are very valuable:—The regular saying of the daily offices of the Church, constant reading and studying of the Sacred Scriptures, the setting apart a set time each day for meditation, the observance of the fasts and festivals.

RETAINED IN THE BOOK OF COMMON PRAYER

will help us all to reach these spiritual heights with a proper use of these things, to which all true disciples of Christ aspire. One very common omission is the observance of the Friday fasts. From early times Christian men have regarded Friday as the weekly commemoration of the Crucifixion, a lesser Good Friday, just as each succeeding Sunday is a lesser Easter Day. In the Book of Common Prayer we find the Friday of each week set apart as a Fast Day, and I believe it could be of untold advantage both to ourselves and to our people if we religiously kept this one day in each week as a special time for abstaining from the many pleasures the world offers

Our very virtues in Western Canada carry with them the risk and possibility of forgetting the real value of times of refreshing in the presence of God. Those of us who are most active know it is so, and that in work for God, God himself may be forgotten if the invitation is not accepted, 'Come ye yourselves apart and rest a while.'"

CHRISTIAN UNITY.

The Bishop spoke with fervent gladness of the signs of the growth of longing for a restoration of that unity which our Blessed Lord intended and prayed for among His disciples. He said:—

But deeply and earnestly as we desire and pray for the restoration of Christian unity, much as we long to see the scattered members of Christ's body gathered together in one fold, we may not, we dare not sacrifice to this desire any Bible Truth of vital principle of Catholic Order.

"Without venturing to express an opinion as to what we may or may not do in our endeavors to create and foster the desire for unity among our separated brethren, of this I am quite sure, if we are possessed as officials in the Catholic and Apostolic Church of Christ, by an overwhelming sense of responsibility, we shall always be asking ourselves: What effect will this action have on our own communion

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throughout the world to-day, and on Christendom as a whole in the days to come. In endeavoring to unite the divided forces of Christendom, we of the Anglican Communion cannot, I believe, do wrong by bringing prominently before Christian men the conclusion arrived at by the Bishops gathered from all corners of the earth at Lambeth in 1897.

RASHNESS DEPRECATED.

Any rash act on the part of an individual clergyman or clergymen which would lead men to suppose that these things are not of vital importance, and that our communion can change her principles, and vary her order and discipline would, we believe, be dangerous in the extreme.

--

The first business session began at two o'clock on Wednesday afternoon with the recitation of the Lord's Prayer by the whole Synod. Roll call followed, the certificates of lay-delegates being examined by a committee of Rev. A. C. Calder and Mr. R. B. Gordon. On a special motion, Rev. W. A. Fyles, Sunday School Field Secretary of the diocese of Rupert's Land, was admitted to the sessions of the Synod.

The Rev. E. H. Knowles, the able and faithful secretary of the Synod, was unanimously re-elected to office. In his address of the morning His Lordship had expressed his personal thanks to Mr. Knowles for the services he had performed in connection with his important office. The Ven. Archdeacon Dobie was re-elected assistant secretary, and Mr. S. Page lay secretary.

General Business.

The report of the executive committee

SHOWED PROGRESS IN EVERY DEPARTMENT

of diocesan work. Eleven meetings of the executive were held during the interval between the last and the present Synods. The hon. treasurer, Mr. H. H. Campkin, read his report, which was most satisfactory in every way. It was moved by Ven. Archdeacon Johnson, and seconded by Mr. R. B. Gordon, that Mr. Campkin be again elected to the office of hon. treasurer. The motion, on being put by His Lordship, was carried amid enthusiastic applause.

The report of the Prairie Brotherhood was read by Rev. Leadley-Brown, that of the M.S.C.C. Mission by Rev. Blodgett, and that of the Railway Mission by Rev. Knight, acting head of the mission. All these reports were well received.

The report of the diocesan collector, Rev. A. C. Calder, showed unmistakably that all Churchmen in the diocese are agreed that in

THE ERECTION OF A SUITABLE COLLEGE.

in this diocese in which young men may be trained for the sacred ministry lies the solution of the one great problem of obtaining capable men to fill the depleted ranks from year to year, and to extend the borders of Christ's Kingdom in this diocese. Mr. Calder was thanked for his services in soliciting support for the diocesan site and college building fund by a unanimous resolution of Synod.

Thursday was a day of vigorous debate. The celebration of Holy Communion at half-past seven was attended by all the delegates, lay and clerical, matins at nine o'clock found practically the whole Synod assembled to worship God. The business meeting at ten o'clock soon became the scene of keen discussion.

Rural Deans of the Diocese of Qu'Appelle.

"THE CIRCULAR AND CHRISTIAN UNITY."

Friday was a busy day, and it was not until after ten o'clock in the evening that the Synod finished its business. The most important resolutions of the day were that regarding the "Circular on Christian Unity," introduced by Ven. Archdeacon Johnson, and the resolution regarding the question of the surrender of any portion of diocesan territory to go towards the formation of a new diocese. Both were carried without a dissenting voice. The lawfully accredited delegates of the Church of England in the diocese of Qu'Appelle were thoroughly agreed on two things, namely, that the methods advocated in the "Circular Letter" are not the methods best calculated to bring about Christian Unity so much desired, and secondly, that it is in the interest of the Church of England in Western Canada that the boundaries of the diocese of Qu'Appelle as at present existing be preserved intact. The resolution re the "Circular Letter," introduced by Ven. Archdeacon Johnson and carried unanimously, read as follows:—

"That this Synod is of the opinion that the methods suggested by the authors of the circular on the "Christian Unity" are not in the best interests of the Church, and if carried into effect would fail to further that end which all most earnestly desire; and this Synod commends to all interested the World Conference on Faith and Order."

The Synod also expressed its thanks to the Archbishops' Western Canada fund for the deep interest taken in and the generous support given to the work of the Church in the diocese, and emphasized the need of all efforts being brought under direct diocesan supervision. The Synod also expressed its regret at the unavoidable absence of Rev. Douglas Ellison, head of the Railway Mission, who is justly esteemed throughout the diocese.

The Very Reverend Dean Sargent has nearly completed the fiftieth year of work in the ministry, it being exactly half a century since the beloved Dean was ordained to the diaconate. Mention of this fact was made by Ven. Archdeacon Dobie in the closing hours of the Synod, and a resolution of congratulation to the Dean was carried unanimously by the standing vote of the Synod.

TRULY A MISSIONARY DIOCESE.

Two outstanding features of the Church's work as evidenced at Synod were the hearty desire to make every effort to

MINISTER TO THE PEOPLES OF FOREIGN RACE

in the diocese and the great increase in church construction that is going on, there having been no less than forty-three churches built in the diocese of Qu'Appelle during the past year.

On Sunday, Feb. 9th, the Bishop will (D.V.) administer the Apostolic Rite of Confirmation at Grenfell, and on Sunday, 16th inst., at St. John the Baptist, Moose Jaw, and St. Michael's, Moose Jaw. On Sunday, 23rd inst., His Lordship will consecrate the beautiful church recently erected at Medicine Hat.

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ONTARIO

THE forty-eighth session of the Synod of Ontario opened in St. George's Hall. Morning prayer was said at St. George's Cathedral at 9.30. At 10.30 Holy Communion was celebrated at the Cathedral by the Bishop of Ontario, assisted by the Dean of Ontario, Canon Starr and Archdeacon Carey.

At this service the Rev. Ogilvie Graham Dobbs, M.A., of St. Paul's Church, Brockville, was inducted Archdeacon of Kingston and member of the Chapter of St. George's Cathedral, Kingston.

THE BISHOP'S CHARGE.

Leaving aside several matters of interest and importance politically, such as the respective merits of the Liberal and Conservative naval policies, Home Rule in Ireland, the prospects of war between Germany and England, the Chinese revolution and events in Japan, on all of which His Lordship delivered himself freely and emphatically, the interest for Churchmen in the charge lay in the exhortation for a revival of Bible reading, the work of the M.S.C.C. and the subject of Christian Union. The Bishop was

NOT ALTOGETHER OPTIMISTIC

regarding the policy of the M.S.C.C. in the responsibility it was assuming for the West. "Undoubtedly building too much on faith and expecting too much from the East. The West is like the horse leech's daughters; its cry is 'Give, give', and it is never satisfied and does not help itself as it might."

THE CIRCULAR LETTER ON CHRISTIAN UNITY.

The Bishop is another of the Episcopate who, while recognizing the high and pure motives which actuated "a few enthusiastic clergymen in Montreal and Toronto" in sending out a circular making suggestions which "they hoped might lead to union," yet considers they were "ill advised, and have made a tremendous mistake." He said of the circular and its promulgators that if the latter had been students of human nature they ought to have known that the effect of the circular letter would have had the very opposite effect, as it certainly had. According to His Lordship, the only effect has been "to stir up a lot of scribblers on either side, who have let themselves loose and have done and are still doing irreparable injury to the cause of union.

Bishop of Ontario.

"There is union now under external diversity, such union as appears everywhere in Nature, such union as exists in the Godhead. Visible union, such as the majority of people expect, will never take place on this side of Eternity."

UNRELIABILITY OF STATISTICAL REPORTS.

The report of the Rev. Mr. Elliott, Rural Dean, upon the condition of the Church in the diocese aroused considerable caustic criticism, first of the report and its sponsors, and finally, and rightly, of the clergy, whose returns provide the only data on which such a report can be compiled. Many of the clergy had failed to send in the details required by the Canon, and the Rural Dean confessed that, to say the least of it, the apathy of some of the clergy in the matter of an important duty was disquieting and disheartening.

After some discussion, in which the Rural Dean and the committee were absolved from blame, Mr. Carson's motion was carried. His Lordship blamed the clergy strongly. The facts were discreditable to them and evidenced downright carelessness, he said.

TREASURER'S STATEMENT.

Mr. R. J. Carson, treasurer, presented his report for 1911-12, which was considered by the members of the Synod to be one of the best that has ever been presented. The 1912 statement showed that the consolidated fund, consisting of cash, real estate and stocks, amounted to $37,747.15; mortgages, $305,763.11; debentures, $58,017.50, decrease $4,793.33. The withdrawal for building purposes of $8,944, by the Kingston rectory, was the reason given for the decrease, otherwise an increase of $4,150.33 would have been shown. The Bishop called attention to the fact that a deduction from the funds, mainly the Episcopal fund, for the rest fund, had kept back over $1,800 from him. The Chancellor moved, seconded by Rural Dean Woodcock, that the amount be paid back to the Bishop. This, after consideration of an amendment, was carried.

TRINITY COLLEGE.

The Rev. Dr. Boyle, in submitting the report of Trinity College, stated that it had been decided to add the chair of Practical Theology to the College course. The finances of the college were in a very satisfactory condition. The great need was of men, and Dr. Boyle appealed for an increased interest on the part of the clergy to get young men to enter the ministry. He pleaded for the confidence of the Church in Trinity College, "especially in these days of theological unrest."

REPORTS OF COMMITTEES.

The report of the Divinity Students' Fund Committee, as submitted by Rev. H. H. Bedford-Jones, showed that six men were being assisted by the fund. The offerings for the year amounted to $328, an increase of $17. The report embodied a resolution that the amount of offering be increased to $400, and that the amount of individual offerings be suggested to properly proportion them. He made an appeal for more men for the ministry.

The report of the Mission Board was submitted by Dean Bidwell, and showed receipts of $11,961.19 and an expenditure of $9,462.53. The report of the Mission Givings Committee was $16,448.51, a decrease of $789.11. The amount aimed at was $18,700.

The report of the D. and F. M. Committee by Rev. O. G. Dobbs suggested that the Lenten courses of

(*Continued on page* 16.)

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WOMAN'S WORK AND SOCIAL SERVICE.

(*Continued from page 7.*)

be complete. The whole subject is treated with clearness and with great delicacy in a series of pamphlets called "The King's Daughter," by Mrs. Hill (Christ Church Vicarage, Pendlebury, Manchester, England), from whom they may be obtained at small cost. A most admirable treatise on the general question, more especially from the point of view of boys, is Canon Lyttleton's "Training of the Young in Laws of Sex" (published by Longmans), from which I have quoted freely. Excellent, too, are the White Cross Society's series of leaflets, one of which, "The Moral Training of Children," is addressed to parents who wish for help in beginning. This and other similar helps may be obtained direct from Rev. G. Backhurst, The Rectory, Lombardy, Ontario, for the price of five cents each, and will be found very valuable.

* * *

We, everyone of us, want our children to realise the inherent sacredness of life and its origin, of marriage, of the family relationship. How is this to be possible when the first questions are met with silence, evasion or falsehood, and later knowledge has to be picked up, not openly and wholesomely, from parents, but more or less secretly from books, magazines, and companions, in an atmosphere which the boy or girl feels is a bad one. We, everyone of us, want to keep the confidence of our child, to retain and deepen the trust and affection between us and him. How can we hope to do this if we ourselves have placed a barrier between us and him, and that in regard to a subject which instinct tells him is of the first importance, about which his eager curiosity is so intensely alive. He used to have absolute faith in the integrity and wisdom of his parents; on other subjects they have always encouraged him to ask questions; to every difficulty they have given an interested, sympathetic hearing. Now he finds that not only are questions discouraged, but that a deaf ear is turned to them. He must obtain an answer, and if he cannot get it from his parents in a natural, reverent way, he is finally driven to obtain it in a secret, dangerous way. His parents have told him not to ask such questions; his growing desires force him to pursue the search, and thus reason becomes at strife with conscience, and a state of doubt and conflict is developed in his mind. Terrible is the moral waste and havoc resulting from all this in many, many cases, not the least evil of which is the one here dealt with,—the perverted point of view which is thus engendered in the mind of the child, or of the boy or girl, as the case may be. Reason, experience and religion all urge upon us the need of instruction of this kind. Reason tells us that "when a young human being is by the natural laws of growth to enter upon the possession of certain powers, and to be exposed to the temptation of grievously misusing them, he should receive timely advice as to the right use and meaning of these powers." Experience has a sad story to relate of the moral havoc, the waste of life, the social and individual misery, caused by ignorance of this kind. Religion tells us that we are wrong to call that common or unclean which God Himself has cleansed and sanctified.

Honour Bright.

OPPOSES TOO LITERAL FASTING.

The Bishop of Birmingham, discussing the question of fasting during Lent in the "Birmingham Diocesan Magazine," speaks thus of the danger of overstrict adherence to the rules of abstinence: "I have found sometimes that the Anglican takes even the rules of fasting too literally. Some day I hope the Church will deal with the whole question of abstinence on lines suited to their own age and circumstances. I only ask now for a judicious and wise observance on the part of devoted enthusiasts, but no words can be too strong in calling upon people generally to use Lent as a season for not clothing themselves in or even increasing the garments of undue and selfish luxury."

The King has approved the appointment of the Rev. Prebendary Storrs, vicar of St. Peter's, Eaton square to the Deanery of Rochester. The new Dean is Canadian-born and educated, being the son of the Rev. John Storrs, Cornwallis, Nova Scotia.

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mission as held in Kingston and in Brockville be continued to other centres of the diocese. The reports were adopted.

MORAL AND SOCIAL REFORM.

Canon Starr presented the report, which expressed pleasure at the advance in the cause of temperance, especially in the reduction in licenses in Kingston. Inspection of all liquors was urged by the committee, and also that the clergy impress more insistently upon parents the necessity of definite religious and moral training of children in their homes. In supporting his report, Canon Starr said in effect that, pending the arrival of the day of prohibition, it was the duty of all interested in temperance to see that the whiskey that was sold was not drugged. The discussion that ensued brought forth opinions at variance with those of the committee at certain points, but the report was finally adopted.

FINANCE REPORT.

The reports of the other committees were received with practically no comment. The Finance Committee reported a debit balance of $771.51, being an increase over the balance of the previous year of $562.32. The assessment arrears due by the parishes amounted to $229. The classification of parishes for synod assessment was unchanged.

During the session devoted to the Sunday school department of the Church, an excellent address was given by Rev. R. A. Hiltz, secretary of the Sunday School Commission. Mr. Hiltz dealt to some extent with Sunday school organization and heralded a warning against over-organizing. There was a grave danger of that, he said. Practical system and personal work produced the best results. He told of the introduction of a series of lectures on Sunday school work that had been or were being introduced in seven Anglican theological colleges in Canada, where the ministers-in-training would be given an expert knowledge of the organizing and work which was free for the asking. He referred to the excellent results of the teachers' training classes and the advantages of graded lessons.

WIDER FIELD FOR INVESTMENTS.

R. J. Carson introduced a notice of motion asking that the Investment Committee be empowered to invest the funds of the diocese outside of Ontario, where rates of interest were greater. The committee had to turn down rates of 8 per cent. within the past year because of their restrictions. The motion will be put before next Synod. This motion followed one that was rejected, to transfer the responsibility of finances and power of investment to a trust company.

EXECUTIVE COMMITTEE.

Rev. H. H. Bedford-Jones introduced a motion to create an executive committee to superintend the general work of the smaller committees. The motion was carried. Tne new committee will consist of forty members to be appointed.

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY.

The half-yearly report of the above society shows a continuance of the useful work which it has been quietly doing. During the period covering May to December, 1912, grants were made to parishes and missions of over 3,400 volumes. This was increased by the December grants of 597 volumes, making a total of 4,062 volumes to end of December. These volumes comprised Prayer and Hymn Book, Bibles for S.S. use, Lectern Bibles and Prayer Books, and other books for church use. The field covered most of the dioceses of the Dominion, from N.S. on east to Caledonia on the west. At present the applications are mostly from newly settled districts in the West, where the Church is trying to keep pace with the influx of settlers.

The Endowment Fund has been steadily, if slowly, increasing, and the society records its first Toronto life member in the person of Mr. Thos. Langton, K.C.

The work of this society, though little known to the majority of Church people, is a most useful adjunct to the Church's mission work.

NIGHT.

Twilight and crescent moon
  Vast, rolling sea,
And white across the foam
  A path to me.

Sunset and creeping mist,
  Slow-fading shore,
And all that I have missed
  My own once more.

Midnight on sea and land,
  Swift-ebbing tide,
And in the dark a Hand
  My hand to guide!

S. M. Smythe.

INFANTS IN THE SPIRIT WORLD.

In a corner of the beautiful cemetery of Sapperton, New Westminster, B.C., is a small grave with a low, circular headstone, in the centre of which is the sacred symbol, the Cross enclosed in a circle, and beneath this are the touching lines:

"No name have I, O Christ, to offer
  Thee,
Nor from Thy font received the
  sacred sign;
Yet in Thy Book of Life remember
  me,
I plead my Saviour's name instead
  of mine."

The nameless grave is that of the stillborn child of the late Rev. Henry Irwin (known and beloved throughout British Columbia as "Father Pat") and of Frances his wife. This simple, pathetic inscription indicates the bereaved parents' belief concerning their infant's welfare, and may, I think, help others who have suffered a similar poignant sorrow to realize more fully that "with God nothing shall be impossible."

PREACHERS' CURIOUS NAMES.

There is a story told of a certain Dorsetshire church that one Sunday morning "in the good old days" when a stranger came to officiate he was warned by the clerk that he must not go up into the pulpit because the churhwarden's gray goose was occupying it, sitting on a nest of eggs. Our readers may be interested to know that recently five of the cathedral pulpits in England were strangely filled. At Canterbury a Partridge preached, at Peterborough a Pheasant, at Ripon a Swann, at St. Alban's a Gosling, while at Lincoln a Bullock was listened to, no doubt with great attention and profit. At least a few of the present members of the Anglican episcopate cannot assert that they are "neither fish, flesh nor fowl," for we find among our Bishops in various parts of the world a Henn, a Partridge, a Peacock, a Woodcock, a Pollock, and a Roach.

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OUR OLD COUNTRY LETTER.

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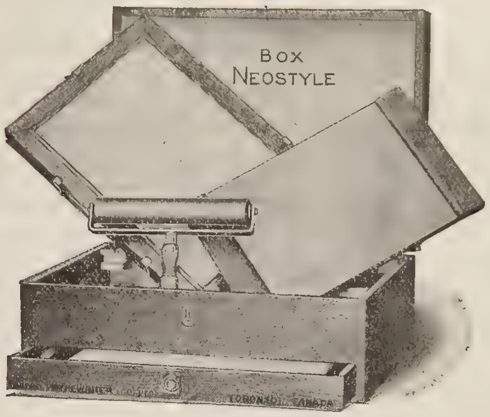

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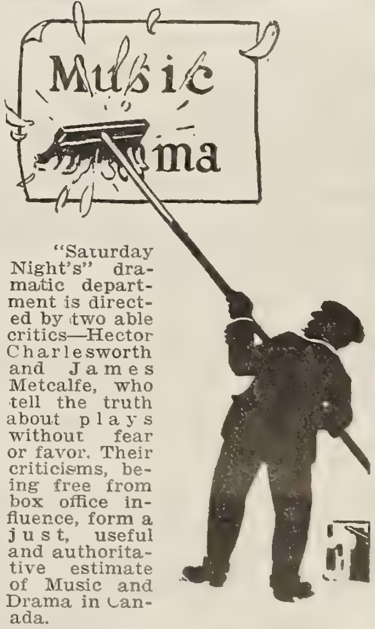

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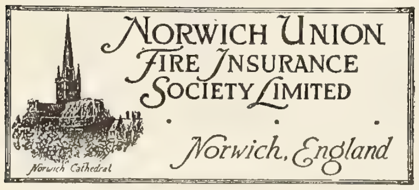

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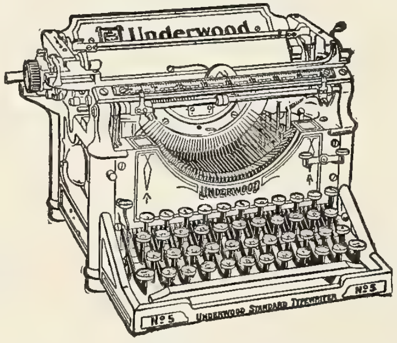

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Church Life.

VOL. V. No. 8 TORONTO, THURSDAY, FEBRUARY 20, 1913. 5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., one cent a word prepaid.

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Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Communications respecting advertisements should be sent to the Business Manager.

Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week.

CHILD AIMS.

THE aims of children, and their plans for the future are always interesting. The average boy goes through a graduated list of employment. In this list there come the position of soldier, sailor, fireman, car driver, and engine driver, all flavoured with a touch of adventure. They have their day and pass, and the boy goes into a bank, or business, or a profession, and so the world loses what might have been a conductor with polite manners, or an alderman with a sense of capacity, or a waiter with a really well fitting suit of clothes. The girl child seems to have a more restricted orbit of future conditions, and generally subsides into a motor car with diamonds, or perhaps a suffragette with Thor's hammer. We might do a great deal to help the world if when children were young we impressed upon them that real adventure is to bear the burdens of other people, to undertake the thankless toil of making the world better. Probably no boy—as a boy—has the ambition to be a bishop, though some girls long to be sisters of mercy. Yet what possibilities lie in the prospect. We suppose that part of the necessary equipment of a bishop is the "nolo episcopari," and this seems to begin even in infancy. Yet bishoprics are rarely refused—we almost added — more's the pity. But it is a misfortune that the "nolo episcopari" goes on sometimes after a man is made a bishop.

WOMEN'S COURTS.

WOMEN'S courts are becoming increasingly common, and there is a very great deal to be said in their favour. Whether women favour women policemen is another matter, that is to say whether the woman in trouble does. It is possible that she would rather have to do with the tender mercy of an ordinary policeman, than have to face the omniscient eye of one of her own sex who knows. Women are said to be harder on women than men are on men, or on women. There is one considerable gain in the closing of courts to outsiders in certain cases. In our own experience of having to attend court to give evidence one remembers the impression that one gathered of the number of undesirable loafers who seemed to find a cheap amusement in spending time listening to "cases." Are there not a good many vagrants among the regular attendants at a magistrate's or judge's court, and if so, why? Publicity in a law court is an absolute necessity if it were only to restrain the vagaries of magistrates or the pompous satisfaction of some judges, but pains should be taken to exclude the regular loafer, who cannot afford any other kind of entertainment.

⁂

POLITICAL BLUFF.

THERE is an awful lot of bluff in politics. Mr. Smith has a banquet, or a toast rack—why not a case of gasoline—given him, and we read next day that he is the saviour of his country, his party, and his constituency, especially the latter. At the same date we read in another paper that Mr. Smith ought to be in a penitentiary, not as a complete punishment, but as a small instalment for the penalties that await him—this, of course, from the opposition view. They consider that he has ruined the reputation of the dear fatherland, and of everything round which fond sentiment gathers, except himself—having no reputation worth a nickle. We read all this, and accept it with a large discount. We know that Smith is probably as far removed from gaol as he is from saintliness, that he is a man who has found a vocation in politics for which some envy him, and some pity him. We do not imagine that the fate of the country, or even of his constituency depends upon him, though certain contracts, improvements, and developments may do. But there is a lot of bluff about it all, and not sufficient reality to make it worth while devoting so much time and attention to it. It is striking comment on the credulity of the present hard headed generation.

⁂

SWITCHBACKS.

CUTTING off for several weeks some pleasure or luxury and saving the cost thereof until Lent be over in order that the amount so hoarded may be used to procure a fuller measure of the pleasure or luxury thus temporarily tabooed, or of others—with appetite keener by the abstinence for a time imposed—is not self denial. It has no relationship to the Lenten fast. It is—self-indulgence, on a system. The fact that the system involves a religious label but serves to emphasize the horrible travesty that it is of real self sacrifice, of real self-restraint. A system of "denial"; a system of "fasting," that takes one in a circle, from self, back to self, is as much akin to real Lenten self-denial, to a real Lenten fast as is a switchback to a great transcontinental railway. The one provides a few temporary thrills of excitement, and nothing more save an increased desire for the sensational. The other provides opportunity for traversing the great stretch of country from coast to coast and of witnessing and appreciating its wonders, its beauties and possibilities. He who would try to obtain a bird's eye view of Canada by a ride in a switchback in a Montreal park would, rightly, be termed a lunatic. Analogous is the state of him who would hope to catch a vision of God's purpose and of the upward possibilities of his own humanity from an annual trip in a Lenten switchback "denial," which begins with self consideration and ends in self indulgence.

⁂

CHANGING HABITS.

WE saw it stated in a medical journal some time since that the growth of appendicitis was due to the street car habit; that with the development and extension of rapid means of locomotion by electricity the walking habit had become less and less general until now a very large number of people would take a car if they had only to go a quarter of a mile. The abandonment of man's natural means of locomotion produces flabby muscles where they should be strong. So the appendix suffers; as does the owner; and the surgeons profit. At the present rate of progress (!) walking will soon be an "ancient custom," preserved only by a few faddists and by those who live far away from other means of locomotion than their own nether limbs. In fact that day is not of the future; it is with us, so far as a not inconsiderable number—particularly of the female sex—is concerned. Not only the street cars but fashions and the dressmakers have largely contributed to the abandonment of the "walking habit." The effect of this joint contributory cause is—a hideous waddle. Of the two the waddle appears to be fraught with greater danger than appendicitis to the nation's life. In appendicitis the owner of the appendix is the chief sufferer, and by the aid of surgical science is either cured or killed. If cured the sufferer takes greater care thereafter, or if killed acts as a warning. It is altogether different with the waddle. The waddler glories in the waddle and in the abandonment of the walking habit. The sufferers are the onlookers—and future generations. The one ray of hope so far as the street car contribution to the evil is concerned, lies in the fact that owing to the shortage of cars in most cities—and of manners in many men, a large proportion of women have to stand when riding in a car. Thus the day of atrophy from complete non-use is postponed, and as furthermore the suffragettes have instituted the practice of kicking policemen we may yet be saved from a leg-less generation.

⁂

LYNCH LAW.

WE have just read a leading article in a leading paper of Canada commenting on lynch law in the United States. Two negroes were put to a violent death—one by mistake—the other for murder, and this in Pennsylvania. Efforts to bring the offenders to legal punishment have failed apparently. We do not presume to sit in judgment on our neighbours, but it does make us think what our boasted civilization is worth, what law stands for, what Christianity is. Are we becoming so neurotic that in times of excitement we lose all control of ourselves, or are we letting ourselves be so influenced by emotion that we do not stop to reason or judge? Neither condition is true sanity, and the Anglo-Saxon race has been remarkable in the past for its saneness. It might be slow, it might endure, but when it moved it moved with the power of a vast righteousness, founded on judgment and reason. Nationally we would grieve to think that a falling away from such a princely ideal were possible or approaching, but it is time to be thoughtful, and to remember that prevention is better than cure. When individuals live on their nerves, and do not allow themselves time for thought and retirement, then the nation as a nation is liable to lose its head in more senses than one.

Our Old Country Letter

Ash Wednesday, 1913.

ST. ALBAN'S, Holborn, is one of the best-known churches in London. It is celebrated not only or chiefly for its advanced churchmanship and ritual, but as the centre of a great and genuine spiritual and social work. It was built by the first Lord Addington in 1863, and its jubilee will be celebrated this year. The "public memorial of thanksgiving" will take shape in a fine series of arabesques and frescoes. One of the arabesques will represent the two dogs whose faithful watch enabled the search-party to find the body of the Rev. A. Machonochie, who was lost in the snow in Scotland on December 15, 1887. The history of this remarkable church has been written by Mr. George Russell. The book has just made its appearance, and as the number of those who have at different times worshipped in St. Alban's is very great, it is sure of a wide circulation.

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There is another interesting bit of news to-day with reference to the Welsh Disestablishment Bill—if your readers are not tired of the subject. A proposal to leave the glebes to the Church was defeated last night by the narrow majority of 28. This means that there was a large majority of British members against that portion of the Bill, and that the Government would have suffered a crushing defeat had it not been for the Roman Catholic and Nationalist Irish members, who have no interest in the Bill, but are fulfilling their part of the bargain with the Government. Evidently a large number of English and Scotch Liberal members are ashamed of the "mean little Bill."

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The Bishop of London announces that he is unable to sanction the revival of (as he calls them) the ancient symbolic services of the Lighting of Candles on old Candlemas Day, the Blessing of Ashes on Ash Wednesday, or the Adoration of the Cross on Good Friday. "These services are not sanctioned in any form whatever. The only such service sanctioned is the distribution of Palms on Palm Sunday, with a prayer invoking a blessing on those who carry them. The Bishop feels that if such services as a whole are to be revived, they must be revived by the action of the whole Church."

—

The fact has to be faced that, in its foreign and colonial aspects at least, the French Government is not only non-Christian, like China or Japan, but definitely anti-Christian. This is proved, if proof were needed, by its oppressive and persecuting attitude towards Christian missions in its dependency of Madagascar. All new efforts are forbidden. Meetings are not allowed to be held in villages. No native may lend his house for any meeting held for a religious purpose. All such meetings must be held in houses licensed by the Government—and in three out of four cases the license is refused. These regulations apply to all missions, French and foreign, and to all Churches and denominations. There is no pretence that the missionaries are disloyal. They have from the date of annexation used their influence on the side of law and order. The only motive is hostility to Christianity — not merely to its dogmas, but to its morals.

—

Miss Wordsworth occupies a high place in the roll of female educationalists. Her work at Lady Margaret Hall, Oxford, as a pioneer in the higher education of women has been most valuable and highly successful. She has lately published a book of Reminiscences under the name of "Glimpses of the Past." Summing up what she believes to be the moral of her own life, she says that its dominant idea is "the need of a religious basis in the lives of all educated women." Modern conditions make this need more imperative than ever; "the woman of the future must have religious faith, or she will be a stunted growth, and, with all her cultivated ability, industry and enthusiasm, an imperfectly developed being."

—

The outrage at St. Matthew's, Sheffield,—the mutilation of a statue of the Virgin and Child—is, I am glad to say, deplored by journals of all shades of opinion in the Church. The perpetrator glories in his deed, and longs for the cheap martyrdom of prosecution. His wish will probably be gratified, as this is the second deed of the kind within a short period.

—

The *Daily News and Leader* has been dissuaded from holding the proposed census of worshippers. It has yielded to the representations made in a joint letter by the Bishop of London and the Rev. F. B. Meyer (one of the leaders of the Nonconformists), who give expression to the general opinion of ministers of all denominations that such a census would be injurious to the very spirit of worship, and would revive and accentuate divisions and feelings which have in recent years been greatly modified.

WM. O'CONNOR.

MEMORY.

Never waste your faculty of receptiveness on things that are not worth remembering, and never deem anything worthy of being remembered that you do not mean to use.

—*John Stuart Blackie.*

The Church in The West.

IN my last letter I expressed the hope that I might be able to write more fully of the diocese of Athabasca, as facing the problems and difficulties both of the northern missionary dioceses among the Indians and Esquimaux, and of the dioceses of the prairies with their rapidly increasing population. The kindness of the Bishop of Athabasca, in sending me an exceedingly interesting account of his work, enables me to do this.

To understand the transformation that is taking place to-day it may be helpful to recall past conditions in this great lone land. In 1865, when Mr. Bompas, a newly ordained priest, and afterwards the first Bishop of Athabasca, arrived at Fort Simpson, he found evidence of the Church's interest in these inhospitable regions. Three missionaries, Rev. Mr. Hunter, Rev. Mr. Kirby and Rev. Mr. Macdonald (the last named still living in Winnipeg) were already doing hard and vigorous missionary work. The life to which they were exposed is shown by the fact that the future Bishop had left London on June 30th, and only by incessant travelling succeeded in reaching Fort Simpson on Christmas Day.

In the greater part of the diocese conditions of travel remain unchanged, but they are rapidly changing. For six months past travellers have been able to make their way fifteen miles within the boundaries of the diocese by the Canadian Northern Railway. Three lines of railway are being projected at present with great rapidity and promise,—north, west and north-west. If construction is pushed forward with vigor during the coming summer the rails will pierce a mile, or more, further into the wilderness each day.

At present, however, of one wishes to go beyond Athabasca Landing, he must adopt primitive methods of travel. Winter and summer the Athabasca and Peace rivers form the main highways, though rough trails through the forests are being replaced by roads with some pretence at construction. As the traveller leaves the railway, horses and steamboats are for a time at his disposal; but in the less accessible parts of the diocese these must be exchanged for dog-trains and canoes.

Thus on every hand the new and the old meet. The voyageur from the far north leaves his canoe for the express train of a transcontinental railway; the successor of Bishop Bompers, inheriting much of his work unchanged, uses a typewriter; an advancing throng of farmers and merchants drive ever farther back the hunter and trapper.

Such are the conditions under which the Bishop of Athabasca is called to work. In this connection I cannot do better than quote the Bishop himself. "This diocese is actively passing from the stage of earlier missionary activity amongst the Indians and half breeds to the ministry of the Church amongst the new population of white people. The need of the former is not less than it ever was, and the latter is additional and constantly increasing." "There are but two incorporated towns yet, even if the second be such." The two towns referred to are Athabasca Landing, certainly incorporated, and Grouard, of whose incorporation his Lordship is doubtful. Even on the spot it is not easy to keep oneself accurately informed of the birth of new towns in the west.

In view of old needs as great as ever and needs new and ever increasing, the question arises whether we, as a Church, are supporting the Bishop as changing conditions demand. That we are not was the opinion of one clergyman who remarked in bitter sadness after hearing the Bishop's account of his work, "We are asking him to make bricks without straw."

The Bishop himself says: "I badly need men full of faith and strong to endure. I feel the lack of offers from the young men of Canadian birth and homes; they are fewer than should be the case when the pioneer spheres of the Church need them." "They must either be willing to face the poor incomes of the clergv of the new northland, or the Church must be more generous in providing the means. More attractive work for Almighty God could scarcely confront men filled with the holy ambition of serving where they are needed, and where their efforts will tell." One asks as he reads, are we sons of Canada devoid of the spirit of heroism that has sent missionaries from the motherland to this northern country, or do parents shrink from the endurance required of heroic sons

May I conclude my letter as the Bishop did his? "The undertaking amongst the ever increasing number of white people of mixed antecedents is of the character of foundation laying. New districts are being opened up and must be manned. Churches and residences are being built and more are ever required."

"The ministry of sustained intercession has a large scope and the Church will be richly blessed in the proportion of its faithful exercise."

G. H. B.

STRENGTH IN FAILURE.

A life here, in which you fail of every end you seek, yet which disciplines you for a better, is assuredly not a failure.

WHOLEHEARTEDNESS.

I go at what I am about as if there was nothing else in the world for the time being. That is the secret of all hard-working men.

—*C. Kingsley.*

AS OTHERS SEE US

THE return of the Bishops and clergy, who came out at the call of the North-West to hold a Mission of Help, gave an opportunity for us to hear what our brethren across the water thought of us. There is no idea of criticism, or fault-finding, or pointing out of better ways in their remarks, but only the bare statement of what they thought after their visit to this country. We are apt sometimes to think we know it all, and can do it all, for we have the faults as well as the qualities of a young country—yet, strange to say, even the youngest among us are prone to mistakes and ignorance. We will not comment on their words of praise, for we get more than enough of that, more than is sometimes good for us, but we will condense and think over their account of our weak points. They say that materialism is rampant and dangerous—that the traveller need not look for fine churches or cathedrals, but he will see great educational, civic and political buildings, and if there are any costly buildings erected for Christian worship, they are not for the Church of Canada. They also mention that the Presbyterians expect shortly to incorporate 50,000 Gallicians, who were Roman Catholics, or who are at the present moment such, into their church. Now we should have to look round a long time before we could record anything like that, and yet why should they not have come to us? Are we indifferent or incapable?

They say that the Church ranks a bad fourth among the religious bodies of the Dominion. Does this again shew slackness or indifference on our part, for the Church we have the honour of belonging to has no peer in the world as to history, or doctrine, or power of appeal to the souls of men?

They notice a great lack of religious education, and they think that we ought to be much keener about establishing schools in which the secular side should compete with the Government schools, but which should at the same time be able to give definite religious teaching such as the Church requires and ought to give.

One of the drawbacks to our religious progress is that we have not been prosperous long enough to have found out that though a man's life be full of material prosperity, it can still be an empty and incomplete life if it has no care or provision for the spiritual side of his nature. This they think helps to explain why they did not find the same hunger and thirst for God in our land, that they did find during the Mission of Help in New Zealand. But they rejoice to report that they did find a capacity for prayer which was unexpected, and which of course produced great results.

They note that the lives of the clergy are often very dispiriting on account of the "chores" they have to do, the poorness of the remuneration that they receive, and the consequent inability they experience to find time for study and prayer. There was also a need for impressing upon newcomers that the Church in Canada has no endowments, and that the Churchman must be prepared and ought to be glad, esteeming it a privilege, to support the Church of his fathers. We think we must have the courage to own that the missioners are telling us what it is good and necessary for us to know. There is a tendency to treat religion as a business scheme, to put it on a business basis, advertise it, and to plan its future on business lines. As regards the handling of Church finances there is a need of improved business methods, but to apply the same arguments to religion itself is fatal. The Church in its greatest days has shewn no need of business methods, but only a capacity for inspiration and consecration. The main idea of business is to get and to hold, while of religion it is to teach and to give. Business is conducted on steady and persistent study of quotations from stock and price lists, and an endeavour to read the market of the future; while religion rests on quotations from the Bible and human experience, and an endeavour to bring God into the present. The Church is a bad fourth because our brethren of other communions have more inspiration and consecration than we have. When some short time ago it was laid before the Baptists that their missionary offerings might be better, they were inspired to take the first place in the per capita giving for the whole Dominion. Most of the Baptists must, we presume, have acted upon the feeling, "This is up to me, and my 25 cents becomes one dollar." It must have meant some consecration, the giving up of something, if it were only opera in Lent, or sugar in tea. Among the members of the "bad fourth" the tendency would be to hunt up some other fellow, and take money off him. This is very right and good for the other fellow, but it does not shew the same sense of consecration.

We are nothing like as enthusiastic about our Church as we ought to be. We live in an atmosphere of deprecation, and seem thankful to be tolerated, and we often anticipate the criticisms of outsiders by doing it effectively ourselves. Let us lay the lesson of the Mission of Help to heart, and climb up to where the Church belongs, at the top.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

—

Question.—Can you tell me when Good Friday was first kept by the Church as the day for commemorating Our Blessed Lord's death?

W. W. W.

Answer.—It may go back to the date of the keeping of Easter which would be about A. D. 68. At a later date we find Constantine the Great forbidding the holding of markets on that day which shews that the day was recognized in his time, namely A. D. 330. By our Saxon ancestors it was not called Good Friday, but Long Friday on account of the long services and the long fast.

—

Question.—When a Bishop or a Priest is ordained to that sacred office is he not required to subscribe to the Thirty nine articles, and to promise that he will faithfully hold and teach the faith and doctrine expressed therein as the faith and doctrine of the Church of England?

W. W. W.

Answer.—These points of subscription are more expressly stated for a Priest than for a Bishop, because a Bishop is merely a higher order of Priest and there is not the same difference between a Bishop and a Priest that there is between a Priest and a Deacon. He is therefore certainly bound to do and teach as you say, and these points are very clearly emphasized in the ordering of Priests.

SNOW WHITE.

"Though your sins be as scarlet, they shall be as white as snow."

Snow white
Blossoms bedeck Thine altar, Lord;
Perfume and hue afford
Delight;
Thou Who in Gospel story
Proclaimed'st the lilies' glory
Must love their voiceless homage exquisite.
Blood red

My guilty heart with stain of sin;
Where life should be within
All dead;
Each snow white blossom shames me;
Their dazzling whiteness blames me;
Would I were clean! Lord, I am sore bested.

"Take, eat;
This is My Body; This My Blood;
Taste, and forget, in life renewed,
Defeat;
No more let sin confound thee;
With robes washed white around thee
Cast thyself down before the Mercy Seat."

B.

THE VIRGIN AND CHILD.

The Virgin and Child is not a mere modern idea; on the contrary, it is represented again and again in the paintings of the Catacombs. Mary is there drawn with the Divine Infant on her lap,—she with hands extended in prayer, He with His hand in the attitude of blessing. . . Cavaliere de Rossi . . has given us from the Catacombs various representations of the Virgin and Child. The latest of these belong to the early part of the fourth century, but the earliest he believes to be referable to the age of the Apostles.—Newman's Letter to Pusey.

IN GARDEN AND FIELD

NOTES By E. T. COOK

RHODODENDRONS IN THE HIMALAYAS.

Travelers in the Himalayas and doubtless many of the readers of CHURCH LIFE who have trod those glorious mountain paths and gorges, will remember the Rhododendron, there to be seen in its wonderful variety of dashing coloring and tender shades, as soft and winsome as those painted on the petals of the finest of roses. The great Hooker, who died only a year or so ago at the advanced age of ninety, has told us of the grandeur of the great blossom-covered bushes in those awe-inspiring mountain ranges, Rhododendrons that will not endure the climate of every Canadian province, but will bring forth flowers in abundance with the sheltering influence of the conservatory or palm house. In many of the conservatories in the public parks of Canada, the gorgeous tree Rhododendron, called R. arboreus, because of its likeness to a tree, for such it is, will flourish as in its native wilds, and there too are many types, which are of exquisite beauty in leaf, coloring, and scent. Valleys seem filled with odours, the incense poured from a million great chalice-shaped flowers that seem to shine in the wild fascinating scenery of this huge fairy land of the world. The illustration represents a scene in the Himalayas in the time of the Rhododendron. It is the festival of the flower, when the whole land is full of light and sunshine and sweet odours. On yonder hillside is a blaze of crimson, there a colony of flowers of tenderest pink, and at our feet a little bush smothered over with purple petals. It is all very beautiful, satisfying and wonderful—this festival of Rhododendrons in the stillness of the mighty Himalayas.

A scene in the Himalayas. Rhododendrons growing wild.

QUEEN MARY AND THE ROSES.

I read with pleasure the note written of Queen Mary and the Roses in CHURCH LIFE of February 1, last, and it is perfectly true Her Majesty has as much enthusiasm for the Queen of flowers as the Dowager Queen Alexandra, and those who have been privileged to visit the private gardens of Windsor or Buckingham Palace will not have forgotten the splendid collection of the most beautiful of the various types into which the fragrant family is divided. I well remember a sunny day in August going through the private grounds at Frogmore, within the surroundings of Windsor Castle, turning a leafy corner and there seeing a cloud of softest pink—it came from a rose that should be purchased for planting this spring, Hermosa, it is not endowed with faultless individual beauty, but the quivering petals, pink as the heart of some exquisite shell, seemed to sink into the rich green of the shrubby background. I hope to send you a photograph of a view in Frogmore gardens, which were a source of real interest to the late Queen Victoria, whose simple, comfortable and flower surrounded tea room has an historic interest.

A BEAUTIFUL PLEASURE PARK.

BOND LAKE.

Nothing is more commendable on the part of Railway companies, both here and in Europe, than the beautifying of their stations or resorts for picnics or general "outings." "Where to spend a Happy Day," is often a source of some perplexity to those who control Sunday schools, or have the management of excursions large and small. Bond Lake on the York Radial Railway from North Toronto, is one of the beauty spots outside the city and where amidst the whispering of pines, the ripple of the lake, and the scent of flowers, one can be content, the world forgetting, though not by the world forgot. The journey itself overflows with interest, the warm bracing wind rushes through the open windows of the car as it speeds on into York county, York Mills, famed for its waters, Thornhill, Richmond Hill, the quaint little stop at "Jefferson" and then Bond Lake—or Dr. Bond Lake, as I once heard this placid health giving retreat quaintly described. This open air physician brings ruddy cheeks and joyous hearts to the weary, and there are amusements in abundance. A park without the means of play and satisfying healthy appetites soon wearies—but the two go hand in hand on this break in the journey to Jackson's Point. If one wishes to know more about Bond Lake the Traffic Manager, Mr. F. S. Livingstone, of the Railway, whose office is at the corner of Church and King, will tell you.

VEGETABLES AS FOOD.

Nothing has given me more pleasure recently than to notice the growing interest in the cultivation of vegetables. It seems unaccountable that the vegetable, the most wholesome ingredient in the economy of the household, has been overlooked, and even on farms where broad acres are given over to crops of various kinds, not a stitch of land has been reserved for the most wholesome and nourishing of food—the esculents. At a recent meeting of the Fairs exhibition this matter was brought to the notice of the meeting and we have now a vegetable association for Ontario, which must be fruitful in good works. I know of one farm to which the vegetable, save a few rows of potatoes, badly grown, was an absolute stranger, and when any "green stuff" was desired, it was actually purchased in the city. Well, is it not time things waked up a little. A vegetable culled from the open ground and put straight into the cookery pot is as different to the flabby much handled produce purchased in shops and in the market, as to use a common idiom "Chalk is from Cheese."

SPRING IS COMING.

The spring is approaching and when the weather breaks, though it has been kind so far, our thoughts will fly to the garden and the things we shall sow and plant to bring forth the harvest in due season. Think well of the vegetables. Many an odd corner, now perhaps a rubbish heap may be changed into a place of fertility and usefulness.

OF QUEEN'S GARDENS

SOME HOLY THOUGHTS.

By JOHN RUSKIN.

When thinking of the few simple notes for this week's CHURCH LIFE, I turned to the rich storehouse of thought that the great Ruskin gave to the world, and the appealing words that I quote seem to bring a sweet message at this season of Lent in the Church's year: Have you ever considered what a deep under-meaning there lies, or at least may be read if we choose, in our custom of strewing flowers before those whom we think most happy? Do you suppose it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet?—that wherever they pass they will tread on herbs of sweet scent, and that the rough ground will be made smooth for them by depth of roses? So surely as they believe that, they will have, instead, to walk on bitter herbs and thorns; and the only softness to their feet will be of snow. But it is not thus intended they should believe; there is a better meaning to that old custom. The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them. "Her

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THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally;

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feet have touched the meadows, and left the daisies rosy."

You think that only a lover's fancy; —false and vain! How if it could be true? You think this also, perhaps, only a poet's fancy—

"Even the light harebell raised it's
head
Elastic for her airy tread."

But it is little to say of a woman, that she only does not destroy where she passes. She should revive; the harebells should bloom, not stoop, as she passes. You think I am rushing into wild hyperbole? Pardon me, not a whit—I mean what I say in calm English, spoken in resolute truth. You have heard it said—(and I believe there is more than fancy in that saying, but let it pass for a fanciful one) — that flowers only flourish rightly in the garden of someone who loves them. I know you would like that to be true; you would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power (not only to cheer, but to guard;—if you could bid the black blight turn away, and the knotted caterpillar spare—if you could bid the dew fall upon them in the drought. and say to the south wind, in frost—"Come thou south, and breathe upon my garden, that the spices of it may flow out." This you would think a great thing? And do you think it not a greater thing, that all this (and how much more than this!) you *can* do, for fairer flowers than these — flowers that would bless you for having blessed them; and will love you for having loved them, flowers that have thoughts like yours and lives like yours; and which, once saved, you save for ever?

Is this only a little power?

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Far among the moorlands and the rocks,—far in the darkness of the terrible streets,—these feeble flowerets are lying, with all their fresh leaves torn, and their stems broken—will you never go down to them, nor set them in order in their little fragrant beds, nor fence them, in their trembling, from the fierce wind? Shall morning follow morning, for you, but not for them; and the dawn rise to watch, far away, those frantic Dances of Death; but no dawn rise to breathe upon these living banks of wild violet, and woodbine, and rose; nor call to you, through your casement,—call (not giving you the name of the English poet's lady, but the name Dantes' great Matilda, who on the edge of happy Lethe, stood, wreathing flowers with flowers), saying,

"Come into the garden, Maud,
For the black bat, night, has flown,
And the woodbine spices are wafted
abroad
And the musk of the roses blown!"

Will you not go down among them? among those sweet living things, whose new courage, sprung from the earth with the deep colour of heaven upon it, is starting up in strength of goodly spice; and whose purity, washed from the dust, is opening, bud by bud, into the flower of promise; and still they turn to you and for you, "the larkspur listens—I hear, I hear! And the lily whispers—I wait?"

Did you notice that I missed two lines when I read you that first stanza; and think that I had forgotten them? Hear them now:—

"Come into the garden, Maud,
For the black bat night, has flown,
Come into the garden, Maud,
I am here at the gate, alone."

(The holy garden.)

Who is it, think you, who stands at the gate of this sweeter garden, alone, waiting for you? Did you ever hear, not of a Maud, but a Madeleine, who went down to her garden in the dawn, and found One waiting at the gate, whom she supposed to be the gardener? Have you not sought Him often; sought Him in vain, all through the night; sought Him in vain at the gate of that old garden where the fiery sword is set? He is never there; but at the gate of *this* garden, He is waiting always—waiting to take your hand—ready to go down to see the fruits of the valley, to see whether the vine has flourished, and the pomegranate budded. There you shall see with Him the little tendrils of the vines that His hand is guiding—there you shall see the pomegranate springing where His hand cast the sanguine seed;—more; you shall see the troops of the angel keepers that, with their wings, wave away the hungry birds from the pathsides where He has sown, and call to each other between the vineyard rows, "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." Oh — you queens — you queens; among the hills and happy greenwood of this land of yours, shall the foxes have holes and the birds of the air have nests; and in your cities shall the stones cry out against you, that they are the only pillows where the Son of Man can lay His head?

EX. CATHEDRA.

By William Q. Phillips.

In a Synod, better nameless,
Sits a Layman, who has been
Twenty years or more a member,
From the parish ot Saint Lynne.

He's a terror to the Clergy,
Never fails to speak his mind,
Yet he has a sense of humor
And a manner not unkind.

Also a vocabulary—
Words sonorous and of length!
His remarks are always noted
Both for piquancy and strength.

Had Old Chaucer known this Layman
We should have another Tale
Quaintly hitting at the parsons,
Spiced, perchance, with cakes and
ale.

Spoke a Parson, in the Synod,
To a Motion duly made,
On a straight Financial Question—
From the subject far he strayed.

Quoted Scripture and the Fathers,
Wished he could the Saints invoke,
Reeled off so much Greek and Latin
That the Synod wished he'd choke!

Said he never would agree to
Any Rupture with the Past,
And in metaphoric mixture
Nailed his Colours to the Mast.

Ended with a weak Amendment
Hastily composed and lame,
Trusted that he'd done his Duty
Hoped his friends would do the
same.

Then rose up this awful layman,
As he caught the Bishop's Eye,
Said "M'lord, this vain proposal,
Scarcely merits a reply.

"Most unpractical and foolish,
Like old bottles for new wine,
And, indeed, I must describe it
As ecclesiasinine!"

(Cheers and Laughters) But a
Canon,
Somewhat smarter than the rest
Rising to a Point of Order
Said "M'lord, I must protest.

"At that word unprecedented,
Wretched hybrid! Half is Greek—
Half is Latin. Shall this Synod
Tolerate a verbal freak?"

(Great Applause). The cautious
Bishop
Very slowly shook his head,
Smiled and raised his hand for
silence
Got it presently, and said:

"I have heard the Point of Order
On 'Ecclesiasinine'
Yes, it is unprecedented,
But the point is rather fine.

"For I am not here to settle
Points of Etymology
Nor to go beyond the question:
Is it Parliamentary?

"So to rule it out of order
Is a matter that I may
Fully and with care consider,
In the meantime I will say:

"That the Layman must remember
How this word to us appears,
And he must not drag it into
His orations—BY THE EARS!"

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CALGARY

BANFF.

St. George's.

The Archdeacon of Calgary spent Sunday, February 9th, with his old congregation in this town, of which for three years he was the first rector up to September, 1911. His day was fully occupied. There was a celebration of Holy Communion at 8 and another after Mattins at 11. In the afternoon there were two baptismal services, the Archdeacon baptising the two younger children of Mr. and Mrs. I. S. G. VanWart at 3, and the youngest son of Mr. and Mrs. S. H. Baker at 4.30. In the evening a very large congregation assembled to witness and take part in the induction of the Rev. R. D. Harrison, late of Cochrane Mission, as rector. Archdeacon Hogbin was the celebrant at both the morning services, and preached both morning and evening. Mr. Harrison came to the diocese from Montreal Theological College some three and a half years ago, and has done admirable work in one of the largest and most difficult mission districts we have. It only had one Church building, but by constant riding Mr. Harrison was enabled to maintain regular services at some eight other points, services being held either in school houses or in private residences.

HURON

WALKERTON.

St. Thomas' Church.

The annual supper for the choir was given on Shrove Tuesday night in the Sunday school. Forty sat down to supper. Afterwards a most enjoyable evening was spent in listening to a musical programme provided by the members.

On Tuesday last a most instructive and entertaining lecture was delivered to a crowded school room by Colonel Macqueen, of the Parliament Buildings, Toronto. The subject of the lecture was the history of Canada from the earliest times.

A cordial vote of thanks was proposed by the rector, Rev. R. Perdue, seconded by Col. Scott, and passed by acclamation. Patriotic songs were sung at intervals by the choir, after which one of the most eloquent lectures ever delivered in Walkerton was brought to a close by the singing of the National Anthem.

WOODSTOCK.

The Daughters of the King of New St. Paul's Church held their annual thank offering meeting on Feb. 11th, at the home of Mrs. A. J. McIntosh, Light street. There was a good attendance, and a very interesting and enjoyable program was given.

MONTREAL

MONTREAL.

The Board of Governors of the Diocesan Theological College have made new arrangements in the "co-operation" scheme with our separated brethren whereby Church history is no longer one of the subjects which all students take from the same lecturer. The Diocesan College students now receive lectures from Prof. Howard as heretofore, while the other students attend lectures by Prof. Robinson, of the Methodist college. Thus it would appear that the discussion raised in the Synod and the criticism offered has borne some fruit. From all one can learn at present there is very little "co-operation" except on paper. We seem to be endangering Church principles and reaping very little for it.

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The Lenten season is in full swing and most of the city churches have additional services—mostly evenings—which, as a "daily service throughout the year," is a rare thing in the city. Christ Church Cathedral, St. George's and St. James' afford their people this privilege as well as the Advent and St. John's at 5 p.m. Canon Swoop at St. Martins curiously has Evensong on Monday, Tuesday and Wednesday at 8. There are special preachers at St. George's on Wednesdays at 8 p.m. Canon Almond affords his people the opportunity of learning some Church history by a course of lectures on the Church councils. He has also a daily Eucharist at 8 a.m., which is very well attended.

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The Brotherhood of St. Andrew have again arranged a series of noon-hour services in the down-town section on St. James street. The attendance is distinctly good. The Bishop commenced the series of addresses on Ash Wednesday and two following days. Canon Almond is taking the addresses this week, and will be followed by Dr. Symonds the week following.

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A well-known figure in educational and Church circles has just passed away in the person of Dr. Alexander Johnson, who at the time of his death was vice-principal emeritus of McGill University. He had occupied the professional chair of classics for many years at McGill, and was one of the foremost laymen on the floor of the Synod representing one of the rural parishes. His death was very sudden. He was in Ottawa for the day, and owing to a weak heart collapsed when on the street, his end being but a few minutes afterwards. He leaves a widow, three son and four daughters to mourn his loss. The funeral took place on Thursday from his residence to St. George's Church, and was very largely attended. The various faculties of McGill University were represented. Dr. Paterson Smyth read the service, assisted by Dr. Rexford, and the Bishop read the prayers. Among those attending the funeral we noticed: Sir Gordon Johnson, Ven. Archdeacon Norton, Dr. J. A. Gordon, Dr. Justice Guerin, Principal Peterson, Rev. Dr. Johnson, Rev. Dr. Young, Prof. Evans, Prof. Caldwell, Dean Adams, Dean Mayse, Rev. Dr. Findlay, Prof. Scrimgeour, R. C. Smith, K.C., Prof. Armstrong, and others.

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The Rev. Jas. E. Fee, M.A., ,was inducted to the Rectory of All Saints' Church on St. Denis street on Thursday evening in succession to Rev. James Elliott, who has removed to Port Hope, Ont. The church was fairly well filled. After the administering of the requisite oaths by Chancellor Davidson prior to the services, the induction service took place, followed by Evensong. Revs. G. Q. Warner, and J. Flanagan took the office, the lessons being read by Revs. Dr. Symonds and Dean Evans. Rev. A. P. Shatford preached from the text Exodus 42, and dwelt upon the resources that lit to hand for the work of God in a parish, dwelling upon the wrong ones, such as committees and societies, statistics, publicity and advertising, and upon the true ones which were reliance upon the power of God, whatever gifts each individual could bring to the work. The offertory was for the defraying of all debt upon the fabric. The Bishop, at the conclusion, expressed his appreciation of the parish's past achievement, and his great hopefulness that under their new rector they would do even greater things for the extension of Chrust's Kingdom in their midst. Among the clergy present, besides those already mentioned, were Revs. Principal Rexford, L. Whiteley, C. C. Mason, Scrimgeour, H. M. Little, Canon Renaud, H. R. Stevenson, R. T. Overing, Rural Dean Robinson, F. E. Baker andl Ven. Archdeacon Norton.

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NIAGARA

Their number and varied character leaves no Church member with an excuse for not taking heed to the Lenten pastoral of their Bishops. While the exchanges among the clergymen lightens somewhat the strain of this extra duty.

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The W. A. of this diocese is taking up a systematic course of mission studies, beginning with Japan, during this Lent. Much valuable information is given and interest noted.

HAMILTON.

All Saints'.

This Church had a special Lenten service, when Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto, gave a most helpful' address on our realization of the presence of God.

St. Philip's.

St. Philip's Sunday school room was full with eager listeners to enjoy the talk with lantern slide views, by the rector, Rev. C. B. Kenrick. These views were of all the most noted beauty spots in Switzerland, Zurich, Lucerne, the Lake of Lucerne and its neighbourhood, the tunnels and railways, were all dwelt on most interestingly by one who has made the great trip. Many of the lantern slides having been made by Mr. Kenrick himself, were surprisingly good and were heartily enjoyed.

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The Ascension.

Rev. Canon Daw will be the preacher at the Church of the Ascension on Friday evening of this week. On Tuesdays the afternoon addresses at half after four will be on the women of the Bible.

The Cathedral.

The special preachers during Lent at the Cathedral will be Rev. T. Wallace, M.A., rector of St. Stephen's, Toronto, the Venerable Archdeacon Davidson, Guelph, the Rev. Dr. Gennisno, Church of the Ascension.

The Very Reverend the Dean of Niagara is taking the midday services at the Church of the Holy Trinity, Toronto.

—

Ven. Archdeacon Forneri delivered a lecture on Parochial Finances to the Divinity Students of Trinity College, Toronto, last week.

DUNDAS.

St. James' Church had an exceedingly interesting address from Dr. Rennison on Monday. He gave an account of his fourteen years' labours among the Indians of the Canadian North-West.

Next Monday Rev. J. Davis, of Bartonville, will speak in Dundas on "Why I Should be a Member of the A. Y. P. A." Miss Mary Woodhouse was elected president to succeed Mr. Eddes, removed from town.

BURLINGTON.

The rector, Rev. F. W. Hovey, of St. Paul's Church, began his Lenten addresses on Wednesday at eight. They will continue each week. Next Tuesday there will be a course of addresses on varying subjects, the first one being on Canada and the Columbia Coast Missions. The speakers secured for these several occasions being Rev. Canon H. Shortt, Ross Bart, B.A., Daniel Smith, B.A., and Charles Grance. There is sure to be a large attendance at these lectures.

HAGERSVILLE.

The thriving parish of All Saint's is now contemplating most important improvements under Rev. Mr. Leake for their Church. Several of the congregation have expressed their wish to contribute suitable memorials to its enrichment. The Almas family are erecting a handsome east window in three panels. The first depicting St. John, the second The Light of the World, and third, the Holy Family, Mrs. James Caldwell has given another most appropriate and chaste window, and Mrs. R. Brown has given lectern Bible.

All Saints' A. Y. P. A. held its regular meeting on Thursday evening, when Rev. Mr. Leake gave a short talk, Mr. Jack Howard a missionary paper and W. H. Lindsay a very interesting reading.

GRIMSBY.

St. Andrew's Parish Hall held a gathering somewhat out of the usual, at the suggestion of the restor, Rev. J. A. Ballard. They met to discuss questions relating to the best interests of the Church. A good supper opened the way, as it is usually said to do to men's hearts, and all enjoyed the expression of it as a most pleasurable talk on business and Church affairs generally. An impromptu programme of musical selections was run off, and then Mr. Henry Hillier and Mr. J. A. Livingston each gave a most interesting talk. Mr. R. W. Allin, assistant secretary of the Church of England Missionary Society, gave a vigorous and inspiring address along the lines of Chinese emigration in the West. Altogether a most enjoyable and instructive evening was spent.

ONTARIO

STIRLING.

The Ladies' Guild of St. John's Church held a most successful Pancake Tea in the opera house on Monday evening, Feb. 3rd. Nearly 400 people were present. Receipts, $95.00.

AMHERST ISLAND.

A pleasing event took place on Monday evening, February 3rd, when about eighty parishioners of the parish gathered at the rectory and presented Mr. and Mrs. Dixon with a very pretty painting in water colors of the rectory and St. Alban's Church, and a purse of money. Mr. Wm. H. Moutray, of Stella, read an appreciative address, and Mrs. F. Howard, of Emerald, made the presentation, which was signed on behalf of the congregation of St. Alban's and Christ's churches by H. Moutray, secretary; H. B. Sandwith, J. McMichards, A. E. Wemp, A. G. Hitchins, wardens. Mr. Dixon replied in a few words, thanking the people on behalf of Mrs. Dixon and himself for their great kindness, and spoke of his pleasure and gratification at this expression of their support and co-operation, not only in his parochial work but in any work undertaken for the good of the community, after which refreshments were served by the ladies, and the remainder of the evening spent in social enjoyment.

KINGSTON.

Archdeacon Ogilvie G. Dobbs, of Brockville, has been appointed Protestant chaplain of the Provincial Penitentiary at Portsmouth, succeeding the late Canon A. W. Cooke. Archdeacon Dobbs will remove to Kingston immediately.

OTTAWA

MORRISBURG.

The third annual conference of the Stormont Deanery Sunday School Association was held at Morrisburg on Tuesday, Jan. 28th.

A fair number of clergy and delegates were present from the several parishes in the Deanery.

The Conference opened with a celebration of Holy Communion in St. James' Church at 8 a.m. The Rev. T. J. Stiles was celebrant, assisted by the rector. Matins followed at 10 a.m., being read by Rev. C. O. Carson, R.D.

The first session commenced at 10.45, and was devoted to the business of the Conference.

A most interesting address, illustrated on the blackboard, was given in the afternoon by Rev. Geo. Bonsfield on "Historical Geography in the Sunday School."

The Rev. C. R. Palmer read an excellent paper on "The Home Department of Sunday School Work," and gave an earnest appeal for its institution in the Deanery.

The Rev. R. A. Hiltz, gen. secy., conducted the usual Round Table Conference on the "Font Roll and Primary Department," and in the evening spoke on the subject of the "New Conception of Sunday School Work."

The Conference closed with votes of thanks to the speakers for their splendid help, and also to the rector, Rev. G. S. Anderson, and the members of his congregation for their hospitality and support.

St. John the Evangelist.

A marked feature of the parish is the active work among the young people. The Girls' Bible Class, taken by the co-rector, Rev. J. F. Gorman, has a membership of thirty-three; and Rev. Mr. Capp's class of young men has a roll of about forty with an average attendance of thirty. There is also a "Girls' Auxiliary" of which Mrs. Capp is president, with an attendance of over twenty, which meets every Monday night in the Parish Hall. Mrs. Buxton Smith and Mrs. Gorman are in charge of the Junior Auxiliary.

The choir, under the organist, Mr. F. M. S. Jenkins, are proposing to undertake a sacred cantata, to be produced during the Lenten season.

The first "at home" to the young people was given in the parish hall on Wednesday the 15th of January, and was largely attended. Incidentally we may mention that the Girls' Auxiliary reaped about thirty dollars for their funds as a result of the experiment.

The first "at home" given to the congregation by the clergy of the parish and Mrs. Pollard and Mrs. Gorman and Mrs. Capp, on Tuesday the 21st of January, proved a great success. The Women's Guild, recently organized, very kindly arranged all the details. Canon Pollard in bidding the guests welcome expressed his gratification at the happy termination of our troubles now that the amalgamation was a *"fait accompli."*

QUEBEC

QUEBEC.

The Bishop appealed for one hundred thousand dollars for the endowment of Bishop's College. Already eleven thousand has been subscribed. Bishop's College is a Church University, and is loyal to faith of the English Church, and accordingly should make a strong appeal to Churchmen in Canada.

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At the Cathedral a series of men's services on Fridays during Lent has been arranged, the special preachers being the Rt. Rev. Bishop Grisdale, Rev. Canon Almond, Rev. Canon Paterson-Smyth, Rev. H. M. Little, Rev. A. W. Mackay (Ottawa) and Rev. Canon Shreve of Sherbrooke.

The ordinary Lent services are being held in the various city churches. At the Cathedral the Holy Eucharist is celebrated on Wednesdays and Fridays. Matins and Reading daily in the forenoon and Evensong and Reading daily at 5 p.m., and on Wednesdays and Fridays an evening service with sermon is held.

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Owing to recent works of the Canadian Northern Railway and other causes, the suburb of Quebec known as Limoilon is being thickly populated. This suburb lies in St. Peter's parish, Lower Town, and the rector of St. Peter's has begun to hold services in Limoilon, and, at the suitable moment, intends to acquire land for a church. Limoilon is on the north bank of the St. Charles, and extends to Beauport. It is about half a mile from the site on which Jacques Cartier built the first village in North America, Stadacona. It is to be hoped some day there will be a dignified house of God built in Limoilon for the English residents. The French residents are well ministered to by the Capuchin (Franciscan) Fathers, who have erected a huge church and schools.

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A celebration of the Holy Eucharist every Sunday at 8 a.m. has been begun at St. Michael's, Bergerville.

The Rev. C. G. Hepburn, of Lorne, P.Q., has been asked by the Bishops of Columbia and New Westminster to join the staff of the Columbia Coast Mission. The Bishop of the diocese stated that "after careful and prayerful consideration, he felt he must release Mr. Hepburn, and he wrote to the Bishop of Columbia accordingly." Mr. Hepburn is a graduate of Lennoxville, and has studied at the New York General Seminary. His first work was under Canon Scott, of St. Matthew's, Quebec, where he was the second assistant for a year.

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The Sunday School Conference was held on Feb. 10th in the Cathedral Church hall and St. Matthew's parish room. Rev. R. A. Hiltz gave several addresses and informal conferences, which were very helpful to the clergy and teachers who were present.

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On Sunday afternoon the nave of the Cathedral was largely filled by the combined Sunday schools of the city parishes. The speaker was the Secretary of the S.S. Commission.

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Rev. T. G. Devitt, lately of Hatley, P.Q., is now rector of West Hemmingfield, Essex, England.

—

Rev. I. N. Kerr was nominated and appointed by the Bishop to Hatley.

—

The Rev. R. J. Bowen, of the British and Foreign Bible Society, was in town for two Sundays and preached in the Cathedral and Trinity Church.

RUPERT'S LAND

At a recent meeting of the executive committee, a strong feeling was expressed to endeavor to raise the minimum stipend of a married priest to $1,200 per annum. It was felt that the increased missionary spirit of the city congregations as indicated by the large contributions to the Home Mission fund, would warrant this goal being attained. This would give new life to many clergymen who are now struggling on account of small stipends. Little progress has been made with the attempt at a division of the diocese. It is felt by the better thinking class of Churchmen that the diocese should remain as it is until the recently added territory develops, and then the line might be drawn east and west instead of north and south, as is proposed.

The new territory would contain all the Indian Missions, and an entirely new missionary diocese could be created. The proposed division would make two exceedingly small dioceses, and beyond gratifying the personal ambition of one or two, nothing is to be gained by the division. The enthusiasm created at last Synod is dying out. Owing to the transferring of the Grand Trunk shops from Rivers to Transcona, seventy-five Church of England families withdrew from the former church and joined the latter.

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Rev. Maurice Saunderson, who was recently appointed to the Indian Mission at Peper's Indian Reserve, which is the reserve to which the Indians of old St. Peter's Reserve have been removed to, reports the Indians are prospering and being far removed from the possibility of getting liquor, are working faithfully and making comfortable homes for themselves. Mr. Saunderson says the change has been a great boon for the Indians.

WINNIPEG.

The W. A. has arranged to hold a study class each Wednesday in Lent. The meetings are to be held in Holy Trinity Parish Hall. The book chosen for study is "Our Island Empire," written by Rev. T. Cooper Robinson, in which the missionary work in Japan is described.

The following clergymen have undertaken to lead the study on one of the Wednesdays: the Ven. Archdeacon Fortin, Rev. Canon Prair, Dr. De Mattos, Rev. W. Michaelson, Rev. F. C. C. Heathcote and Dr. Page.

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The city of Winnipeg has at present twenty-four Anglican Churches, and it is proposed to add two new churches this year.

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At a recent meeting of the Rural Deanery of Winnipeg, Rev. F. C. C. Heathcote, rector of All Saints' Church, was elected Rural Dean. The election is very popular among the clergymen of the Deanery, as Mr. Heathcote has been a leader in everything for the best interests of the Church for some time.

—

Dr. Speechly, of Pilot Mound, whose article in CHURCH LIFE on "Flowers and Fauna of Manitoba," have been so interesting, lectured to the A.Y.P.A. of Holy Trinity Church recently on "Flowers of Manitoba" to a crowded audience. The lecture was illustrated with limelight photographs of the flowers, and was most interesting throughout.

HOLLAND.

A meeting of the allied parishes was held at Glenboro' on February 11th, when Mr. Leys, rector of Holland and Dr. Page, the missionary secretary took counsel with the representations from Holland, Stockton, Cypress River, Rae, Glenboro' and Great Carlton. It was arranged that a clergyman should be appointed to Glenboro' and Stockton, and that a student should be given charge of this northern part of this missionary district, for the coming summer.

TORONTO

PETERBOROUGH.

ST. JOHN'S.

A fine choral recital was held in this church last Friday evening, Feb. 14, by the choir, under the most efficient direction of Mr. R. J. Devey. Numbers were sung from the following oratorios, "O Come Let Us Sing," Daughter of Jairus, and the Messiah. The recital was held under the auspices of the Chancel Guild. A silver collection was taken, which was given to the Chancel Guild in aid of the beautiful new choir stalls which are being placed in the church.

A large and representative congregation, which included officers of the local garrison and civic officials, was present for the memorial services to Captain Scott and his comrades, held in St. John's Church, February 16th. Rev. Canon Davidson's subject was "The Patriotic Side of Life."

THORNHILL.

The ladies of TRINITY Church have been working with considerable vigour for the past two and a half months preparing for a bazaar, tea and entertainment on Shrove Tuesday. Their efforts were not in vain. Victoria Hall was crowded with people from the surrounding country. The sale of work and tea was a decided success. The entertainment given was especially well rendered by the following talent: The Misses Orrill and Switzer, of Richmond Hill; Trinity College Male Quartette; Mr. Brethour, cornet soloist, of Trinity College; the Markham Mandolin Club, and other numbers by the children of the Sunday school. The total proceeds were about $190.00.

TORONTO.

ST. PHILIP'S.

Noon-day services starting at 12.30, and ending at 12.45, will be held every week day except Saturday during Lent at St. Phillip's Church, Spadina avenue and St. Patrick street. The Rector, Rev. Mr. Teney, has arranged the services largely on account of the large number of industrial workers in the vicinity. A short address will be given at each service by various speakers.

ST. LUKE'S.

The appointment of the Rev. G. F. B. Doherty, M.A., assistant at St. Paul's Cathedral, London, as rector of St. Luke's, which has been announced this week, augurs well for the future of this parish. During his Diaconate in 1906 Mr. Doherty was assistant curate of St. Barnabas' (Chester), taking the work at the mission church of St. Andrew. He later accepted the assistant curacy of St. Mark's, Parkdale, where he remained until appointed rector of Tilsonburg by the Bishop of Huron. In less than two years thereafter he was asked to undertake the assistant curacy at St. Paul's Cathedral, London. Canon Dann, the rector at the time, being in indifferent health. During the latter portion of Canon Dann's illness and after his death, Mr. Doherty was in sole charge at St. Paul's for a considerable time, and his high executive ability and earnestness as a parish priest won him a high place in the esteem and affections of the congregation. In every parish in which he has laboured Mr. Doherty has left his impress as a thoughtful preacher, a faithful priest and a loyal colleague. His removal will be a decided loss to London and to the diocese of Huron and a corresponding gain to Toronto.

TEN YEARS' TELLING WORK.

THE St. Matthew's Chapter, B.S.A., Winnipeg, received its charter on Oct. 12, 1912, and has, therefore, been in existence over ten years. During this time its membership has steadily increased from two or three to twenty-four members, the present number on the roll. This is the largest membership the chapter has had since its inception, and is a net increase of four over last year's number, viz., twenty. Besides being a record for St. Matthew's Chapter, we believe it the banner chapter of the Dominion, at least we know that in the July number of St. Andrew's Cross, the chapter was quoted as having the largest membership in the Dominion. Through removals we have lost four members, but have gained eight new members, which gives the net increase of four.

The chapter meets every Sunday afternoon in the vestry of the church from 2.15 to 3.00 o'clock, and has held 52 meetings during the year, with an average attendance of 12.

In looking over the year there are many pleasing features which have contributed to our success. First of all, we have had the full support of our rector, who is at all times willing to have us help him, and to help us with his counsel and advice.

Secondly, we are very fortunate in having such an admirable director as Mr. Hargreaves. Besides being president of the local council, and a busy churchworker in many of its departments, Mr. Hargreaves has been whole-hearted in his devotion to the chapter, never missing one meeting during the year, unless prevented through being out of the city. We sincerely hope that he will long be spared to come and direct our efforts.

Thirdly, our members have always been willing to take on any special work which has come along and to see it through.

These three contributing features have all helped very much to make our chapter strong, both in numbers and activity.

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Women's Work and Social Service

SOME little time ago I was reading among other items in the newspaper, its account of a farewell reception; it was a congregational meeting held in order to speed the parting guest, the pastor, who was retiring from the charge of his large city congregation. No, it wasn't in Toronto, this time, nor was it an Anglican gathering, but it might have occurred equally in the case of any man in charge of a cure of souls in any large centre of population, or even in a small one, and belonging to almost any Christian communion.

* * *

This is the point. In acknowledging the farewell address the speaker said he had been more or less of a stranger to the social (i.e. the society) life of the people; he had not felt it part of a minister's duty to spend his time in ordinary social intercourse. At the same time he would like to have been able to get better acquainted with them, but it had been impossible for he could not enjoy society and do the work of the pastorate. He urged them to put their shoulder to the wheel and realize that the minister could not do all the work and should not be expected to be more than a leader. He urged them not to be exacting in their demands for small things, and exhorted them to rise and meet the tremendous work that was to be done by them as a congregation if they could respond to the opportunity.

* * *

It seems to me that there is food for thought in this for us lay-people, and though I know nothing whatever of the circumstances in this case—nothing as to the minister, nothing as to the congregation—yet it seems to suggest the picture of a man struggling with a burden that is too heavy for him, his moral fitness to carry it, shewn by his consciousness of its weight—yet obliged to seek some other field of work where the responsibilities would perhaps be less complicated and more commensurate with his capacity to bear them, a capacity which we must remember is very largely a physical endowment—and where, must one add, the congregation would be less exacting in its demands. Take ourselves as Churchgoers. I do not know who is reading these words, but let us ask, What do we want? Well, very often we behave as if what we wanted was something of this sort, bright services, not too long; a good choir, fine music; good preaching, interesting and gently stimulating, not too much so, of course; good ventilation, comfortable seats, in fact as if all we wanted was:

"On Sunday morning, in our roomy pew,
To see the thing with such decorum done."

And also we want our clergy to visit us during the week.

Of course this does not really represent the view of anyone, but it does more or less represent what a good many Church goers seem chiefly to desire. In other words, what we seem to want is not to give, but to get, not to minister, but to be ministered unto, and this is one reason for the common reproach that the Church apparently exists for the sake of its regular adherents, and has no message for the outsiders who need its ministrations even more.

And we cannot blame the clergy for this. The clergyman may feel that the seats ought to be free, but no, the congregation enjoy the sense of repose which "your own pew" ensures, the space, the convenience, the absence of any urgent need to be in time. If there is a question of extension, the dominant idea is very likely to improve the church's fabric, to put in better seating, to extend the chancel, and so on—all good things, but perhaps not so essential as a proper parish-house, which may be capable of serving as an institutional centre for the district. The congregation may be a well-to-do one in the midst of a poor district, and may be unwilling to enter into the clergyman's view that it has a mission to the district and to the people who never come to church. Or it may be a well-to-do parish whose congregation ought to be and is not taking any share in the upbuilding of the place.

These things form a heavy part of the parish priest's burden if he realizes them and if he cannot teach his people to do the same.

* * *

"Paganized Christendom,"—I saw that phrase the other day in a paper. What does it mean? How does such a contradiction in terms become possible? That would need a long answer, but is not one reason the fact that we look upon Christianity as something for ourselves only, which fulfils itself altogether in ministering to us?

Look over Canada, for instance, our Christian land, as we love to think of it, and as in a sense it still is—in every group, whether city, town, village or scattered settlement, there are tens or hundreds or thousands as the case may be, living in ignorance, in vice, in alienation from religion, in alienation from God. The clergy in many cases at least, if not in all, fully conscious of the larger mission of the Church, conscious that it is not being fulfilled in their neighborhood, conscious, perhaps that the selfishness of their own people is one of the causes for this non-fulfillment. I do not say that all clergy have such large views, but the failure in very many cases is not due to them so much as to the lack of support from the laity.

And how much we criticise, not perhaps the individual priest, but "the clergy," feeling that an impersonal criticism is fair enough. "The Church has lost its hold," "Why don't the clergy lead the people more?" "Why don't people go to church?" We have all heard it; most of us I fancy have said it; we have all discussed it; but just now we are criticising ourselves, not the clergy, so we will leave that line of investigation.

* * *

Of course this attitude of criticism and exactingness on the part of congregation, this lagging behind the lead they receive, is not anything new; in the Wilderness of Sinai "the people chode with Moses," and wasted time lamenting the flesh-pots of Egypt, when he was eager to press forward through difficulties and obstacles into the Promised Land.

So we cannot place the blame of criticism entirely upon the modern spirit; some of it is evidently due to human nature. But criticism will fail of its mark if it is confined to causes or persons over whom we have no control, and while we are thinking about "the failure of the Church," whether at large or in our own parish we might well try to realize that if the Church has a mission, if our own parish or congregation has a mission, as I suppose we all believe, it is not just a mission of the clergy, to be fulfilled by the clergy alone, but is a mission to be fulfilled by the co-operation of all the baptised, that is of all Christian people.

So far does this idea of the "Church's failure" go, that it is openly claimed by some that social work cannot be done by the Church, that is by organized Christianity. What is this but another way of saying that the Christian Society, founded by Him who came to seek and to save that which was lost, and Who went about doing good, has so far changed its character that it cannot fully discharge the purpose for which it was called into being. You and I will not accept that statement, of course; but all the same it expresses an idea which is more or less widely spread, and for which I am afraid we must bear our share of the blame.

* * *

Let us take one or two things that ought to concern us, not only as citizens, but as Christians. The growth of big centres of population; the fact of overcrowding, of slums, that is of conditions which are insanitary, unwholesome, indecent, immoral. There may be saints living in slum conditions, but none of us believe that it can be according to God's will that human beings should live in such conditions, and that right living should be made so intensely difficult as it then becomes. It does not take a city to make a slum; there may be village slums, and it is better not to be sure that our own neighborhood is free from them. They are as if an enemy sowed tares in the night, so quickly do they come, and there is no better service to be done than in informing ourselves about the slum or housing conditions in our own neighborhood, with a view to learning what should be done to improve what needs improving. Only don't say, "There are no slums, there is no over-crowding," for things like that are not found in the middle of the public highways, but skulk in byways and have to be searched out.

* * *

On foreign immigration—since the present movement began 12 or 13 years ago, well over two millions have come, British, non-British, and anti-British, Christian, non-Christian, and anti-Christian. From April 1, 1912, to February 1, 1913, there have come in 244,983 immigrants, about 800 newcomers for every day of those ten months. What about the assimilation of these people? they need friendliness; they need protection from some of the conditions to which they may fall victim; they need help in starting; many of them need to be taught our language. Don't say, "These wretched foreigners—always in and out of the police-courts, why doesn't the Government keep them out?" That will not do, for it is not a Christian attitude. We must find some means of helping.

* * *

Or again, the labor conditions—unskilled trades, seasonal work, unemployment, not to mention questions of wages and hours of work. Don't say, "Oh it's all due to ignorance, shiftlessness and drink." Did you notice Miss Charity Cook's statement in the newspaper of February 13, about the amount of suffering among people in the Ward (Toronto)? and that, of course, means among the poor gener-

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ally. "It is caused by the number of men out of work, and the great amount of sickness. The high cost of living and inadequate housing accommodation have added to the distress. Canon Dixon finds "little of the suffering due to drink, but to lack of work among unskilled labor, the great amount of sickness and the high cost of living." Don't say, "Well, I'm feeling the pinch too," and think that is all there is to it. Of course, everyone feels the pressure of high prices, that is everyone who is trying to live on a fixed income. But unskilled labor has no fixed income, and while to many of us the high cost of living means the inconvenience of doing without a good many things that we used to have and would still like to enjoy, to the poor it means doing without the bare necessities of life.

* * *

The point of all this is that here are matters with which we lay Church people must concern ourselves. The clergy may lead us, many of them do give a strong lead, but it is we for the most part and not the clergy who must do the work in the trenches. These social questions are our business both as individual Christians and as organized Christian communities, as parishes, as congregations. It is we Christians, because of our faith in the Incarnate Son of God, who ought to be leading in the cause of social reform, instead of waiting for others who have not the illumination of this blessed Faith, to shew the way, and even then lagging more or less unwillingly in the rear. It has been so too often, hence the reproach that Christianity is a purely individual matter and that social work can be best done apart from religion.

* * *

There is another side too. Not long ago Dr. Crawford Brown was quoted as saying that his congregation (the Presbyterian one of New St. Andrew's, Toronto) gained new life when it was found they had a "down-town" problem work to do, other people to help, and they have thrown themselves nobly into the effort. The same sort of work is being done, for instance, by St. James' congregation, amongst ourselves, and by the newly formed "Down-town Association." This is greatly in need of voluntary helpers, so too, are many of the outlying districts in the north, east and west of the city, where the settlement is of a different type and perhaps even more needy. The University Settlement in centre Toronto is making a splendid effort under conditions of difficulty and discouragement, and Evangelia House is doing a fine piece of work on a large scale about which I hope to tell you more some day.

Most places need a social service committee to watch conditions and keep public opinion alert, and to press for needed reforms. The Christian conscience needs wakening just here.

If we can once realize the mission of the Church in this large sense, and our own part in it, our criticisms of the "service" and the "music" and the "preaching" will change into thankfulness for the grace that is always being offered, and into shame that we have given so little and cared so little for the cause of social righteousness. The message of Christianity has to be proclaimed anew in every generation, and has to be made articulate to our own generation in our own land and neighborhood. It cannot be done through Sunday services only, but needs weekday activities, and it is we, you and I, who must throw ourselves unreservedly into the setting forth of our holy religion as a "Social Gospel," in our offices and shops, in our kitchens and drawing-rooms and in enlisting ourselves in the crusade for social betterment, for decent housing, pure water, open spaces, right education, wholesome amusements, the adjustment of labor relations, and the other matters which form the complex whole known as the social problem. Our generation is called in a special way both to missionary and to social service. Noble is the contest, and the hope great.

HONOUR BRIGHT.

RESPONSIBILITY.

The Archbishop of Canterbury, preaching in Canterbury Cathedral recently, dwelt on the prevalence among thoughtful, educated, intelligent Englishmen of the spirit which abstains from "adequately caring about what is happening in the great fields of public life." They are never really alive, and spend their days "without infamy and without praise." His Grace appealed to men of this type to realize their personal responsibility, and to think earnestly of the problems that are occupying the attention of our statesmen. Home Rule and Welsh Disestablishment—in spite of all they involve—do not win the attention of very many who let "them slide." We have, as Christian citizens, to face these problems, and although they may be called secular, they are a summons to us to stand up to our duty and to fulfil aright the trust God has given us. Archbishop Benson was accustomed to say, "There is nothing really secular except sin," and Churchmen have a definite duty to fulfil in the State if they are true to their privileges. The Archbishop did well to urge on his hearers this view of public life, for much of the present lack of interest in politics and religion is due to the absence of the sense of responsibility.

BROTHERHOOD OF ST. ANDREW IN CANADA

ONE of the best attended and most helpful meetings yet held by the Montreal Local Assembly was that which was recently concluded in the Monday of Synod week. Advantage had been taken by the presence of the visiting clergy to invite all that could possibly come to the meeting and several were present. Mr. H. S. Hall, Chairman of the Montreal Local Assembly, occupied the chair and introduced the Rev. A. H. McGreir, as the first speaker. Mr. McGreir's remarks were confined to an experiment of social services which he and the members of the Cathedral Chapter were attempting to work out. He regretted that the plans were not in a more advanced state, but owing to the shifting of the centre of population a room which they had planned to open for the welfare of social outcasts was not yet definitely decided, upon.

The assistant secretary of the Brotherhood of St. Andrew in Canada dealt with the position of the Brotherhood in Montreal as he had found it during his stay of nearly four weeks in the city. He also dealt with the Lenten noon-day services which were being held under the auspices of the Brotherhood in Montreal, describing effective methods of ensuring good attendance at all the meetings.

The Rev. G. Q. Warner spoke of the value of a junior chapter in developing the spiritual life amongst boys; he stated that he had never had very much experience with young boys, but he had found that the junior chapter was a valuable incentive to the higher life amongst boys from 16 to 18 years of age.

The Rev. J. J. Willis spoke on the value of a senior chapter in a city parish, emphasizing the loneliness of a clergyman's life unless he had a little inner circle with whom he could talk freely and frankly about the spiritual needs of the parish church.

An interesting discussion followed the addresses, several members giving opinions upon points which had been raised, and the chairman, in summing up the meeting, expressed his obligation to those who had spoken their helpful words and trusted that they would bear much fruit in the minds of their hearers.

WIT IN OTTAWA.

There is a certain English Church minister in Ottawa who is in the habit of writing his sermon on Friday and of walking about the house all day Saturday, repeating it in a loud voice so as to have it thoroughly memorized by Sunday morning.

One Saturday a young gentleman was calling on one of the minister's daughters and, as he waited in the drawing room, he was very startled to hear the loud voice of her father apparently talking to no one at all, on the floor above.

When the young lady appeared, he inquired as to the meaning of the noise.

"Oh," she replied, "that s just father. He's walking around upstairs, practising what he preaches."—Canadian Courier.

EVADING TAXATION.

When walking through the streets in any large town in Chili, one is immediately struck by the fact that Church buildings are always undergoing repairs.

One day you will pass a Church which for weeks has had about six ladders resting against the walls. Then another day you will find that they have been changed to the other side. This constant changing of ladders goes on year in and year out; but no use ever seems to be made of the ladders, though, perhaps, a new brick or a bit of plaster will occasionally be added to the building.

There would seem, however, to be a very real reason for the presence of these ladders. The Chilian Government, in fact, levy a tax upon Church buildings, but only when they have been completed. In order to evade this tax, therefore, no Church ever has been completed.

THE PREACHER'S TEARS.

The following incident is related by Dr. Spence-Jones (Dean of Gloucester): "The late Canon ——," he says, "once showed me the manuscript of one of his sermons, and I noticed that in one place he had written in parentheses the words 'Here Tears.' The wonderful thing was that the Canon really could produce tears at will with the object of heightening the effect of his discourse." While there may be room for improvement in many preachers, such an unnatural exhibition is not at all desirable.

VICAR AND BRIDGE PARTIES.

The Rev. W. Hodgson, the new Vicar of St. Andrews, Southport, England, has been referring in no uncertain way to the prevalence of afternoon "bridge parties" in the district—these he looked upon, to say the least, as a sad waste of time. The vicar said he had it on good authority "that there never were so many bridge parties in Southport as there are this winter."

It may be difficult to know sometimes where to draw the line, but idleness or aimless recreation among the leisured class when there is so much to be done for our fellow-men, needs to be faithfully dealt with by the clergy. It may not be the "popular" thing to do, but the man who speaks out fearlessly is not always the most "popular."

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside, Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Communications received too late for publication this week or which are otherwise unavoidably held over: "Lenten Opera in Toronto," Fred. Jacob: "Charity." As announced in our issue of January 30, correspondence on "The Circular Letter and Christian Unity is closed for the present.

HUNGARIAN CHURCHMEN IN CANADA.

To the Editor:

The Welland Telegraph gave the following as the census of Welland's foreign population as it is to-day:—

Italians	600
Hungarians	300
Poles	100
Bulgarians	650
Macedonians	20
Roumanians	300
Russians	100
Croatians	100
Slavs	30
Greeks	10

Over one hundred men gave up their positions in Welland during the few weeks before this census was taken and set out on a long voyage half way round the world in order to help the little homeland in war against the Turk.

Every manufacturing town in Ontario has a large foreign population similar to Welland's.

I suppose that nearly all churchmen in Ontario think that these foreigners are either Roman Catholics or Greek Catholics, and they are willing that the Roman Church should have the responsibility of looking after their spiritual welfare. It will be a surprise to many to learn that a very large number of these foreigners are not members of the Roman, Greek, Bulgarian or Armenian Church. Let me quote some of the statements made by the Rev. A. G. Schodle, D.D., of Lackawanna. On November 9th, two Hungarians were married by me in St. James' Church. The Rev. A. G. Schodle acted as interpreter. I have officiated at baptisms and burials for the Hungarians. Sometimes with the aid of an interpreter and sometimes without. Among many interesting things the Rev. A. G. Schodel stated, "About one million of my countrymen are members of the Reformed Church of Hungary. It is my work to establish churches for my fellow countrymen in the United States. In Canada no one is looking after them. At Brantford their number is sufficient to maintain a clergyman. In Port Colborne within three years there will be five hundred. The doctrines and liturgies of the Reformed Church of Hungary and of the Church of England are very similar. I would like to see the Church of England take charge of my people, appoint a travelling missionary, permit this travelling missionary to use the church at a time that would not interfere with the regular services, establish Sunday school classes for the children, and educate some of the young men for the priesthood. The Hungarians would gladly contribute towards the stipend and travelling expenses of the missionary priest. I am sure that such a work would be self-supporting from its inauguration." What is the Church doing for the foreigner within our gate?

D. RUSSELL SMITH.

The Rectory,
Port Colborne.

MOONSONEE'S MAGNITUDE.

To the Editor:

Dear Sir,—In your issue of Feb. 6th there is an article on the "Church in the West," which, however good in the main, shows a lack of understanding on the part of the writer as to this diocese and that of Keewatin. The latter is NOT the most eastern part of the ecclesiastical province of Rupert's Land—its eastern boundary, the northern part of it at any rate, forming the western boundary of Moosonee, which extends east of that until it meets the boundary between Quebec and Labrador, and over 600 miles from west to east of this vast distance is in the Province of Ontario. The rest of the writer's remarks re Keewatin apply equally to Moosonee, only a little more so. Also, Moosonee can no longer be classed with Mackenzie River as unchanged. There are still Indians and Eskimo, but it is time some one woke to the fact that the white population is increasing by leaps and bounds. Chapleau, with a population of over 2,000; Cochrane, with 4,000; Porcupine, Matheson, Monteith and many other fast-growing towns are in the Ontario part of Moosonee, and the great clay belt, which is fast being opened up, is mostly in this great diocese. It is one of the anamolies, possibly a relic of old days, that a diocese whose main points are 1,000 miles from Winnipeg, and only 450 at most from Toronto, should be in the province of Rupert's Land, whilst Fort William and other places hundreds of miles further west, being in the diocese of Algoma, are in the eastern province. In all Canada, there is probably no diocese under such misconception as Moosonee. Those of us who attended the W.A. Triennial in Winnipeg found many people quite astounded to learn that we had come from points hundreds of miles further east than the Keewatin delegates, and all the way by train. Our late Bishop, Dr. Holmes, used to say, jokingly, that his diocese was bounded on the north by the Pole, and it seems as if nine out of ten people think that is the eastern, western and southern boundary also, whereas its most southern point is further south than any part of Manitoba, in fact in the same latitude as North Dakota.

L. E. WINTER,
Dio. Sec. W.A.

FEMALE VOTERS AT VESTRY MEETINGS.

To the Editor:

As one who is keenly interested in the fact that a committee was appointed at the last Synod of the Diocese of Huron to consider and report upon "Women as Members of the Vestry," I have been much surprised at the postal communication that has recently been sent to rectors of parishes; whether by order of the committee or an individual member of it, taking this mode of obtaining personal knowledge, I do not know. The question put to the rector of a parish is, "Have the women of your parish, either by resolution or petition, expressed the wish to be members of the Vestry?"

This, to my mind, Mr. Editor, is a *very unfair* way of proceeding. In the first place, women know very well that no rector can give them this right, that it must come from the Synod, and therefore they are not likely to send petitions to rectors. I know of several instances where rectors have invited women to attend the Vestry meeting, but they had too much sense of dignity and justice to accept, and occupy so false a position. If the sending out of these postals was by order of the committee, then the right and fair thing to have done was to ask each rector to call a meeting of the women of his parish and put the matter before them.

When I consider the formation of the committee at the last Synod, the convenor of which showed himself in deadly opposition to "women on the Vestry" when the matter was brought before the Synod of 1900, and that several other members of this committee hold like strong opinions, it looks to me as if the intention is to throw all the obstacles possible in the way of granting justice to women. Whoever heard, in parliamentary usage, of forming a committee to consider a matter and bring it before a debating body, and have the convenor and many of the members of the said committee in deadly opposition to the matter proposed, unless

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the intention was to obstruct and defeat it.

The Church women of Huron feel that they occupy a humiliating position in being disfranchised, while their sisters in seven of the leading dioceses of Canada enjoy the right of voting. It is also humiliating to find that men think women are capable of ministering to their physical needs (witness all the men's banquets and church socials made possible by the work of the women), but that when it comes to the finances of the Church (to which women contribute largely), or to considering plans for the advancement of the Church, or casting a vote for a vestryman or members for Synod to represent the parish, that then women do not possess intelligence sufficient to sit side by side with men. Is it any wonder that women are getting restive? It would be well for the clergy and male laity to take heed, lest they strain the patience of the women to the breaking point. There are many of the clergy deeply anxious to see that women are accorded their rightful position, the position intended for them by Christ, for we read in Galatians iii, 28: "There is neither male nor female, for ye are all one in Christ Jesus." There are also many noble laymen who recognize this truth and see the justice of allowing more than one-half of the Church to have a voice in its management.

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THE PROGRESS OF THE DIOCESE OF RUPERT'S LAND.

To the Editor:

Dear Sir,—In your issue of Jan. 23, under the heading of the "Diocese of Rupert's Land," your correspondent makes two statements, the one contradictory of the other. He describes the fact that this diocese has done merely its plain duty in raising the full sum of $22,000.00 required for the Home Mission Fund, as indicating "the great growth of the Church in the diocese!" The truth is that the Church in this diocese has become *partially* alive to its duty in this respect. But your correspondent closes his budget of news with the illogical lament that "there are a great number of vacant parishes at present, and the diocese has not for a long time felt so badly the need of good men." Thus the one statement neutralizes the other. However, being an optimist over and above all discouragements of the past and present, I believe our Home Mission Fund will be exceeded, not only as the result of the devoted efforts of Rev. Dr. Page, but as a reflex of the recent Mission of Help. We have recently shed a lot of dead wood in this diocese. From the spiritual point of view, which is the essential point, it is far better to have several vacant parishes than to have them manned by men who have mistaken their vocation in life. In this diocese progress is in the air, but we have a lot of way to make up, especially amongst the rural parishes.

H. M. SPEECHLY.

Pilot Mound, Man.

CATHEDRAL MUSIC IN PARISH CHURCHES.

To the Editor:

Many times of late I have thought of writing your paper for information or for the opinions of its readers on the above subject.

For many years I have thought that the introduction of the high, very high class music used in cathedral services, into our parish churches has been the means of driving many uncultured Church people into the dissenting meeting-houses, where the music is of a simple character, more suited to this class of worshippers.

I myself know nothing of music, but when I go to church, as I did this first Sunday of the month to the Communion service, and hear a very small choir of seven voices, mediocre voices of little training, struggling in the vain attempt of trying to render the musical part of the service set to this high class music, music of that quickly changing emotions — one kind, with no particular air to it, to say the least, it put me in misery and destroyed all the enjoyment of the service for me.

Our choir leader is a lady of exceptional voice and ability, and she alone seemed capable of getting around the quirks and corners in it, the rest, by watching and listening to her closely, endeavored to follow her, but with very poor success. What I can't understand is why our choir leader attempts such music under the circumstances.

This kind of music seems to me to have crept into our parish churches of recent years, for I well remember when our beautiful services were set to music so simple, so smooth and so sweet that the majority of the congregation at least could join in easily and heartily and soulfully, and it strikes me the services in those days were much better attended by the male part of the congregation than at present.

Another point—on festival seasons, when the choir prepares a lot of new and difficult music, it seems to matter not that the preparation is hurried and far, far from complete, or that the choir is a poor one in quality, it is put on, and the result is oftimes distressing and humiliating in the extreme to the man in the pew. I have often thought of inviting a friend to these special services, and have been thankful indeed afterwards that I did not do so. At these times there are dissenters present, and I imagine they cannot be particularly elevated by the service rendered in such a manner.

Now, Mr. Editor, I am writing from the standpoint of the plain, practical workingman, and I am sorry to say it seems impossible to get our workingmen to our services, and the reason to me is plain, too much high culture and so-called refinement and high ideas and astheticism.

I have no doubt this cathedral music, backed up with the best talent, is grand, but in our parish churches, "Good Lord, deliver us."

Will some of the readers of CHURCH LIFE please let me know if I know what I am talking about, as my family tell me plainly I do not, and perhaps they are right. I hope to hear the opinions of others, for it seems to me high time for the revision of our music as well as revision of our Prayer Book.

CHURCHMAN.

Belleville, Ont.,

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"Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy."—1 Chron. xxix, 6, 9.

1912 A.D.

"Then the parishioners came together to consult how they were to get money to build the church—the people would not offer willingly, so they consulted together, and determined to have *bazaars and sales of work,* with all kinds of amusements, such as waxworks, Punch and Judy, *tableaux vivants,* raffles (which are illegal), fortune telling, lucky tubs, shooting galleries, and other such like things; also whist drives, dancing, etc.

"Then the people rejoiced that they had made some money by these means and offered it to the Lord for building His Church."—*Church Life, Toronto.*

To the Editor:

I find the above in a recent issue of *St. Andrew's Cross,* and as one in the ranks of a congregation contemplating the erection of a new church, I am moved to send these few lines of protest against the invidious comparison between "the people" of Solomon's time and present-day professing Christians. In the Scripture account the offerings for the temple were made by *all*—the fathers, the princes, the captains of thousands and of hundreds with the rulers offered willingly, *first—then* "the people" offered.

If statistics are reliable, the maintenance of the Church now (I do not speak of the Episcopal Church exclusively) falls largely upon those who have been so fleeced by the chiefs, princes, captains, etc., that they have very little left to contribute—and the different entertainments enumerated afford the only means by which the chiefs, etc., can be induced to pay anything.

Your paragraph was evidently written under some stress of spirit, and in honest and sincere deprecation of the means used to raise Church funds; but if in the later years of the Church's life she had interposed, as was her duty, between the rulers who have prostituted their high offices to provide sinecures for themselves and their political hangers-on, and who seem bent on exploiting the people to the extremity of distress, conditions might have been different. I do not forget the many royal souls who through much tribulation are striving to realize the Master's kingdom here, but it is unfortunate that the large majority of the rank and file have lost faith in the sincerity of their Church leaders, due, it is not unfair to say, to lack of consecration on the part of the clergy, many of whom seem to be looking for the "good things" material.

As a Canadian, I sincerely believe that on your side of the line much adverse criticism that would apply here is not equally applicable there; but there seems to be manifestations of a willingness to follow American methods—especially grafting methods. The mass apparently do not yet appreciate the fact that every dollar wasted in administration comes out of their pockets—every cent expended by government is raised by taxes which are paid almost exclusively by those who work with their hands. The beautiful illusion of indirect taxation has led them into quagmires, which bid fair to be bottomless in both countries. They have looked to the rulers and princes—in vain; they have looked to the Church, and this bulwark has proved of scant worth in stemming the tide of demoralization. Before confidence is restored—before *solid* ground is reached—political, social and Church leadership must reach a higher plane. To me, it seems particularly unfair, when the rulers and princes affect an ostentation unknown to ancient days, to expect "the people" to sacrifice what in many instances are the bare necessaries to multiply "temples," which to them are little better than mockeries of their condition.

A MAN IN THE PEW.

Boston,

THE HANDBAG INSTEAD OF THE HAND.

To the Editor:

Sir,—We are doubtless creatures of habit, and by nature very conservative.

The first copy of CHURCH LIFE, sent in lieu of the "Ontario Churchman," to which I had subscribed since its inception, seemed an usurper, and I must admit was received with anything but welcome. By degrees my prejudice was overcome, and your two most forcible and splendid articles—one, "The Clergy," and the other, "The Bishops," contained incontrovertible truisms fearlessly written, and completely won my admiration for CHURCH LIFE.

In regard to the former article on "The Clergy," it was true from beginning to the end, and so was that on "The Episcopacy." One point was splendidly brought out, and enlisted my fullest sympathy and admiration. It touched a subject upon which very little is ever said.

I have been in this diocese 13 years, and have been promoted by my Bishop (according to his own public statements) for hard and successful work, and yet His Lordship upon arrival at the station has never extended his hand to me as a Father in God to one of his priests, but always handed me his suit and robe cases instead! Yet he is always most affable, and *does* shake hands when leaving.

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By Irene Strickland Taylor.

(Continued.)

"YOUR friend seems to expect to stay with you some time," she remarked in a low voice. "Shall I invite him to tea with us?"

"Oh, please don't. We want to get rid of him."

"I thought so, and I wanted to make sure of your wishes before I said anything. I certainly won't if you don't want me to, and I know Mervyn won't unless he first asks me."

Myrtle, listening uncomfortably to Sylvester making a few inane remarks to Torrence, caught the whispered words, and wondered with flaming cheeks whether he had heard them too, but apparently he had not and turned instead to her quite unembarrassed.

"I suppose you find living in London very trying after Canada, don't you?" he asked. "You must find the nights especially noisy compared to quiet Deerlea."

"Oh, we're not living in London," answered guileless Myrtle, all unconscious of the carefully planned trap for her innocent feet that he had laid. "We are living quite out of town in the country away from London—" She stopped abruptly with a little gasp, for she had cought Ruby's warning and annoyed frown, and suddenly realized the craft that lay beneath the harmless seeming question. What secrets had she revealed, she wondered helplessly, and why should Ruby look so terribly angry? Poor Myrtle! She felt that she was indeed on dangerous ground, and decided to say nothing but 'yes' and 'no' in future to all Sylvester's questions, however seemingly innocent they might appear.

"What brought you over to England?" demanded Doris, determined that all the questions should not be on his side. "You never said that you were coming when we left."

"Unavoidable business brought me over. I did not tell you, because none of you seemed to want to know anything about my business."

"I'm glad to hear you have some business, and that you are minding it," commented Doris saucily, caring nothing for Sylvester's annoyed expression at her frankness. "Did Mrs. Lathbury know that you were crossing so soon?"

"Yes, I had told her before you left. Didn't she tell you?" Doris looked slightly nonplussed as she admitted that they had been in ignorance of the important fact, but before she could ask any more questions Ruby came up to her sisters from the Torrences, with whom she had been consulting at a little distance.

"Are you not coming on with us to the Egyptian gallery?" she asked impatiently of Myrtle. "We are going there now and you must follow us if you aren't coming at once. Good-afternoon, Mr. Sylvester," she added, turning to the Canadian, and merely bestowing the chilliest of haughty bows upon him she rejoined the Torrances and walked away without another glance at her sisters.

Doris tugged Myrtle's sleeve expressively, if rather too openly to be polite, and her sister, only too glad of a pretext for getting safely away, held out her hand to Sylvester with an expression of relief on her innocent face that she tried in vain to hide or disguise.

"I'm afraid we must be going," she said as courteously as she could. "It really has been quite nice seeing a face that is familiar again, and that reminds us of Canada."

"I wish I could see more of you young ladies and hear all about your future plans," responded Sylvester, shaking hands with her. "I suppose you won't often be in the British Museum again?"

"I don't know, but I don't expect we shall. You see it is difficult to get up to town, unless we motor, because our nearest station is Bagshot and that—"

"Come along Myrtle, we must go," broke in Doris quickly.

"We shall lose sight of the others and get lost if we don't go immediately. Good-bye Mr. Sylvester," and before he could ask for their address or indeed say another word, she linked her arm through her sister's and hurried her away.

"You are silly, Myrtle!" she said as they hastened past the Hittite remains without even a glance at them. "If you had talked to him any longer you would have told him everything about us, and couldn't you see that Ruby did not want him to know anything at all?"

"But I haven't told him anything of importance," protested her sister feebly, wondering what else she had done wrong.

(To be continued.)

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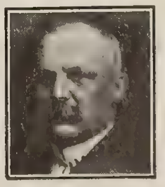

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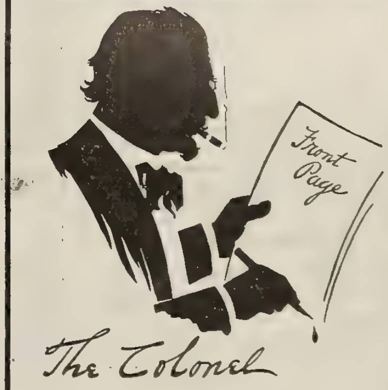

Over this signature the editor of "Saturday Night" contributes a weekly summary of clever comment on current events. He knows what to say and how to say it. Leading issues are ably and fearlessly debated and the trend of national life is accurately presented in terse, pointed paragraphs well worth reading.

Saturday Night

VOL. V., No. 9.

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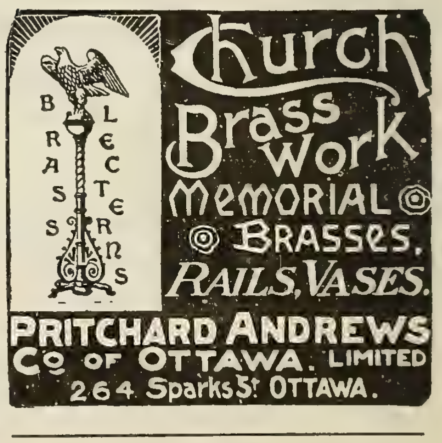

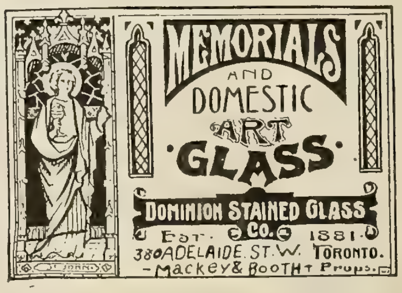

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Church Life.

VOL. V. No. 9 TORONTO, THURSDAY, FEBRUARY 27, 1913. 5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week.

RESULTS OF THE CIRCULAR LETTER.

IT is reported that the Reverend Dr. Symonds, who headed the signatures attached to the Circular Letter, preached in St. Giles' Presbyterian Church in Montreal. It also seems that he did so without the consent of the clergyman into whose parish he intruded, or the approval of the Bishop of the diocese. This is, of course, the natural outcome of the position taken up by the advocates of the free interchange ot pulpits, and so we do not see that any further criticism can be aimed at the conduct of the Rector of the Montreal Cathedral. It is a mark of the freedom of such men that they have no regard for the rights of their fellow clergy, and there is no law that can effect them, for usually the rule that governs such conditions is the rule of noblesse oblige. To put whatever ecclesiastical law there may be in action against such people, is only to be accused of lack of charity, and to make a martyr of the exponent of freedom so-called. By far the best thing is to leave them alone to that silence that is a greater condemnation than a noisy persecution as it would be called. If Dr. Symonds used his opportunity to preach the full Catholic Faith, as taught and held in the Church to which he belongs, to the congregation of St. Giles', we might admire his courage and the comprehensive mental attitude of the congregation that he addressed.

* * *

FANATICISM.

WE give herewith an exact report of an incident that occurred a few days ago. A man is waiting for a street car and to him approaches a lady with a large bundle of tracts, and the words "Read this." He replies, "No thank you," and is followed up and down by the lady, still offering the tract, which he still refuses. Then she wound up the attempt to force her tract upon an unwilling stranger by saying, "You won't take this tract about God, then do you know where you will go to, and where you will spend eternity? In hell." What good do people hope to do by such behaviour? There is no crime or lack of courtesy in a person on the street refusing to accept a paper that is offered, and the condemnation that followed the refusal is neither Christian nor logical. It reminds one of another instance that happened some time ago when a man got into a street car and sat down next to a clergyman, and after a little while remarked, "Are you a clergyman of the Church of England?" On giving an answer in the affirmative, he was told "Then you will go to hell anyway." This kind of crude fanaticism is, one would hope, the result of an unhinged mind, but unfortunately one cannot always hope for this charitable solution of the fanatic lack of reason and charity.

* * *

VIEWS OF LENT.

WE shall soon be half through Lent, and it is wise to consider how far we have made any use of the privileges that this season offers to us. Some of our leaders have been deprecating the excessive keeping of Lent, the overdoing of the fast, and so forth. There may be some among the clergy to whom this advice is needful, but apart from them we should imagine that there is more need to urge people to increased observance. No one should do anything that is likely to injure their health, or to impair their power for work, and above all, people who keep Lent strictly should cultivate a cheerful temper and a spirit of charity. Still, we sometimes find it hard to understand what our Prayer Book represents in the eyes of some Church people, for it is not an unknown thing for Bishops and clergy to pay no apparent regard to the forty days of Lent as far as abstaining from meat on certain days is concerned. It may be their health that is in danger, and if so, there is nothing to be said, or it may be that they do not obey the rules of the Church, which is a very different thing. The old-fashioned Protestant kept Lent strictly, and so it is not a case of the intolerant High Churchman who is to be sneered at, but rather a general laxity that is spreading in all directions, which is to be regretted. The Lenten fast is a very good thing for health if observed wisely and well, and so hygiene supports the rule of the Church.

* * *

MEANNESS.

WE heard recently of the member of a certain congregation who gave as a reason for decreasing his customary contribution towards the expenses of his Church, that owing to the mild winter the Church had required several tons of coal less than usual, so there was not the same expense necessary. It was but another instance of that meanest of all meanness—religious meanness which is ever seeking not "how much," but "how little" can I do for God. Of course, the mild weather which saved the Church several tons of coal did not also reduce the coal bill for that man's own house, thus enabling him (had he so desired) to contribute more than usual in extending the Kingdom! We do not know, and we would not like to be uncharitable, but we will admit a strong conviction that when the very severe winter of last year necessitated several extra tons of coal for the Church, that mean man also reduced his contribution because of the extra expense in the coal supply for his own home. Charity and economy are twin virtues which should have a marked place in every well ordered life. There is a class of people, however, who keep one of the twins at home all the time, and send the other to Church.

* * *

EXCESSIVE PREACHING.

LENT is the signal for an outburst of pulpit oratory that bids fair to overstep common sense and reason. The amount of preaching must leave the clergyman like a dry sponge long before he has finished his Lenten round. One sermon a week is a fair output as the result of a week's reading, study and prayer, and what shall we say of the man who is producing four or five, or even three? One would surmise that he is either "talking through his hat," or he is appropriating wholesale from other people's writings without time to digest what he assimilates, or he is reducing himself to a condition of mental atrophy. Was it not Barrow who said, "He that preacheth twice in one day prateth at least once?" Still the people love to have it so, and it is always the preacher that draws the crowd, and he is the man who gets the popular vote as the man who is making Lent a real thing. It seems to have got to this, that our people have lost the sense of worship and meditation. The crowd who go to hear the preacher have not apparently the time, or ability, or inclination to use the House of God as a place for quiet retirement, special prayer, or meditation. The result is that Lent leaves a very poor impression on most of those who in some measure keep it. Very few Lenten sermons lay emphasis on the need of quietness and communion with God, or if they start with this theme, they soon pass on into the sphere of story, general exhortation, and oratory. The golden silence is what we really need, when the Holy Spirit whispers "Be still then, and know that I am God."

* * *

WOMEN AND CHILDREN WHO WORK.

ALL who are interested in the problem of the child and his welfare, together with those who are anxious to bring about a better condition than that under which many women in Canada to-day are toiling will welcome the announcement recently made by the Hon. T. W. Crothers, Minister of Labor, that the Labor Department is about to appoint four correspondents for the Labor Gazette, one for each of the four largest cities of Canada—Montreal, Toronto, Winnipeg, and Vancouver. It will be the work of these correspondents to investigate all conditions under which women and children work with regard to wages, hours, sanitation, housing and other conditions, and to send a monthly report of them to the Labor Gazette. If the plan proves to be a satisfactory one, a correspondent will be appointed for every city in Canada. Let us hope that this publicity will result in a more humane state of affairs than that under which many women and children to-day are working.

Our Old Country Letter

February 12, 1913.

THE Bishop of London's Fund was started fifty years ago as an attempt to cope with the tremendous problems caused by the influx of population into London. It has assisted during that time in the building of 250 churches in the Diocese of London. The London Diocesan Home Mission, which is five years older, raises funds for the clergy of those churches. The Bishop of London, in a sermon at the dedication of a new temporary church at Wembley Park, quoted these facts as a proof that the Church of England was endevouring to do its duty towards the poor of London. The Church "doesn't advertise;" its work is done quietly—perhaps too quietly.

—

An illustration of the difficulties which confront the Church in large cities is furnished by the appeal of a South London (Lambeth) rector. In January last year the Rev. Max Williams was appointed to the poor parish of St. Thomas's, with a population of ten thousand. The church sadly needed repair, and in February the local authorities condemned the parochial hall. In addition to the heavy responsibility of shepherding such a large parish, the rector now has to start on a begging campaign. The district has been described by the Archbishop of Canterbury as "the largest area of practically unbroken poverty in the British Isles." St. Thomas's is in Southwark diocese. and therefore outside the province of the Bishop of London's Fund.

—

The Ecclesiastical Commissioners are a very important body, charged with the responsibility of administering much of the temporal wealth of the Church of England. They do their work, on the whole, wisely and well. Just now they are engaged in a scheme by which, it is hoped, the objectionable system of pew-rents will be done away with in a certain number of churches—by no means, however, in all. The details are too intricate to be quoted here, but a modest beginning is made with certain churches whose pew-rent income is below £80 per annum and the patronage of which is in public hands.

—

A very painful and sensational scandal in connection with a Leeds vicar has "given occasion to the enemy to blaspheme;" but candid and thoughtful people will bear in mind that such incidents are extremely rare in spite of the fact that the clergy of the Church of England number some 20,000, and that large numbers of them are working in circumstances beset with temptations to which no other profession is exposed.

Sir Harry Johnson, late of Uganda, says that in Africa the four great languages of the future are English, Arabic, Swahili and Hausa. The New Testament in the last-mentioned language has just been published by the Bible Society. In the Hausa States of the Western Sudan there are fourteen millions of negroes of mingled blood, an enterprising and intelligent people. The New Testament has also been published by the same society in revised translations for peoples so far asunder as the Matabees of South Africa and the Panjabi-speaking Moslems of North India.

—

To-day is being observed in England and Wales, as the annual Day of Intercession for Home Missions, and on this occasion the Church in Wales is being made the subject of special prayer.

—

Summaries of Lenten pastorals are appearing in the Church papers. Both the Bishop of London and Bishop Gore (Birmingham) deprecate the too rigid and literal observance of the discipline of fasting. Bishop Gore asks of his younger brethren especially that, while obeying the Church's rule of abstinence, they shall take care to be fully up to their work. He hopes that some day the Church, as a whole, will deal with the question of abstinence on lines suited to our age. He calls upon his people generally to "unclothe themselves of the ever-increasing garments of undue and selfish luxury." In the course of his letter he recommends for Lenten reading William Law's "Serious Call to a Devout and Holy Life."

—

The Archbishop of Armagh has been ordered by his doctors to take a brief rest-cure in Italy. His Grace has been for some time suffering from the effects of prolonged overwork, not only as Primate but in his previous sphere of work as Bishop of Down. Another item of Irish news is that the Synods men of the United Diocese of Killaloe and Clonfert met on Friday the 7th to elect a Bishop. Roughly speaking, the clergy voted for Canon Hemphill and the laity for Dean Grierson; no candidate obtained even a bare majority of both orders. The choice of a successor to Dr. Dowse was, therefore, left unreservedly to the Bench of Bishops.

—

Last Friday the "Church Times" issued its Jubilee Number, with a special suplement containing a history of the paper since its first issue (an 1863. As the "Guardian" says, it "has consistently represented with vigor and ability the more militant High Church section of opinion. . . . From first to last it has held to its opinions fearlessly and expressed them with unmistakable clearness." This judgment is just; the *fortier in re* has always been there, with or without the *suaviter in modo.*

—

The Advent Ordination lists show a decrease of 16 deacons as compared with 1911. The total of 220 is the lowest since 1906. 145 (66 per cent.) had university degrees; there were in addition 33 non-graduate university men. The largest number of ordinations (14) was in the diocese of Southwark. London and St. Albans come next with 13 each.

WM. O'CONNOR.

Brotherhood of St. Andrew

Head Office, Toronto.

"The Spread of Christ's Kingdom Among Men."

This is to remind you of the near approach of our annual Week of Prayer—Holy Week, March 16th to 22nd—and to urge you to do all in your power to secure a wide observance of it among the men and boys of your parish.

The particular form the observance will take must depend, of course, upon local conditions. It is not intended to supersede in the slightest degree the usual Holy Week services, and if your Church holds such your task will be to make a definite and determined effort to get as many men and boys as possible to make use of these services, which, at present in many cases are attended almost exclusively by the women of the parish.

If no such services are regularly established, you should endeavor to arrange for one or more especially for men and boys. Holy Week is a peculiarly suitable time to endeavor to bring home to men the great central facts of our religion.

If you are unable to arrange for special services, your chapter should try to bring the Week of Prayer to the attention of as many men and boys as possible, and induce them to join in observing the week in their private devotions.

The committee representing the various Brotherhoods uniting in the Week of Prayer has put forth a leaflet of suggestions for meditation and prayer for each day of the week. We are issuing a Canadian edition, a sample copy of which is enclosed. The use of these suggestions will ensure definiteness and unity in our petitions.

Will you not see that, beginning with your chapter members, at least every male communicant of your Church is supplied with a copy and thus given the opportunity of joining with the many thousands of others all over the continent whose thoughts and prayers throughout the days of the week will be directed in the same channels?

The time is short. Begin to lay your plans at once, the first step being to consult with your rector as to the best mode of procedure.

Let us all try to make the most of this special season for united prayer by men for men, and it cannot fail to be fruitful in the deepening of our own devotional lives and in the spread of Christ's Kingdom among men. For our Lord Jesus Christ has said: "Ask and it shall be given you" and "He is faithful that promised."

Yours in His service,
A. G. ALEXANDER,
President.

—

SUNDAY.

Let us pray for the Spread of Christ's Kingdom. . . . As we say the Lord's Prayer, let us remember to pray for—

The various Brotherhoods and other organizations of men, pledged to work for the Spread of the Kingdom.
The men called to rule in earthly kingdoms and governments.
The men who have special opportunities to work for righteousness, justice and peace among men.
The men who, though once loyal followers of the King, have fallen away.

MONDAY.

Let us pray for the cleansing of the world from sin. . . . As we say the Lord's Prayer, let us remember to pray for—

Those engaged in the work of rescue missions.
Those who are going on in sin without repentance.
Those who at this particular time are hearing the call to repentance.
Those who are striving to persevere in time of temptation.

TUESDAY.

Let us pray for greater faith. . . . As we say the Lord's Prayer, let us remember to pray for—

Those who teach the Christian Faith.
Greater faith in the Divinity of Christ.
A fuller understanding of His human life.
Greater unity among Christians as to the Truth of the Gospel.

WEDNESDAY.

Let us pray for the increase of personal religion. . . . . As we say the Lord's Prayer, let us remember to pray for—

Those who are interceding for their fellow-men.
Those who are called to be spiritual leaders.
Greater faith in the power of prayer.
The increase of the practice of the Presence of God.

THURSDAY.

Let us pray for the Reunion of Christendom. . . . . As we say the Lord's Prayer, let us remember to pray for—

Those who are working for unity.
Those who are hindering unity.
The various communions of the Christian Church.
A clearer understanding of Sacramental Grace.

(*Continued on page* 13.)

CONFIRMATION

THERE are two aspects of Confirmation, namely, its relation to Holy Baptism and its relation to Holy Communion. We must consider the opinion of those who say that Confirmation is nothing but the ratification of the vows taken in Baptism, and for this there is not the slightest evidence in Christian antiquity, and there is no opposite evidence that the rite of Confirmation was administered directly after Baptism to children. We believe that in Confirmation the person receives the gift of the Holy Spirit, and to this is opposed the argument that the gift of the Holy Spirit was given in Baptism, for the recipient was baptized with water and the Holy Spirit, and that the gift cannot be received twice. We say in reply that in the case of our Lord we are told that He was conceived by the Holy Ghost, and yet that later on the Holy Ghost descended upon Him in the form of a dove, and this establishes the possibility of the repetition of the gift. Or rather, we should say not the repetition, but the special outpouring of the Spirit at a special time. We also have the statement of the Acts of the Apostles that after the laying on of hands the outpouring of the Spirit followed on persons who were already baptized.

When we come to consider the position of the Holy Communion we are struck by the fact that this great Sacrament is the only one that depends upon the will of the individual as to its reception and its frequency. He can come when and as often as he chooses, and he is the sole judge of the fitness in the ordinary way. At the same time we are warned of the danger of unworthy reception in a way that is both impressive and terrible, and this warning is limited only to this great Sacrament.

Now this being so, it seems reasonable that the Church should both carefully guard the admission of her communicants, and should also provide the means of preparing them to be worthy of the reception. How are they to understand, to accept, and, above all, to use that means of grace—who is able to teach them all that the mystery signifies except the Holy Ghost the Spirit of wisdom? It is His office to lead not into partial but into all truth, and of no means of grace is this progressive knowledge more true, for the communicant learns only very gradually, and by communicating, what communion really means to the soul. Think how at every celebration the intending communicant is reminded that we do not presume to come trusting in our own unworthiness, and how it is instructed that there we eat and drink the Body and Blood of Christ. Do we not need for this the gift of the Holy Spirit? And in a practical sense, and to-day we are nothing if we are not practical, does not the whole scheme of the Church's way of grace seem not only wise, but necessary? The child, unknowing, is brought to Holy Baptism, and then, when it arrives at the age when new passions and new and unthought of temptations are being presented to the life that is passing through the stress of novel experiences, it is brought to Confirmation, there to receive cleansing in the time of new temptations, and to get help and enlightenment for its spiritual life, which is being sorely tried by the prospects of the world, the flesh, and the devil. When it is thus purified and placed in a region of knowledge and grace which it hardly needed while in a state of dependence and under parental authority, it is admonished to come to Holy Communion and to find in that great Sacrament the continual means of strength and nourishment for the spiritual life. With the gift of the Spirit it is capable of going on its own way without the control of outside authority, and it has in its soul a constant reminder of the need of fear, of obedience, and of knowledge. Of course to those who strip the Holy Communion of all sacramental meaning these ideas will seem foolish and without argument, but then there is no support for their views in the teaching of the Church of England and the Book of Common Prayer. On the other hand, the simplicity and the continuous advance of the sacramental gifts must, we think, appeal to all those who look for reasonable evidence of the way God deals with his children in this life. As in human life there is first the birth, then the passing from tutelage and childhood into the full privileges and responsibilities of complete life, and lastly, the living of life with a sense of responsibility, so in the spiritual life there is the new birth of Holy Baptism, then the passing from childhood into the fuller gift of the knowledge and grace that comes from the outpouring of the Holy Spirit, and lastly, the living the life of responsibility with the constant nourishment of the grace of the Holy Communion. Yet there are some who would do away with these helps for life.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

—

Q. Which is the best name, of the three proposed names, for the Church in the United States—American Catholic, or American Episcopal, or Evangelical Catholic?—G.

A. We should say that the first name is the best, but we also think that a better name than any other would be the "Church in the United States," for American is not suitable for a country which is only a part of this continent. However, that is the business of the people who live in the States, and not ours.

—

Q. Can you give me the names of the two Roman priests who wish to study for the Anglican branch of the Catholic Church?—Cui Bono.

A. We cannot, for the sound reason that we have not had them submitted to us, and, even if we had, we should not feel justified in giving them away without the consent of the persons most concerned.

—

Q. Is Professor Wrong a Churchman, and where did he get the material for his High School History of England?—Cui Bono.

A. We may well say *Cui Bono* to this question, for in the first place we cannot label Professor Wrong, but surely it is enough to say that he is a priest of the Church of England, and we believe that he is a professor at Wycliffe College. As to the origin whence he got his history, that we cannot say, but most historians read history and other people's books, and then color them with their own views. and so give to the world a one-sided picture of history. We cannot say that is so in the case of Professor Wrong, as we have not read his history, and we grieve to say that we did not know that he had written a history.

—

Q. Before the Athanasian Creed certain Saints' Days are mentioned when it is to be used. Why is it to be used on these Saints' Days and not on the others?—Church Girl.

A. In 1549 the Athanasian Creed was appointed to be sung or said upon the six festivals of Christmas, Epiphany, Easter, Ascension, Pentecost and Trinity. In 1552 seven Saints' Days were added to these six festivals; so that this Confession of our Faith should be used at intervals of about a month throughout the year. This seems to be the only answer to your question—to get a monthly use of the Creed.

—

Q. In the Calendar of Lessons at the beginning of the Prayer Book there are books mentioned which are not in the Bible—Wisdom, Baruch, Ecclus. Will you please explain?

A. The books you refer to are in the Apocrypha, which is unfortunately not now usually sold in the ordinary copies of the Bible. It is a very great pity that they should be omitted, but you can always get an edition with them in if you like to ask for it. Every Church Bible must have them, as they are appointed to be read in the Daily Lessons during the later part of the Trinity season. Some of the most beautiful lessons are in these books, such as that for the festival of St. Luke and for All Saints. If you look at the Sixth Article in the Prayer Book you will find an account of these books and the reason for their retention and their use.

—

Q. Are Sundays in Lent fast days?
Church Girl.

A. No, and that is why they are called not Sundays of Lent but Sundays in Lent. As you rightly observe, all Sundays are feast days. You will also note that the forty days of Lent are made up without counting the Sundays in.

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Interesting Letters to "Church Life" from two of our Missionaries

Christmas Services in China—The Church Crowded—Chinese Crackers announce the Christian Festival

New Year's Day in Nagoya, Japan—The first corporate act of Bishop and Clergy in Mid-Japan

From Kaifeng, Honan, China, under date of Jan. 16th the Reverend W. M. Trevett writes :—

I THOUGHT that your readers would like a short account of our visits to the capital of the Kweitch Fu Prefecture, and especially to the district in which, but a few years ago the Home Church was giving so liberally to famine relief.

The Capital of the Prefecture is a large city, walled and with an exceptionally large moat which surrounds the city wall, and is crossed by a bridge at the four gates. The main streets cross at right angles and the centre of the city is naturally the busiest corner.

Pagoda in Fung Chung. Rev. A. J. Williams, one of our missionaries, in the foreground.

The houses are of one size and to the outsider all look very much alike. The Chinese keep their best things for the eyes of their friends only. The Church here is most encouraging; it would inspire some of our home church goers to see the hearty way in which the old service is rendered, for it loses nothing in its new garments. Twenty-eight were admitted to the Catechumenate class to study for a year, with a view to baptism, ten of these were women, four little boys, and fourteen men.

Our Christmas services were accompanied by Chinese ceremony, and while on our knees the fire crackers, which always announce a Chinese festivity of any kind, gave to the neighborhood the news that something, of a joyful nature, was going on in the Church compound. The Church was crowded by half past twelve. We waited until the people came, for watches are very scarce in Kweitch.

The old hymns were rendered by our organ, which we took with us on the native cart, with the cornet and for Chinese, singing was quite up to the average. The place was crowded and was followed by a unique feast, to which all the Church members had contributed and which they all thoroughly enjoyed. Perhaps our refined western appetites did not relish sea slug or some such expensive delicaces as readily as the Chinese, but we sat enjoying the fact that this was the greatest day in the year and were glad that message so long ago delivered to the shepherds of Bethlehem had found its way to many a Chinese heart.

I pass from Kweitch to an even more interesting city in one of the more densely populated districts or counties in northern China. If you take a Chinese statement there are over 100 large towns and villages in a radius of ten miles.

Five days from Kaifeng on a native cart brings the traveler to the centre of what for the last three years has been the land of great sorrow, or as a Chinese phrase puts it, "Death bitterness."

It is a remarkable fertile and rich country in natural resources; but very low and subject to floods. One scarcely notices the fact as he travels along the fairly level road that he has in reality been going down a gradual decline and now is very much below the level of the more sandy plain which surrounds Kaifeng. Yet this is the cause of the trouble and the Chinese have no means to prevent what in an exceptionally wet season must be the inevitable result, famine.

The three years that have just past have brought ruin to the doors of many homes and the last plentiful harvest , although it gives the countryside a look of prosperity, has not removed the loss. This fact is seen especially in the city to which we shall now refer, and of which you have already heard, Fung Chung. This city is the centre from which Bishop White distributed so much of the food sent by the Canadian Church. The name means when literally interpreted, "Eternal City," and when one views the magnificent stone carvings, the arches and tablets, and especially the temples, the roofs of which glisten in the sun as it shines on red or yellow porcelain covered tiles, which are literally covered all along the borders with stamped or raised figures of various shapes and sizes, he is apt to wonder when and where such treasures were obtained.

This city, apart from the temples, which, unlike Kweitch, are inside the city, has many bright buildings. I enclose a picture of a very fine pagoda, but what attracted my attention at first was three modern looking buildings above the average size and height and upon inquiry, I found that they contained the treasures and alas! the necessities also in many instances, of many of the inhabitants of this city. Sold in famine time for food, they are kept here behind iron studded doors for three years. If in that time the former owners can redeem them they are theirs, if not they will be sold. Let us hope and pray that God may give these people good harvests during the next few years until once again they may gather together those few things which in China as elsewhere make home to be home.

In this city we were privileged to visit the jail. This was quite by accident, for the prisons in China are forbidden grounds. As we passed one day a warder was about to enter behind the high thorn covered wall. We as foreigners and quite a privileged class at present in these out of the way places, obtained our request and

A Saddening Sight

confronted us. A row of prisoners, all ages, both sexes, held together by a long chain looped over the neck of each. The prisoners are not always, as one has so many times heard, kept in the tiny, dirty, little cells, but get their exercise by marching round and round, between the rows of these, which are arranged very much like a little village within the prison wall. The more privileged have only the feet chained and are forced to wait upon the others. The prisoners are chained with steel rings, as you see in the picture, about their necks, in squads of twenty or thirty, and a wild, shaggy bunch they are. They smiled to see us and quite enjoyed being photographed, but one long remembers the smell of disease which haunts the place and when, as we have so lately seen, the fate that meets these men in a land where the extreme sentence of the law is the old cage torture, and where death is so lightly regarded. One wonders how the poor wretches can be so contented.

The Chinese of the poorer class are very much like children, they love to be photographed, are amused easily, and enjoy plenty of noise. Everywhere we were followed not only by crowds of children, but by their fathers and mothers in many cases as well, who looked with great curiosity upon these strange looking men with their big fur coats.

Upon many faces, the women especially, one sees the anxious drawn look of suffering, and thinks of the terrible times through which they have passed. They have very little hope of a better world. They have never heard of the Eternal City which hath foundations whose builder and maker is God. To-day they are losing faith in idols. They are easily led, and especially is this so since the famine, as these Gods were unable to help them, and they look upon us, apart from our loaves and fishes, with feelings of deep interest.

Our little service hall was crowded during the Sunday we spent here, and every evening from fifteen to twenty enquirers, some of the most influential men of the city came to be taught the things of our God.

A Memorial of Confucius.

We hope soon that one of the men now in training in the theological class in Kaifeng may come to help these people. At present they have a few bibles and study together with a member of the Kweitch Catechismal.

We return to our language study and our work in the school and hope that soon the language, which is difficult, may be mastered, that we may go out better fitted to help those men and women. One can scarcely realize that all these towns and villages have never heard the truth so familiar to us, that wonderful Gospel story, which we so highly favored, often do not appreciate as we should.

I trust that by your prayers daily ascending to Our Heavenly Father, who loves these, his Chinese children, God will raise up from their midst *leaders.* Men who may come to Kaifeng and here by the Spirit of God and those precious truths which he has given to us to impart, be filled to return to these cities and towns, there to deliver the message of His Love, which they can do far more effectually than a foreigner can ever hope to.

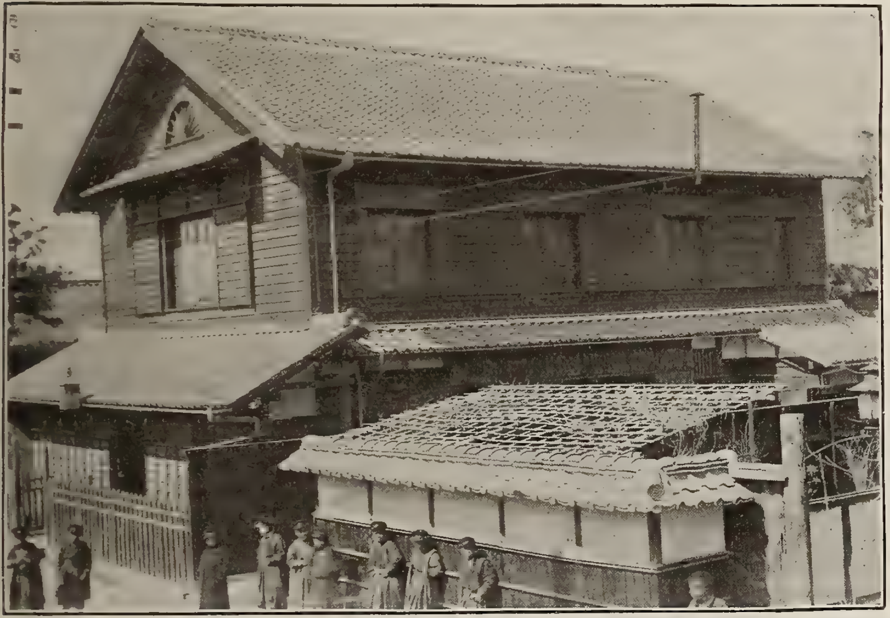
Prayer as is so often said is the greatest force which humanity can use. It is the simplest, a child may work by prayer, and the sublimest. "The effectual fervent prayer of a righteous man availeth much."

Very sincerely yours,
W. M. Trivett.

From Takato, Echego, Japan, the Reverend C. M. Shortt wrote on Jan. 30th:—

BEFORE the first month of our diocesan life closes, let me tell you something about how the new work began.

No time was lost, for the Bishop had invited all the Canadian clergy to be in Nagoya before the old year ended, and we had got there in good time. Some had to travel a long way; for, though we have only a diagonal section of the main island, the district is bigger than some people realize. Mr. Robinson was on the train for twenty-two continuous hours on his way to Nagoya from Niigata, and I was with him for sixteen of them. The actual length of the diocese is not so great as this would seem to indicate, for it is only 290 miles from s.w. to n.e.; but the railway, being narrow-guage, cannot have powerful engines, and moreover, it must climb over three mountain passes on the way, one of them three thousand feet in height and the other two only a little less. In a country of this type what we gain in scenery we lose in time.


St. John's Church, Nagoya, where the Bishop and Clergy of the Diocese in Mid-Japan performed their first corporate act on the Day of Circumcision, 1913.

At seven o'clock on New Year's morning, in St. John's Church, Nagoya, we joined in the celebration of the Holy Communion, our Bishop leading us in our first corporate act,—an act of worship,—an act of praise and thanksgiving; and we left the church strengthened with the Bread of Life. At nine o'clock we assembled in the Bishop's house, and spent most of that day and the next in discussing a lot of things laid before us by him, matters concerning the new work, all of them important and all interesting to us here, but chiefly of a nature too local to be described to home readers.

During the intervals we had opportunities to enjoy the well-known hospitality of the Nagoya missionaries, and we took walks to Miss Trent's mission house and Miss Young's kindergarten in its new and spacious quarters. In the evenings we had devotional meetings.

This, of course, was not a Conference. That will be held in the summer at Karnizawa, when all can be there. Much less was it a Synod; for that must include all Japanese clergy and lay delegates, and will come in March. It was just an informal gathering of the missionary clergy, and even as such was not quite complete, for I am sorry to say that Mr. Waller at that time was too ill to be allowed to travel. Since then he has got much better,—"quite well again," I hear to-day.

So we began; and then we scattered to our various places with every reason to have hopeful hearts.

Takato, Echego, Japan,
January 30, 1913.

"Women as Members of the Vestry"

AT the session of the Synod of Huron in June last a committee appointed to report on "Women as Members of the Vestry" reported that they had arrived at no definite recommendation on account of "lack of information" and also "because the women themselves have not asked for the privilege."

In order to supply the information which the committee found "lacking," and also in the hope of demonstrating that the "women themselves" are asking for the privilege of membership of the Vestry, the following petition has been drawn up by a committee of women of the Diocese of Huron, and has been sent to every rector in the diocese, together with the following letter:—

We understand that the committee appointed at the last Synod of this diocese, to consider the matter of "Women as Members of the Vestry," would like to know if the Churchwomen of Huron really desire this privilege. In obtaining as far as may be, in the short time at our disposal, a sufficiently satisfactory reply to this question, would you be so good as to place the enclosed Petition in the hands of one or more of your ladies, who may have your permission to obtain signatures of women over 21 years of age, with instructions to return it to Mrs. Boomer, 513 Dundas street, in the stamped envelope enclosed for that purpose, at their very earliest convenience.

Counting upon your kind co-operation in this most important matter, we remain. Respectfully yours,

Harriet A. Boomer,
Elizabeth M. Tilley,

THE PETITION.

We, the undersigned Churchwomen of this parish, realizing that the interests of the Church can best be advanced in the Diocese of Huron by the Vestry of its several parishes being composed of women as well as men, would respectfully urge your committee to give due consideration to the petition of the women for the extension of this privilege.

Your petitioners feel that the untiring work of the women of this diocese on behalf of the spread of the Gospel, as shown by the Huron Branch of the Women's Auxiliary, by their choir services, by their earnest and effective efforts in aiding their rectors in parochial work, in raising and collecting money for parochial purposes, by the readiness with which they have invariably aided their rectors in providing and arranging hospitality for Deanery meetings, Sunday school conventions, for men's banquets, Church socials, Sunday school picnics and entertainments in summer, and in winter by their ministry to the sick and the poor, and in every way possible helping to carry on the various organization of their parishes, surely entitles them to sympathetic consideration and generous dealing at the hands of the above-named committee and the clergy and laity throughout the diocese.

Your petitioners would also draw attention to the fact that the women of seven Canadian dioceses have had Church franchise conferred upon them, giving equal rights with men, as members of the Vestry, and they ask, Why should not the women of the Diocese of Huron have like freedom given to *them?*

We therefore would earnestly and respectfully ask that your committee may see the desirability of acceeding to the request of your aforesaid petitioners—that you should recommend to the Synod, through the Executive Committee, that at the approaching session in June the Synod confer upon the women of the Diocese of Huron the privilege already accorded the women of the above-named seven dioceses of the Dominion of Canada, viz., a seat with voice and vote in the Vestries of their parishes. We would venture to point out to your committee that to deny this most reasonable request would be not only to further emphasize their already painful sense of the reflection cast upon them as loyal, faithful and intelligent members of their congregations, but also to deprive the counsels of their Church of the woman's point of view, which should surely have a very definite and important bearing upon every parochial issue.

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YUKON.—RT. REV. I. O. STRINGER, D.D .... Dawson, Y.T.

ALGOMA

LITTLE CURRENT.

A Women's Guild was organized at Holy Trinity parsonage, on Thursday, Feb. 6th., which will devote its work towards raising funds for the Sunday School. Those present were: Mrs. Chas. Grey, Mrs. Fred Astle, Mrs. A. Bond, Mrs. Wm. Galley, Miss Isabel Marshall and Mrs. C. C. Simpson. The meeting was opened by the Incumbent, Rev. C. C. Simpson, with scripture and prayer. The following officers were elected: President, Mrs. C. Grey; vice-president, Mrs. W. Galley; sec.-treas., Miss I. Marshall. The Guild will meet each Monday, at 3 p. m., at the Parsonage. The meeting was closed with the benediction.

Mr. J. B. Wallace, manager Merchants Bank, was taken ill in November, with typhoid fever, and seemed to be well on the way to recovery, toward the end of December. But he took a relapse and as he did not gain in strength very rapidly, was advised by his physician and friends to go away for a while. So accompanied by his wife and two daughters, he left for his father's home in Napanee, Ont. We regret to learn he is gaining in health very slowly. Much anxiety is felt by his friends in Little Current, where he has been choirmaster and organist, and also people's warden, in Holy Trinity Church for a number of years.

HUNTSVILLE.

On the 11th of February, the Rev. Frank Salmon, incumbent of Cookstown, gave a capital address on the history of the missionary effort of the Church of England from the earliest times to the dawn of the Reformation. Many beautiful views of historic events and famed spots were exhibited, as the lecturer proceeded, adding much to the interest of the subject and most helpful to those present. On behalf of all present, the rector, Rev. E. J. Harper, tendered a hearty vote of thanks to the Rev. Mr. Salmon.

On Wednesday, February 19th, the members of All Saints' Branch of the W. A. were hostesses for an afternoon tea and refreshments. A general invitation was given to the women of the congregation, and to the members of the Mother's Union of the West End, to be present, and to listen to an address given by Deaconess Wilgress, who took for her subject "Missionary Work among the Indians and Esquimaux in the vast northern dioceses of Athabasca and Mackenzie River." Thoroughly equipped for her effort from personal experience for several years as matron and teacher at the Mission headquarters of Great Slave Lake, Miss Willgress gave a beautiful address, picturing the life, the habits, customs, etc., of the great Indian family scarcely touched as yet by Government treaty. Many examples and illustrations were afforded of the benefits to these far northern peoples of the Gospel message. The labors of Bishop Stringer and his faithful band were vividly portrayed, shewing what has been accomplished among the Esquimaux. Between 35 and 40 were present and needless to say thoroughly appreciated the address.

CALGARY

The following appeal has been issued by the Bishop in the matter of the sum to be raised in the diocese of Calgary during 1913 towards the work of the M.S.C.C.:

To the Clergy and Wardens:

We are pledged as a diocese, to do our best to raise at least one thousand dollars during the year, as a thankoffering towards the work of the Missionary Society of the Church of England in Canada.

Now, without in any way interfering with plans for obtaining the $15,000 for our own work, which if not already adopted, should be agreed upon and put into effect as soon as possible, I suggest:

That every communicant throughout the diocese be asked, during Lent, to contribute the sum of twenty-five cents to the Diocesan Thankoffering to M.S.C.C. for 1913.

HURON

KINGSVILLE.

Rev. W. Harvey Moore, who came here from London three years ago to become rector of the Church, has handed in his resignation to Bishop Williams. Mr. Moore intends going to the West.

DORCHESTER.

The handsome new Church was dedicated here Feb. 17th by Bishop Williams. The new Church is a very handsome structure of white brick. The chancel window is very beautiful, and the new pipe organ is a great addition to the Church. The collection for the day amounted to more than $300.

MONTREAL

The Rev. Herbert Symonds preached on Sunday night last in St. Giles Presbyterian Church, which is in the Parish of the Ascension. The Rev. J. Flanagan, rector of the parish, protested to Dr. Symonds against his intrusion into the Parish of the Ascension uninvited and to preach in another place of worship other than the Church. It is generally understood that the Bishop of the diocese requested Dr. Symonds not to go, but nothing authoritative has been stated on this point. The matter is felt keenly in Church circles, and many are waiting to see what action the Bishop will take. Of course Dr. Symonds acted thus in the interests of Church Unity, but his action has created within his own Church a feeling which will undoubtedly postpone rather than promote that which is aimed at, and we witness an act of discourtesy, to say the least of it, on the part of one priest towards another, which is a sad comment upon an attempt to create a better feeling of charity where it is said to be deficient. Our Bishop can be trusted to deal with the matter as the Canons empower him to do, and in view of his strong convictions which he spoke of in his recent charge to his Synod.

The down-town services next week are in charge of the Very Rev. Dean Evans and Rev. J. Flanagan.

NEW WESTMINSTER

A series of four lectures on the History of the Catholic Church of England are being delivered in various Parish Halls in Vancouver, on Mondays in Lent; in New Westminster, on Wednesdays, and in the lecturer's own Hall, at South Hill, on Thursdays; and they are so highly appreciated that only standing room, and hardly that is available.

The lecturer, the Rev. Owen Bulkeley, A. K. C., Vicar of St. Mary's, South Hill, is well known as a keen member of the Church Defence Committee in the Old Country, and has more than once carried victory into the enemy's camp. Formerly Senior Curate of a staff of five clergy at All Saint's, Isle of Wight, he afterwards was sent by the Bishop of Winchester, to a slum district in Southampton, where after several years of patient work, he built up a Church and congregation in what is now a light spot in much surrounding darkness. Having been from the time of the illustrious pioneer Bishop Mills intimately connected with Church life in British Columbia and offering himself for missionary work there, he was appointed to Okanagan Centre, where was no church, congregation or place of residence for him. Here, before coming to Vancouver, he left six centres of worship and a consolidated congregation. Lately, in the garb of an Arab Sheikh, he has been lecturing on the Passover in Vancouver and Victoria, at the Palestine Exhibition. Mr. Balkeley's object in delivering these lectures is first of all, educational, and then financial, the collections going to St. Mary's Church Site Fund.

ST. MARK'S HALL.

The Bishop of Columbia, Dr. Roper, conducted a Quiet Day for the students of St. Mark's, on Friday, February 14th. His general subject was, "Fellowship with God," and his treatment of it was, of course, most helpful and uplifting. The day was spent in quiet devotion, and was deeply appreciated by all, as was the Bishop's great kindness in taking so much out of his very fully occupied time for this purpose.

On the previous two days the Bishop gave a series of three lectures on, "Some modern interpretations of the Person of our Lord." They were very fine indeed, particularly the concluding one on "The Deity of our Lord." The lectures were given for the benefit of all the students of the Anglican College Latimer, as well as St. Mark's. About thirty men in all attended.

There are now 12 students at St. Mark's, two of our number having temporarily left us, one of the men is a Japanese boy, who is taking a special course to equip him for work among his own people in Vancouver later on.

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The end of the first year looms in sight. The Hall will close at the end of May.

NIAGARA

HAMILTON.

On Sunday last, in Christ Church Cathedral, a most impressive service was held, when the Bishop of Niagara raised to the priesthood, William Burt, George Tebbs, and Arthur L. Howitt, the latter the son of Canon Howitt, and who presented the candidates to the Bishop, marking in this case a most touching incident in the ordination. The Very Reverend, the Dean, preached an eloquent sermon, on "Some aspects of a Ministerial life," to a large congregation.

The new clergymen will take up their work in the following parishes: Rev. William Burt, Lowville and Massagaweya; Rev. Geo. Tebbs, Erin, Hilbrook and Redding; Rev. Arthur Howitt, St. Margaret's Church, West Hamilton.

—

On Friday, Mrs. Clark, See House, kindly gave her drawing room for use of the Girl's Friendly Society, when a most interesting talk on the work was heard.

—

His Lordship, the Bishop, last Tuesday, representing the diocese, welcomed the guests of the combined Anglican Young People's Association, assembled in the Church of the Assension. Over 500 were present, among the speakers were Prof. Hague, Rev. Mr. Appleyard, of London, Mr. Peace, of Toronto, Mr. Bell, Dominion President, and Dr. Rennison. Prof Hague emphasized the importance of keeping the young people—explaining the social and moral benefits therefrom.

ST. LUKE'S.

Canon Howitt, who has made a special study of Biblical subjects, will speak on "The Temple," Sunday night. This promises to be one of the most popular lectures of the series, as just now the Holy Land is attracting great attention.

ALL SAINT'S.

The services at this Church on Sunday were most impressive, when Rev. T. G. Wallace preached, and at the close the Dead March was played in memory of Capt. Scott, who died as a Briton dies, doing his duty.

ST. VERONICA.

This is the name of the new church just completed in the east end of Hamilton. It will be formally opened after Easter. Rev. W. J. McAndrews, the curate in charge of St. James' Church will preach in St. Veronica's until an assistant is procured. A consummation earnestly to be desired, as there is great room for earnest work here.

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A.Y.P.A.

The branches of the A.Y.P.A. in the Diocese of Niagara held a most enthusiastic rally in the Church of the Ascension Sunday school, Hamilton, on the evening of Tuesday, February 18th. Mr. Clarence A. Bell, Dominion President, occupied the chair. Addresses of welcome were delivered by the Bishop of the diocese and Rev. Dr. Rennison, to which Rev. E. Appleyard, of London, and W. A. Peacey, of Toronto, responded. Every branch of the Association in the city of Hamilton was well represented, as were those from Bartonville, Waterdown, Dundas, Oakville, Ancaster, Grimsby, and other near-by towns. "The A.Y.P.A. Member as an Asset of the Church" was the subject of a stirring, long-to-be-remembered address by the Rev. Canon Dyson Hague.

DUNDAS.

The report of the twenty-sixth annual meeting of the W. A. branch of the Woman's Auxiliary reminds us of the great growth in this field of Church work. When, in 1890, Annie Crawford, widow of the late Dean of Halifax, was Diocesan secretary, and Dundas was working for the mission of the Rev. J. Frost, Shequindah, Algoma. Ven. Archdeacon Irving presided at the meeting held last Thursday. The reports read were most encouraging. After the election of officers afternoon tea was served bringing to a close a most successful and happy meeting. The following officers were elected: Honorary president, Mrs. Woodhouse; president, Mrs. Cochenour; first vice-president, Mrs. Irving; second vice-president, Mrs. Millington; treasurer, Mrs. Mellet; secretary, Mrs. Alfred Parker; Archdeacon Irving's representatives, Mrs. Murphy and Mrs. Woodward; delegates to monthly diocesan board meetings, Mrs. Gerald Gwyn and Mrs. James McKay; delegates to annual diocesan board meetings, Mrs. Mallet and Mrs. Frank Builder; Mrs. Alfred Parker and Mrs. Murphy as substitutes; president's substitute, Mrs. Cockburn; secretary babies' branch and literature committee, Mrs. Gerald Gwyn; president of junior auxiliary, Mrs. William Parker, with Mrs. Murphy as assistant; cutting and sewing committee, Mrs. Frank Builder; Mrs. A. Holmes, Mrs. Alfred Parker; Mrs. Arthurs as buyer; auditors, Mrs. Briggs and Mrs. A. Parker.

MILTON.

The annual meeting of the W. A. Auxiliary of Grace Church, was held February 10th, at the home of Mrs. Dice. There was a good attendance. The rector, Rev. V. F. Cooke, presided. The officers elected for the ensuing year are: Mrs. O. F. Cooke, hon. president Mrs. S. Dice, president; Mrs. Panton, vice-president; Mrs. Victor Chisholm, secretary; Mrs. Ptolemy, treasurer; Mrs. Cartner, leaflet treasurer; Mrs. Maxted, thank offering treasurer; Mrs. O. F. Cooke, secretary literature; Mrs. Currie and Mrs. Osmond, rector's representatives; Mrs. Newman and Mrs. F. Martin, auditors; Mrs. S. Dice, Mrs. Ptolemy and Mrs. Victor Chisholm, delegates; Mrs. Panton, Mrs. F. Martin and Mrs. L. Maude, substitutes.

PORT COLBORNE.

Keeps up its missionary spirit. At the meeting of St. James Church Auxiliary, on Wednesday afternoon, a life membership was conferred upon Mrs. Wm A. Wright, in the form of a gold badge pin, which was much appreciated by the recipient.

ANCASTER.

St. John's Church A. Y. P. A. has taken up the heated subject of Woman Suffrage and will debate the question on Wednesday. May the right win.

NOVA SCOTIA

HALIFAX.

Archdeacon Armitage delivered two special Lenten discourses in St. Paul's Church, Feb. 16th. The Archdeacon, in closing the morning sermon, made a fine reference to the loss of Captain Scott and his party of explorers. At the close of the service, St. Paul's congregation remained standing while Mr. Clarke rendered "The Dead March in Saul."

ONTARIO

BROCKVILLE.

Friday evening the Choral Guild of St. Peter's Church met at the residence of Dr. R. A. Bowie. Among other things it was decided to prepare a special evening service, including "Motett," by Mendelsshon, to be sung shortly after Easter. The Easter services this year promise to be even more than usually attractive. The Guild very much appreciates the recognition of its services to the church, by courtesies extended to it by the parishioners, as in this instance.

KEMPTVILLE.

The annual meeting of the Young People's Guild of St. James' Church was held in Leslie Hall, on the 10th inst. President, Miss Essie Sanders, re-elected; vice-president, Miss Ethel Finnesty; secretary, Miss Laura Eligh; treasurer, Miss Kate Archibald, re-elected. The meeting then adjourned.

MAITLAND.

Two highly successful entertainments were held in this parish before Lent, the proceeds amounting to $64 and $49 respectively.

The Rev. Mr. Easton, M. A., Mallarytown, was the special Lenten preacher in the Parish Church on Thursday evening last.

WOLFE ISLAND.

Christ Church Guild held its annual meeting at the home of Mrs. B. Holiday, on the 12th inst. The following were elected as officers for the ensuing year: Mrs. G. Ranous, president; Mrs. G. Gillespie, vice-president; Miss E. Montgomery, secretary-treasurer.

AMHERST ISLAND.

The annual missionary services were held in the two churches on 20th and 21st February. The Rev. I. Connolly Dixon, rector, conducted the services, and the special preacher was the Rev. W. F. Fitzgerald, of Kingston, who preached two eloquent and inspiring sermons.

The parish is now completely out of debt, and thriving in every way.

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TORONTO

A.Y.P.A.

The regular monthly meeting of the Toronto A.Y.P.A. Presidents' Association was held at the residence of E. B. Burt, chairman, 48 Dewson st., on Wednesday evening, February 19th, when it was decided to hold a diocesan rally on Thursday evening, April 10th, in the schoolhouse of one of the downtown churches, arrangements for which have not been made as yet.

HOLY TRINITY.

The Rector, the Rev. Derwyn Owen, is preaching on Tuesday, Wednesday, Thursday and Friday of this week in New York at Trinity Chapel, Broadway and 26th St.

The mid-day Lenten services at Holy Trinity are being attended by good congregations. This week the Rev. Archdeacon Davidson, of Guelph, is the preacher. For the remainder of Lent Mr. Owen will preach. So far we have had His Lordship the Bishop, Dean Abbott and Provost Macklem for the weeks already gone.

—

The Bishop of Toronto preached at St. Alban's Cathedral on Sunday

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morning, and conducted confirmation services and dedicated the new font at Mount Denis in the evening.

—

Bishop Reeve preached at Thornhill and Richmond Hill on Sunday.

—

On Sunday evening, Rev. Canon Paterson Smyth of Montreal preached at St. Alban's.

—

The induction of Rev. J. Russell MacLean as rector of the parish of St. John the Evangelist was conducted by Bishop Sweeny, Feb. 18th. His Lordship was assisted by Rural Dean Cayley. Rev. Dr. J. S. Boyle, of Trinity University, preached the sermon.

—

Rev. Dr. Paterson Smyth of St. George's Church, Montreal, was the preacher at University Convocation Hall on Sunday morning.

ST. BARNABAS.

The Rev. Canon Spencer of Mount Forest gave an illustrated lecture on "Pioneer Life in Canada," before the Men's Club of the St. Barnabas Church last night. He compared the life of sixty years ago with that of to-day. The Men's Club is having a lecture each Thursday during Lent. Dr. Boyle of Trinity College will talk on "Church History" next week.

CHURCH OF THE REDEEMER.

Miss Murray, one of the teachers in the Sunday school, has forwarded to Mrs. Dr. Haslem, of India, over $22 towards her Medical Mission, the money being the proceeds of an entertainment recently given by the members of her class and others, including Mabyn Jones, Adelaide MacDonald, Jean McLaughlin, Margaret Jones, Audrey Young, and Esther Jones.

This is the second annual effort made by these young people. This time the entertainment was in the Sunday school, and nearly one hundred friends were present on invitation.

—

The annual appeal on behalf of Diocesan Missions of the Diocese of Toronto, which was due in December, has only just been issued. Its belated appearance is due to the fact that the authorities nursing the belief that "all of the friends of our Missions know the needs and would not be likely to request very frequent reminding." It was found, however, that without definite up to date information respecting the missions and the changes in, and additions to the missionary staff, the efforts of those employed in awakening interest in the Diocesan Mission Fund would be handicapped. So at this somewhat late hour the information has been sent out. Under new arrangements it is reported that:

Wooler has been attached to Brighton under Rural Dean Pickford, the new incumbent of Brighton.

The three missions of Hastings, Norwood, and Warkworth have been placed in charge of the Rev. W. Burns with the assistance of the Rev. N. H. Noble.

Wyebridge has been attached to Elmvale under the Rev. J. J. Preston.

The expenses of the work of the Church in public institutions (hospitals, prisons, etc.) in the Deanery of Toronto is met to the extent of $2,000 by the Mission Board, the remaining $3,000 being contributed by the Toronto rectors. It was pointed out in Synod on more than one occasion that nearly 80 per cent. of the money for the Diocesan Mission Fund is contributed by the Deanery of Toronto, and a not inconsiderable percentage of the inmates of the public institutions come from points outside the Deanery of Toronto.

SUMMARY.

Number of Missions	46
Number of Mission Stations	120
Number of Missionaries	33
Number of Lay Readers	3
Number of Chaplains	5
Number of Deaconesses	1
Number of Missionaries needed.	12

—

Amount needed for the year	$22,000
Average Stipend paid	$830

—

Number of Missions centreing in large villages	8
Number of Missions centreing in small villages	12
Number of Missions consisting of rough country, and centreing in small villages	3
Number of Missions consisting of settled country districts, in some cases with very small villages	11
Number of Missions consisting of rough country districts	6
Number of Suburban Missions	5
Number of Missions at Summer Resort	1
	—
	46

TRINITY COLLEGE.

The fourth meeting of the Theological Society was held on Monday, the 10th February. A paper read by Mr. E. S. P. Montizambert entitled "Has Protestantism Failed?" provoked a spirited discussion in which a large number of the members, the visitors and the members of the Faculty joined. Almost all possible points of view were represented in the debate. As might be expected, there was some dissent from the view expressed in the paper that Protestantism does not include the Church of England, but the writer in his reply ably defended his definition. A great deal of interest is taken in the meetings of the Society, and the free and candid discussion of matters of interest to Churchmen is very helpful.

—

The annual meeting of the Lay Readers' Association of the Diocese of Toronto was held in the Chapter House of St. Alban's Cathedral, on Friday, February 7th.

It was decided in future to hold quarterly meetings and the date of the Annual Meeting was changed to the first week in September.

The matter of a badge or other distinguishing mark was discussed and left in the hands of the executive committee to confer with the Bishop.

The following officers were elected: President, W. J. Dyas; first vice-president, John Keir; second vice-president, C. J. Agar; secretary, E. B. Burt; treasurer, G. DeWarren Greene; executive committee, Clarence Bell, A. E. Edkins, Fred Fott, George Raikes, R. B. Lowndes and George Bemister.

BRIGHTON.

Rev. Rural Dean Pickford, B. A., for the past seven years incumbent of Christ Church, Norwood, has been appointed incumbent of the parish at Brighton and takes charge of his new field this week.

WESTON.

Bishop Sweeny has presented Master Charles Langstaff, aged 11, a pupil of Miss Jane Johnston, of St. John's Sunday School, Weston, with the Hilda May gold medal for highest standing in the junior scholars' examinations in the diocese of Toronto.

THORNDALE.

Rev. Mr. Dunbar has taken over his duties as rector of the parish of Thorndale and Grace Church. A reception was tendered the pastor and his wife by the congregation in Harding's Hall, and a cordial welcome extended them. A fine programme, followed by a luncheon, was much enjoyed.

The A.Y.P.A. of St. George's Church has been reorganized. The executive committee, consisting of Honorary President Rev. Mr. Dunbar, President William Wright, Vice-President Lieut. Bert Logan, Secretary U. G. Lee, Treasurer E. Sheriff, Organist Miss Pearl Steele. The society purposes holding four meetings. The first was held on Wednesday evening, Feb. 26th, at the home of Lieut. Logan. The other three meetings will follow at intervals of two weeks. Fine programmes are being prepared.

YORK.

ST. JOHN'S CHURCH.

The annual meeting of this branch of the Woman's Auxiliary was held in St. John's Church on Tuesday, February 18th, at 10 a.m., with a Celebration of the Holy Communion. After the service a report of a very successful year's work was presented by the various officers of the society. The following officers were elected for the coming year: Honorary President, Mrs. S. Bennett; President, Mrs. W. Murdoch; Vice-President, Mrs. J. Martindale; Secretary, Miss B. Lowrey; Treasurer, Mrs. Mellon; delegates, Mrs. A. Bain, Mrs. J. Kerr; substitutes, Mrs. J. Thompson, Miss Mitchell.

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A. Y. P. A.

Dominion Council In Session.

The Dominion Council of the A. Y. P. A. held a business session in the Synod office, Hamilton, on the afternoon of Tuesday, February 18th, when many matters of vital interest to the welfare of the society were dealt with. An invitation from the Church of the Holy Trinity, Toronto, to hold an annual Dominion Convention at that Church was received and accepted. And although dates for the convention were not definitely settled it is expected to take place towards the latter end of August. A Model Topic Card for the season of 1912-13, prepared by a sub-committee of the council was presented and adopted, and will be sent out to all branches with other A. Y. P. A. literature. It is to be distinctly understood that this topic card is suggested only, and it remains for the individual branches to accept or reject all or part of it as they see fit. The chairman reported that the revision of the manual had been completed, was now in the hands of the printers, and would shortly be issued. A letter and circular on the work of the A. Y. P. A. has been prepared and copies will be sent to every Anglican clergyman in the Dominion, over 1,000 copies being required for the purpose. Arrangements have been made for a supply of A. Y. P. A. brooches, pins and buttons, and parties requiring same should write to the Dominion Secretary, Rev. E. Appleyard, Dundas street, London, Ont.

—

AN APPRECIATION.

A subscriber writes: I find CHURCH LIFE a most interesting publication. The articles by "Honour Bright" are most helpful; this week's (Feb. 13) being specially so. Anything that helps and gives wise counsel and advice to mothers I am always so thankful to read.

Women's Work and Social Service

"WHEREFORE do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

It does not appear whether the author of "The Squirrel Cage" has ever heard these words, but they would be an appropriate motto for her striking story. It is a study of social life and some of its problems, but not under any of the aspects usually presented as problems. There is no suggestion throughout of the White Slave Traffic or the "social evil," no hint of sweated labor, no whisper of conjugal infidelity or of divorce. No, it is just a study of ordinary people living in an ordinary place — Endbury, Ohio — in which husbands and wives are faithful and affectionate, in which girls and boys grow up and marry in the ordinary old-fashioned way, from which higher education, equal franchise, and other disturbing influences seem to be curiously absent.

* * *

The Emerys are good, hard-working, honest people, with legitimate ambitions which they had gradually realized without the use of any discrediting intrigues. They had longed and striven to attain a good social position, to have the right people on their visiting list, to live in the right kind of house with the right kind of decoration, and when we are first introduced to them they are enjoying the fruits of their toil with unabashed pleasure.

Their youngest child Lydia who had been born after the stress of the early struggles, had never known "the uneasy self-distrusting dread lest she should admire the wrong things," nor experienced the effort of securing the right things on a limited income. She had had every advantage, including a year abroad, where she had been "museumed and picture-galleried and churched and cultured" to the full, and there is no more touching scene in the book than the picture of her mother's restless waiting for the home-coming of this lovely and entirely happy girl, who was so like a visitant from a world into which social anxieties had never entered.

And Lydia came home deliciously fresh, unspoiled and loving, looking out to a future that was both absorbing and unterrifying, unquestioningly happy in her child's "conception of the world as centred in herself, of her father's house as a background for the unfolding of that same wonderful creature." Of course she was to be the comet of an Endbury season or two, briliant, entrancing, irresistible, and was then to make a good marriage and settle down.

* * *

It is a very delightful and sympathetic picture of a young girl in the dawn of her womanhood. But there were disturbing elements in Lydia herself and in her little world which retarded her from complacently accepting the accepted standards. There was Dr. Melton, her godfather, and there was Daniel Rankin who had taken his own way and was proving that it was not necessary to shut yourself up in the industrial squirrel cage in order to keep from starvation. Even little Endbury, he would say, was straining every nerve to get complicated as fast as possible, and was sacrificing everything to the minotaur of false standards and false ideas of success.

* * *

By degrees Lydia began to learn what he meant. She saw her mother from time to time in a condition of collapse with what her godfather called an attack of "Social-Ambition-itis." She saw her elder sister worn to an irritable shadow through striving to give on $2,000 a year the appearance of a $5,000 income. Life for herself very quickly filled up with things, trying on clothes and wearing them, always hurrying to get dressed in time for the next event. As for her father, a good upright man, he had once, long ago, been able to enjoy things, but had gradually come to focus all his faculties on business. He was endowed with an inelastic sense of honor, and of the temptations of his life and his resistance to them, his wife and family knew nothing, any more than of the other details of his professional career. On the other hand, Mrs. Emery never suffered him to be bothered in the least when there was anything important happening in his business. The result? the husband earned the money, the wife saw that it was spent to advantage; neither needed to bother about the other's responsibilities. It ensured the absence of friction, and Lydia's godfather would suggest in his sardonic way that perhaps the very best plan of all would be if married people agreed never to meet again after the ceremony.

* * *

And it wasn't necessary to earn so much: "It's not earning a living," Rankin said once, "it's earning food for his vanity or his wife's, that kills the average man." Most of our expenses are for conformity to other men's ideas. It's for cake that the average man runs into debt." He must have everything anyone else has, whether he wants it or not; a house ever so much bigger and finer than he needs, with ever so many more things in it than belong there; he must keep his wife idle and card-playing because other men's wives are; he must let his children do what everyone else's children do, whether it's good for their characters or not."

* * *

In fact in this world of Endbury there was no conradeship in marriage. It is well summed-up by the clever Frenchman whose appearance hastens the climax of the story. The men (of America) seemed to have no intellectual interests, no artistic aims, no home life, no knowledge of their children, in short seemed to leave the whole business of worthy living to their wives. Could it be the women's fault; was it that the women cared only to get what they wanted; and did not try to influence the general fabric of society; that the women had too much leisure, the men too little, and that they were not working together to lay the spiritual foundations of life?

To return to Judge Emery, he died prematurely martyred by the exigencies of social demands, and his wife realized too late that she had never known the strain at which the demands of their position obliged him to work, and that a real community of interests between them might have saved him.

* * *

Well, Lydia must marry. No, not the disturbing open-air person, but an energetic, well-dressed conventional young man, thoroughly approved by her parents; she found herself at once face to face with problems which she had no preparation to meet. She had been taught to believe that the chief duty of a wife was to keep her husband from being bothered by domestic perplexities. Paul thought the same. He was a good husband, he was fond of Lydia, he worked hard and was ready to work harder to give her everything she wanted. But he did not want a "sure-enough marriage with sure-enough shared interests." He wanted when he came home at night to find a pleasant well-dressed companion, cheerful and agreeable, who would provide him with a good dinner, would from time to time give suitable entertainments to the right people, and who above all would not bother him either with interest in his own long day in the mysterious business world, or with any matters arising out of her own anxieties.

* * *

"All thought, care or anxiety abandon, ye who enter here," was Paul's motto, when he came home at night, and one cannot altogether blame him. And Lydia loved him and tried hard, but she had "among least things an undersense of greatest" which gave her a disturbing insight into what was and what was not essential; she could not help the development of an ideal that was utterly at variance with his. The birth of Ariadne revealed wondrous depths of joy to Lydia; motherhood came to her with all the strength of a new revelation, and for a time in the quiet happiness of looking after the little one she outgrew her tormenting sense of the "fragmentary futility of living." But it was all a sealed book to Paul, puzzling and perhaps amusing, but entirely unreal, and as time went on husband and wife made no advance towards the deep-rooted intimacy of which Lydia had always dreamed. There was always the business making a barrier between themselves and any real talk, making it impossible to share each other's thoughts or to co-operate in the anxious joy of bringing up the children. Any attempt even to discuss these things only aroused in Paul amazement, bitterness, anger and during his life Lydia's ideal of home grew daily more remote.

* * *

Other writers have depicted Paul as an injured, long-suffering husband, wanting home quiet, but driven on in the rush for wealth in obedience to an exacting wife. There are many such men in fiction and in real life too, who for the sake of wife and daughters are sacrificing aspirations, health and all real happiness to become machines for making money. Most people rather assume that it is always the greed and selfishness of women, their restless ambition to outdo others, their insatiable lust for spending and acquiring and possessing, which is the determining factor in the scramble for wealth. No doubt it very often is so, yet there are probably many instances in which the responsibility lies not so much with the greed and ambition of the wife, as with the lack of any real community of interests such as would enable either partner in the marriage to understand what are the true desires and ambitions of the other. When this came home to Mrs. Emery, she cried, "It was my husband that I cared for. I only did those other things because there seemed nothing else to do." There had in fact been no real inter-change of interest and

(*Continud on page* 15.)

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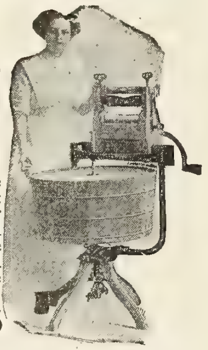

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally;

J.T . Morris, Manager 1900 Washer Co.
357 Yonge Street, Toronto, Can.

Will our subscribers kindly read the notice, "To Our Readers, on page 2?

Trinity College School

Rev. Canon Rigby Retires and Rev. Francis Graham Orchard M.A. is Appointed Head Master

THE Reverend Dr. Rigby, Headmaster of Trinity College School, Port Hope, has resigned his position there after ten years of service, during which the school has experienced steady growth. Dr. Rigby's resignation is due in part to his desire to secure lighter work for a time after a decade of the arduous duties and strain of the Headmastership of a large school, but still more to his wife's state of health, which has been causing him much anxiety for some time.

The Governing Body of the School, which has had the matter under advisement for some time, held a final meeting yesterday afternoon (Monday) and after accepting Dr. Rigby's resignation and appointing a Committee to express their appreciation of his services, appointed as his successor the Reverend Francis Graham Orchard, M.A., Headmaster of St. Alban's School, Brockville.

The Reverend Mr. Orchard received his early training in St. Paul's School, London, and his University course in Cambridge, where he graduated from Emmanuel College with Honours in the Classical Tripos in 1897. Being ordained in 1898 by the Archbishop of Canterbury, he was appointed curate of St. Saviour's Church, Croydon, where he remained till 1902, when he became Chaplain of St. Christopher's School, Eastbourne. A year later he was appointed Assistant Master and Chaplain of Bromsgrove School, a post which he held till 1906, when he went to Brockville as Headmaster of St. Alban's School in succession to the late the Reverend Dr. Boulden who had resigned that position to accept appointment as President of King's College, Windsor, N.S. Mr. Orchard is a man of much energy and devotion, with special aptitude for the work of a schoolmaster, and with an excellent record behind him. In Brockville he has achieved marked success, and has won an enviable record for St. Alban's School, thus proving his ability to deal successfully with Canadian conditions of school work. He is a comparatively young man, is married and has one child, his wife belonging to a prominent Nova Scotian family. Himself a sound, loyal, and enthusiastic Churchman, Mr. Orchard gives his close and personal attention to all that has to do with the religious instruction and devotional life of the boys under his care. From the strong testimonials which the Governing Body of the Port Hope School has received about Mr. Orchard, it is evident that he enjoys the complete confidence of the parents of the boys, and he has brought his present school up to a high state of efficiency.

Rev. Canon Rigby.

Rev. Francis Graham Orchard.

It is understood that Mr. Orchard has been fortunate enough to make arrangements with Mr. A. G. M. Mainwaring, B.A., to carry on the work of St. Alban's School as his successor. Mr. Mainwaring has already won for himself an excellent reputation as an administrator and teacher, being at the present time Senior Mathematical Master at St. Alban's. He is an Honour graduate of Trinity College, Cambridge, and is well qualified in every way for the important position he is now to occupy.

QUEEN'S FAVORITE FLOWERS.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"LENTEN OPERA."

To the Editor:

Sir,—

In this week's issue, you make the statement that the Grand Opera Company does not run during Lent in Montreal, because it "Is a Roman Catholic city." I am not going to quarrel with your sermonette, but I do take exception to the text. In a Romanist city, they may keep more strictly to a legal formalism in their observance of Lent, but that is not the reason for the closing of the grand opera season there on January 25th. The company opened there early in November, a little before the commencement of the grand opera season in the other important centres of music, and ran for twelve weeks. Then according to agreement made fully a year ago, it visited Quebec and Ottawa for a week each and finally came to Toronto for an all too brief season of three weeks. The fact that Lent was drawing near and had nothing to do with the closing in Montreal or the visit to Toronto. I do not suppose that fact was considered a year ago when the company drew up its plans. A certain important full moon came unusually early this year and that made the trouble upon which you comment. Our operatic season would have started on Feb. 10th even had Ash Wednesday been as late as the first week of March. The matter may not be important, but the impression should not go abroad that it is a reflection upon the Anglicans of Toronto. The only deduction that can be correctly drawn from the arrangement of the season of Canada's one operatic company is that the highest form of vocal music, i.e., grand opera, receives more appreciation and support in Montreal than in Toronto.

Yours very truly,
FRED JACOB.

LOYALTY.

To the Editor:

Dear Sir: What a strange heading "Loyalty" to put to that anonymous letter appearing in your columns, signed "A" (the writer being evidently afraid to sign his name), in which he alludes to Canon Henson and "others, Bishops and Archbishops for acting under the (so called) Laymens' Missionary Movement," and also alludes to our "Bishops who have attended Presbyterian places of worship, thus encouraging and supporting schismatic work," and goes on further to include "every Churchman, clerical or lay, who has taken part in interdenominational meetings in dissenting meeting houses for mission work," and as a climax adds "Church people wonder what loyalty means."

Loyalty to what, may I enquire? Truly, is it any wonder that our Church people re getting confused and distressed and go seeking other Christian bodies where the mind and spirit of Christ is more rightly interpreted and lived up to than to have to listen to such nonsense as this from our pulpits or the press.

I note on the following page that you mention that "the Archbishops of Canterbury will probably preside at the great demonstration to be held in Albert Hall next March to commemorate the centenary of David Livingston." How can one of the supreme heads of our Church thus countenance the work of that arch schismatic teacher! The poor heathen would their idolatry and superstition! Will Mr. "A." answer this question plainly over his own signature?

I turn to your other correspondent who was courageous enough to sign his name in full and wonder if he is correct in saying: "I venture to aver that the spirit of that broader and more liberal Christianity that is beginning to assert itself in our religious life, etc." These extracts are entirely paradoxical to Mr. "A's" letter, thus showing us (again quoting Mr. Smith) "what a contrast to the character and the spirit of the Sermon on the Mount," and to St. Paul's teaching when he said that it is not Faith that is the greatest of Christian attributes but Charity. Could not Mr. "A" and others who think like him, (I trust there are very few) exercise a little less "Catholic faith" and a little more Christ like charity?

A word in closing in defence of our Presbyterian brethren, "the fruit of their labour" is too well known to need any defence, at that last great representative gathering the Church Congress in Halifax, which I had the privilege of attending, the Bishop of London, in reply to Dr. Forrest, the then Moderator of the Presbyterian Church in Canada, said "he agreed with Dr. Forrest entirely" when he had previously remarked, "There is a great work for us all to do in winning this country for Christ." Other speakers on the same representative occasion alluded to "the most noble work done by the great Church represented by Dr. Forrest in the middle and far West." Were these speakers thus supporting "these people in their schismatic work?" I prefer to think that the Bishop of London rightly expressed the mind of the great bulk of Churchmen, its Archbishops, Bishops, clergy and laymen like myself.

W. H. WIGGS.

(Continued from page four.)

FRIDAY.

Let us pray for the spirit of self-sacrifice. . . . As we say the Lord's Prayer, let us remember to pray for—

All who are called to suffer in behalf of Christ.
All who are engaged in foreign mission work.
The nations of the world that are called Christian.
The nations of the world that do not know of Christ.

SATURDAY.

Let us pray for the peace of the world.

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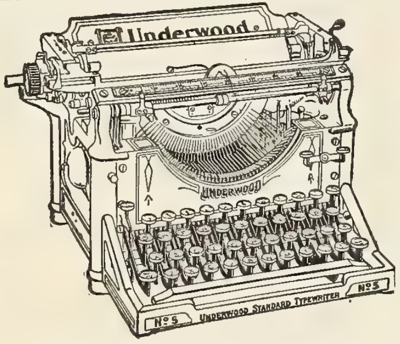

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By IRENE STRICKLAND TAYLOR.

(*Continued.*)

"YOU told him that our nearest station is Bagshot, replied Doris sharply, "and if he has any wits at all he will guess that we are staying with the Torrences. He can easily come to Bagshot and inquire for their house and there you are! I wish that you had as much common-sense as you have unselfishness or sweetness or any of these nice virtues, you dear old dreamer!"

It was characteristic of Doris to begin her speech sharply and with some bitterness and to smooth it down at the close with an affectionate phrase, and Myrtle did not feel hurt or resentful, but only a little remorseful at her own mistakes when they joined the rest of their party beside the statute of Rameses. And in the delights of past ages the sisters soon forgot that they had ever met their Canadian acquaintance in England—but not so Sylvester.

CHAPTER II.

THE LORD'S OWN.

Ruby made her way leisurely across the sun-bathed terrace and velvety lawn, and seated herself with a sigh of lazy satisfaction in one of the group of wicker chairs set out invitingly beneath the branches of a giant chestnut tree. It was Sunday afternoon and very hot, and this spot an oasis of deep green in the midst of the paler green of the sunny slope of lawn, where the thickness of the great leaves threw a restful shadow like a splash of emerald coolness, seemed the only shady and really cool place in the whole grounds of Shirley Court. Her sisters were out there already, taking advantage of the pleasant shade and the indolence that pervaded the very air on this warm day of rest, while their host and hostess were down in the village at their classes in spite of the heat. Myrtle was deep in the Bible that lay on her lap, pensive and quite oblivious of her surroundings, but Doris too lazy to read, had lowered her deck-chair to its furthest limits and was reclining almost flat on her back, staring up into the tree above her, and lost in contemplation of its leafy glory and the chequered lights that flashed continually on the glossy surface of the foliage.

Ruby settled herself comfortably in her chair, looked at Myrtle's dreaming face and wondered a little at the rapt expression on it, for she could somehow never make herself enthralled over the Bible as her sister obviously was. It was the difference in their temperaments she supposed carelessly as her glance fell on Doris, just as much as it was the diversity of her two sisters' tastes that gave them such different occupations on this afternoon. She had brought out a book with her in passing through Eleanor's sitting-room; it was one that had been written by Torrence, and its title, "Desideratum" had roused her curiosity and decided her to look into it, since she had nothing else that she wanted to read particularly and she felt too lazy to do anything else on this hot Sunday afternoon. She opened the book, an attractively got-up and nicely-bound octavo, at haphazard and her glance fell on a sentence that caught her attention.

"Some good people in this world apparently imagine that God has given them the whole of their bodies to use and to cultivate to fullest perfection, except their thinking end. To all appearances they think that the part of them that is nearest the sky is the part to be expressly neglected, and is highly dangerous when cultivated."

This sentence appealed to Ruby and she read steadily down to the end of the paragraph and over the page.

"At a meeting in town I once heard a brother Christian make a sweeping statement that 'we don't despise intellect, we distrust it.' I wondered whom it was that he included in that 'we.' If he meant all Christians, then either he was not speaking the truth or I was no Christian. Intellect may be a dangerous thing, but it is God-giving and kept under Godly control; it is the grandest thing on earth. Use your intellect, brother Christian, and don't misuse it. Don't worship it by putting the gain of knowledge and learning before every other consideration, but on the other hand don't neglect it and don't waste it.

(*To be continued.*)

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By the Fireside

NOVEL SERMONS.

A new idea for sermons has been advanced by the Bishop of Southwell, who considers that it would be an excellent plan if, instead of preaching, preachers gave out a text and then said, "Dear people, we will sit perfectly still for a quarter of an hour and think about that text."

The idea will probably be welcomed alike by those who find the composition of a sermon a great tax on their powers, and by the congregation who have to make some semblance at attending to utterances that in some cases are the reverse of inspiring; but we cannot help wondering whether the Bishop's touching faith in the congregations' powers of concentration would be quite justified! And whether the "thinking" might not degenerate into slumber on the part, at any rate, of those whose imaginations are not renowned for their activity!

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ALWAYS SUNRISE SOMEWHERE.

There is always sunrise somewhere,
  Though the night be round thee drawn,
Somewhere still the east is bright'ning
  With the rosy flush of dawn.
What though near the bat is flitting,
  And the raven croaks his lay?
Somewhere still the sun-bird's greeting
  Hails the rising of the day.

Let us lay to heart the comfort
  In this sweet reflection found,
That, however dense our darkness,
  Somewhere still the world around
Dews are glistening, flowers uplifting,
  Wild birds warbling, as reborn,
Lakes, and streams, and woods, and mountains,
  Melting to the kiss of morn.

Ne'er was night, however dismal,
  But withdrew its wings of gloom;
Ne'er was sorrow, but a day-star
Hinted of the morrow's bloom;
Ne'er was woe, but in its bosom
  Was the seed of hope impearled;
There is still a sunrise somewhere,
  Speeding, speeding round the world.

—Selected.

THE TRANSFIGURATION OF THE COMMONPLACE.

It happened that to-day I discovered, a few moments before service, after the congregation were assembled, that the Eucharistic vessels were not to be found. I succeeded in securing a plate and goblet, so that the people should not be deprived of their spiritual food.

I took the incident as a part text, using it as an illustration of the transfiguration of the commonplace. During a ministry of over half a century, I said, this was a singular experience. But I was glad it had happened, for it showed how the common affairs of the common day were capable of becoming dazzlingly splendid by a touch—the Touch of Christ. So the drop of water becomes a regenerating force, and the crumb of bread and drop of wine God's life and love made food for men. I added that, of course, the plate and goblet could never again be returned to common use.

After service one who has known much suffering, and through Christ has transfigured it, asked me if he might have the vessels we had used. He said that it came to him as an inspiration that he and his wife would like to have them properly set in silver, and forever dedicated to the service of the altar. So that which seemed at first a mishap and inconvenience, by the delicate spiritual perception of my dear friend has been converted into a permanent parable and a thing of beauty which will be a joy forever.—Bishop Brent, in "The Churchman."

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WOMEN'S WORK AND SOCIAL SERVICE

(*Continued from page* 11.)

confidence between them. There had never been time and it was not part of their system.

None of these alternatives is true of Lydia, in whose story the author has given us a very discriminating and sympathetic study of one woman's point of view. It does not profess to be typical, it is individual. Yet I cannot help thinking that something like Lydia's is the point of view of many women not only of unmarried ones whose ideals have become blurred by the exigencies of the social system in which they are involved, and out of which they long in vain to find a clue.

Lydia was endowed by nature with great capacity for quiet and tranquility; she had an instinctive faculty for home-making; she longed for comradeship and sympathy between herself and her husband, longed for mutual counsel and friendship, longed that he should share with her the mingled joy and pain of parenthood, longed that together they should bring up their children to be free from the complicated futilities of life, longed for the opportunity to make their home a centre of love and trust and inspiration. Wasn't Lydia right?

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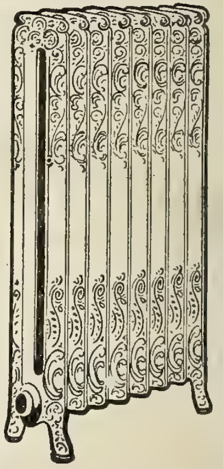

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After dinner—your favorite chair with your pipe in the cosy and warm sitting or living room, chatting with your wife over the day's events—the children playing or busy with their home lessons—everything calm and serene— **again you are satisfied.**

The children are put to bed—all is quiet. Outside you hear the wild whistling of the wind, the whirling snow is fast covering the ground and the timbers and swaying trees creak and snap with reports that speak of rapidly lowering temperature. Inside, the kiddies, your wife and yourself are warm and contented— **you are fully satisfied.**

Then comes bedtime. Your bedroom is just as warm as the rest of the house. You undress with leisure and comfort. You retire—all through the long night the heat remains constant and your family and yourself are enabled to enjoy plenty of sound healthy sleep— **sleep that makes you satisfied.**

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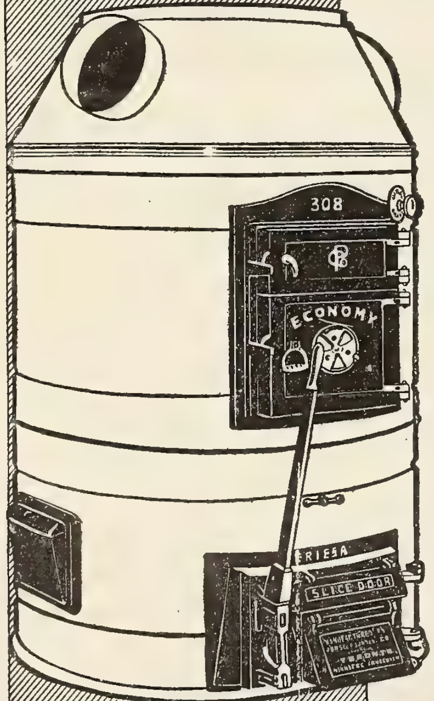

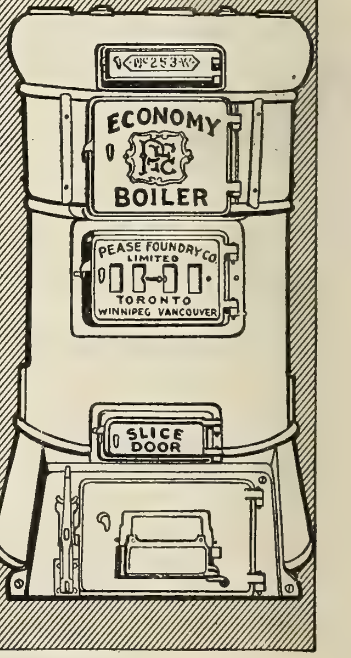

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Church Life.

VOL. V. No. 10 TORONTO, THURSDAY, MARCH 6, 1913. 5c. PER COPY

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Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

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The Week.

WHERE DO WE BUY?

ANYWHERE that we can and the cheaper the better. That is probably not quite true, for good things have a good price as a rule, and there is an old proverb that cheap and nasty are synonymous. To buy wisely is not always to buy cheaply—take for instance the purchase of clothes. Good material that is well made up is not the cheapest in the market, it could not be, but it is cheap in the long run, for it keeps its shape and wears longer and always carries with it, even in old age, the dignity of its high origin. So with food, it is certainly sensible to buy the best, and that again is not likely to be the cheapest. But beyond the question of quality there is also the most important matter of the process by which the goods come into the market. Are they the result of cheap labour, are they the produce of sweating, do they come from unhealthy surroundings? All these are matters for our serious thought, for otherwise we may be partakers in the guilt of the producer. Very few of us think or care about such things, but we most emphatically ought to do so. Every little helps in such a cause. For instance as a newspaper we scrutinize the advertisements that come in to us, and we would not knowingly accept those that we judge unsound, for we feel that we have a responsibility in placing before our readers the names of business firms and then asking them to look at those names and if purchasing to purchase from them.

* * *

THE W. A.

AS we get near the end of our financial year most of the churches are getting together the materials for their Easter reports, and are making up their mission accounts among other portions of their activities. We recognize with profound gratitude the increased interest in missions and in missionary giving. Among men and churches this increase dates from about five years ago, and is very largely due to the inspiration of the Laymen's Movement. Maybe it ought to have come in some more direct way, but it did not. Among women and in the W. A. it has been a steady growth extending over a much longer period. The W. A. has a splendid record, and the work and enthusiasm of the women of Canada for missions is one of the greatest honours of the Dominion. It redeems a great deal of the materialism and dollar hunting, it upholds the Christian credit of our land, it shames most men. The time that the women find for work, the money they find for gifts, and the hours they spend in prayer and intercession are things to be devoutly thankful for, and are examples worthy to be copied by all of us. As women were the first missionaries of the Resurrection, so they have been largely the first missionaries of the gospel.

* * *

MEETINGS.

THE multiplicity of meetings in the present day is an affliction and a weariness of flesh and spirit. They are so many that a clergyman, who lives in a city, can, if he be so minded, spend a large part of his working hours in attending them. We doubt if the gain is in any sense in proportion to the amount of time and talk. How long they are, how the minutes go by and very little is accomplished! How much they talk and how little the result of it all! Perhaps at the best a spasmodic awakening, and then back to the old routine. As to parish meetings it is astonishing how well they can get on without the constant attendance of the clergy, how loyal they are to him in his absence, how they go on with their work and do it well. Where there are men's meetings they develop more self-reliance, more responsibility, and show more initiative when left to themselves. As regards other meetings outside the parish the ordinary clergyman has no time to spare for them from his work, but he has to decide to attend some of them to shew that he is interested in work outside his own. The trouble is to find those that are doing something with a minimum of talk and time.

* * *

TRINITY COLLEGE SCHOOL.

WE are all, as churchmen, interested in whatever concerns this school with its long and honourable connection with the Church. The departure of the present head master is an opportunity to recognize his ten years of faithful work and success. There is no doubt that the school has flourished under his rule, and there are many old boys who are now making themselves good names, who date their progress of excellency from Dr. Rigby. To be head of a school is one of the highest and most noble of callings, and we might add, usually, little thought of, and badly paid. To have the care of those who are to help to make the future history of Canada is an honour that falls to few and that would be accepted by few because of its responsibility. We wish the retiring head a prosperity that is proportionate to this long and fine career of work done first for the school, but also for Canada. As to his successor, we can only speak of him with high hope judging from what he has already done. We do, however, hope that under his rule there will always be a steady stream of boys who feel that one of the high ways to help their country is to seek to fit themselves for Holy Orders. The premier church school for boys ought to be the biggest source for candidates for the ministry, and in this respect we fancy that a good deal depends upon the man at the head of the school's destiny.

* * *

THE MEANING OF LENT.

THE word Lent comes from an Anglo-Saxon word which means to lengthen, and the season was so named because it was observed in the springtime of the year — the time when the days began to lengthen. Lent is still kept in the spring, although this year the great fast with all its spiritual opportunities will be almost over before the season according to the calendar has begun. But Lent is still the springtime of the Church—the time when the Sun of Rightenousness shines upon the lives of men, and with this renewing power brings new life to them. That we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ is the aim and object of all Lenten observance. And to this end the season's means, are prayer, fasting, meditation, more frequent communions, services, study. The danger of Lent to many in the present day is in thinking that the attendance at a series of special services, or the frequent hearing of a popular preacher, who for the time excites their thoughts and feelings is a substitute for true religion. But the life more abundant of which all are desirous is not obtained by any Lenten observance kept regardless of its import and functions, but only by coming into personal contact with God — the Source and Giver of all true life—nay the very Life itself.

* * *

BUSINESS SUBJECT.

WE were talking recently to the foreman of a large works regarding the opportunities for holding mid-day services among the men. To our surprise he informed us that at the works where he is at present engaged, employing 2,000 hands, a couple of the blacksmiths had been holding short services during the dinner hour for over a year: in the winter in the blacksmiths' shop and in the warmer weather in the yard. When they first undertook to seize this opportunity they were subjected to continuous interruption and ridicule from some of their 2,000 fellow-employees. The ridicule was not confined to the hour of service, but was carried into the shop. This did not quench the ardour of the two men, but it did disgust and make a little more sympathetic some of the onlookers who had been merely indifferent. Day after day the two "service men" gave out a hymn, which was followed by prayers and an address. Gradually interruptions ceased and ridicule died away—at least all outward manifestation of it. The number who gathered round increased daily and doubtless many a man who first "came to scoff remained to pray," for at the present time on the outskirts of the city of Toronto from 400 to 500 spend from 20 to 25 minutes of the single hour that is theirs for refreshment, rest and recreation between 7 a.m. and 6 p.m., in attending and taking part reverently in these simple services. Our informant also told us of another manufacturing establishment in the city of Toronto where he had been previously employed, where services are held every morning from 7 to 7.30 in a "chapel" provided and fitted up by the firm. In this instance the self denial is the firm's. No compulsion is placed on the men to attend but those who do attend the services are credited with and are paid for the holy hour to the day's work just the same as if they had been at the bench in the shop at 7 a.m., instead of 7.30.. Hearing of these things is good. It reminds us that there are often mighty forces lurking for righteousness of which we wot not.

The Church In The West.

I AM writing under difficulties—in bed, from the hospital of the Grey Nuns, St. Boniface. My position as an invalid must be my excuse for any exceptional short comings in my letter, while my circumscribed horizon may claim indulgence for me if I wander from my text—the Church in the West.

The fact that I am in the hospital of St. Boniface rather than in the general hospital of Winnipeg illustrates the rapid increase of population that forms one of the chief difficulties in the Church's work. On a certain Friday the surgeon to whose skill and kindness I had committed myself applied for admission on my behalf to the Winnipeg hospital. On the following Wednesday we were informed that there was as yet no vacancy for me, that no definite promise of a bed could be made and that there was a waiting list of between sixty and seventy. St. Boniface Hospital, with upwards of three hundred beds has also been crowded with patients. Since I was admitted sitting rooms have been turned into wards and private wards into semi-private where in one instance at least the only accommodation for an urgent case was in a corridor. This condition of affairs seems at least as largely due to increase of population as to any special prevalence of disease. It is but one instance of several in which accommodation hardly keeps pace with the growth of population.

In the annual report of St. Boniface Hospital I notice two facts that reveal distinctive characteristics of western life—the preponderance of men as compared with women and the presence of a large population of foreign birth. The classification of patients by sex shows that slightly over sixty-five per cent. of the patients are men as compared with less than thirty-five per cent. of women. In the classification by nationalities it is seen that nearly thirty per cent. are from countries other than the British Empire and the United States.

The St. Boniface Hospital is conducted by the Sisters of Charity known as the Grey Nuns. They began to treat the sick on the day of their arrival in the Red River Settlement, 1844. It was not until 1871, however, that they had a hospital to carry on their work of mercy, and even then they had accommodation for but four patients. Now by successive stages their buildings have increased until the hospital proper shews a noble front of over three hundred and fifty feet, and in addition there is St. Roch's hospital for infectious diseases, a power house and buildings for various purposes connected with the work of the hospital.

My own experience brought home to me afresh the value of religion in connection with social service and the value of such social service as a hand maid of religion. As I tossed restlessly in pain, and talked incessantly, unstrung I suppose from the effect of the anaesthetic I had taken, the Crucifix hanging above the bed caught my eye and I exclaimed to the Sister, who was watching me, "Ah, Sister, that makes everything easy," and added, "Could you not say a Paternoster for me?" The words came spontaneously and almost unconsciously but in the symbol of religion I had found a strength not my own, and as the Lord's Prayer was gently repeated with a foreign accent, the difference between French-Canadian and English-Canadian, between Roman and Anglican for a blessed moment passed away. I knew as I had never known before that social service is at its best only when inspired by religion, and that in social service may be found a spirit of unity that irreconcilable differences cannot destroy.

Our Old Country Letter

Feb. 20, 1913.

THE Rev. Professor Sanday writes in "The Contemporary Review" about a project, which, if it is realized, ought to have important results. It is proposed to start a new Review, to be called "The Constructive Quarterly," the first number to appear early next year. "The idea is to bring together writers of all churches and all schools on the one common ground of a Christianity which claims to be constructive. In this way it is hoped to work towards the more distant goal of reunion. The initiative comes from America." The editor is to be Mr. Silas McBee. Reunion will never be brought about by violent or superficial remedies; the method of going deep to the common bed-rock and building up from thence is slow and unsensational, but it is the only sure way.

—

While the King and the representatives of the nation were honouring the dead heroes of the Antarctic in solemn service at St. Paul's, the story of their bravery and endurance was being told to a million and a half of school children in London and the provinces. At one London school of 600 children—representative of many —the scene was most impressive, and the children showed by their demeanour the depth of the impression made upon their minds.

—

The Rev. Canon T. Sterling Berry has been elected to the bishopric of Killaloe. The election by the Diocesan Synod was indecisive, the clergy voting by a large majority for one candidate and the laity for another. The Bishops have now exercised their privilege and elected the well-known Dublin clergyman just mentioned. Their Lordships, it is to be presumed, felt that either of the two gentlemen most prominently before the Synod would be unacceptable to the majority of the order which refused him its support. Public opinion in this case endorses the action of the Bishops, though there are many who regret that the Episcopal Bench is not to be enriched by the forceful personality of the clerical nominee.

—

Two important appointments are: Prebendary Storrs to the Deanery of Rochester, and Bishop Hamilton Baynes to the Rectory of the Cathedral, Birmingham. Mr. Storrs has well maintained the high level of spiritual teaching established by Bishop Wilkinson, his predecessor, at St. Peter's, Eaton Square, London. Bishop Baynes has done good work in Natal, where Archbishop Benson sent him to heal the Colenso schism, now happily a thing of the past. He is a cultivated and eloquent preacher, and his powers of organization will find full scope in his new sphere.

—

Very few artisans are wealthy enough to leave £2,300 behind them, and still fewer would be inclined to leave it to the Church. A benefaction amounting to that sum has been received by the vicar of the venerable Bede Church at Sunderland. Mr. John Jeffrey, a retired joiner, left it by his will for the purpose of erecting a parish hall and institute, being moved thereto by an appeal in the January parish magazine. His death took place a few weeks after the will was made. The testator also left £150 for two stained glass windows in the church to commemorate himself and his wife.

—

Principal Lloyd is arousing a good deal of enthusiasm for the Church in Western Canada. *The Guardian,* a staid and sober paper, speaks of his "thrilling appeal" and finishes an account of his lectures at Bristol with the statement that "these meetings have made a distinct landmark in the Church life of the ancient city.

—

With regard to the painful scandal referred to in last week's letter, it appears that the clergyman in question met with a motor accident five years ago, and a physician affirms that since then Mr. Knight has suffered from periodical attacks of wild and uncontrollable impulse. The clergy of Leeds have received many messages of sympathy from their fellow-citizens, including the Lord Mayor, the President of the Free Church (*i.e.,* Nonconformist) Council, and the President of the Leeds Congregational Council. The message from the last-mentioned gentleman is particularly warm and sympathetic.

—

The Welsh Disestablishment Bill has been thrown out by the House of Lords, but, if the present Government remains in office, it will, under the operation of the Parliament Act, become the law of the land in fifteen months.

WM. O'CONNOR.

DUTY

IN this age of activity, is there not too much "patting on the back," so to speak for just simply doing one's duty? "Britain's Admiral," said "England *expects* this day, every man will do his duty," and as he lay dying on the decks of the *Victory,* it was not of himself he thought, nor his weariness nor wounds—but of the issue of the battle—the conquest of the foe—his duty. The fluttering flags, bearing that immortal signal, implied that every man was under obligation to do his duty for his king and country in that battle on the sea—and are we not simply under obligation to do our duty for the King of kings and all mankind, in the battle on the sea of life? And each one must know for his or her self wherein that duty lies, whether an admiral on the flag-ship, or only a common sailor—and the issue of the battle is the point to keep in view—the destruction of the enemy—and fretting and fuming about our own wounds, and wondering what personal praise we are going to get out of it—will only hinder instead of help those who are putting up a fair fight around about us—imagine Nelson picturing to himself Trafalgar Square! and yet, is that not just what many of us are doing in our undertakings to-day?—and public opinion and the trend of thought seem to favour and abet this attitude. In the street car, a well-brought-up boy touches his cap and gives his seat to a woman. Instead of just thanking him—he has only done what he ought to do—she launches forth into an effusion of compliments on his remarkable behaviour—if he is a real nice boy and not a prig, he will blush, be very uncomfortable and probably feel like telling her to cut it. A mother takes proper care of her children, superintends their education and sees to their religious up-bringing and instruction — her friends regard her as a rare woman, and talks so much about it that unless she has herself well in hand she begins to believe it. A man or woman is at the head of some philanthropic work or organization, whose efforts in its behalf, make for its success—the object of the work itself is often lost sight of in the amount of attention and adulation bestowed on that man or woman. A minister receives a call to a larger and wealthier congregation offering him a much better stipend—he refuses—one hopes on the ground of believing it his duty to stay where he is — but his congregation makes a great fuss about all this sacrifice; sends his photograph to the daily papers, together with a long account of all the wonderful things he is giving up for that and, present him

(*Continued on Page* 16)

OUR EASTER COMMUNION.

THE Fourth Sunday in Lent has always had several names. Called Mid-Lent, as it is half way through the season; Mothering Sunday, as it was the custom for all, if possible, to go to their mother Church on that day, and this later on became the habit of merely going to see their parents; Refreshment Sunday, as the gospel for the day is the miracle of the loaves and fishes. The teaching of the Gospel, with its reminder of the Bread of Heaven, points us to the near approach of the day on which we shall make our Easter Communion. On that day we shall find numbers of communicants, especially men, who never make their communion on any other day. They are the extreme section of those who make three communions in a year, as required in the Prayer Book, and of those who communicate at Easter and Christmas only. Their doing so seems to be the result of a feeling that they ought to keep up their status as churchmen; or else a fear that to do it more frequently is dangerous from unfitness; or a sort of superstition that it is a custom not to be lightly broken. We must confess that all these reasons are certainly unworthy of this great act of obedience and grace, and we have often wondered how people arrive at these conclusions and stop there. What do they really think of, or understand about, the Sacrament? They think of it as most persons think of God—seldom, indefinitely, with awe and respect, but not with much love or devotion. If they worked out their thoughts it would amount to either an idea that they are remembering our Lord's death—lately commemorated on Good Friday—and so are shewing Him a deep respect, and offering Him a mark of their gratitude for what He had done for them; otherwise that they are receiving a gift of which they understand neither the means by which it comes to them, nor the exact nature of the gift itself, but which inspires them with a dread of committing an act of irreverence or hypocrisy in not living up to what the gift demands; or that it is something magical worked by the priest, which they rather resent, and productive of shrinking because they want to be independent of anything magical, and so they think that it rather derogates from their manhood and practical common sense. We may be sure that underlying all this there is a real feeling of the need of something which the communion represents, which they ought to have, but which they shrink from. What really does happen on Easter Day when we come to make our communion? First there is the great and undeniable fact that our Lord is present to meet His people, and that needs on our part a preparation to meet Him. We may not come into His presence, except we have done our best to be pure, to get rid of all that may offend or drive Him away, and we must be humble, loving, and obedient. How many of the Easter communicants do, or try to do, this, which is their bounden duty? If we remembered this and acted upon it it would go a long way to getting rid of our other difficulties, for the process of making ourselves clean and fit to meet Him would open our eyes to see a great deal more of what it means and of what we require and hope to get from our communion. What does He come to meet us for? To see us as His friends, to hear us as His beloved, and to answer our prayers, but especially to help us, to give us that which shall make our honest attempts at repentance and fresh endeavour a true and lasting power in our lives. He gives to us Himself—He is the priest, the giver—He makes the bread and wine His spiritual Body and Blood, not the priest who officiates. As in the institution He is present, He does all that is done, and it is His presence that alone makes the sacrament efficacious. But now that He is in heaven and is spiritual He is no longer visible, there must therefore be a visible agency to perform the manual acts, to speak the words, to move from communicant to communicant, to give the sacred gifts, but He is really speaking to each soul, "Take, eat, this is my Body," and "Drink ye all of this." And while He moves unseen from one to the other of His children; He also pleads for them before His Heavenly Father—pleads that this giving to them of the Bread of Life is also the memorial of His death and passion, using it as a witness of His having redeemed them, and bought them back, and that He is now presenting them, not as prodigals, but as the sons of God. In all this there is nothing magical, nothing to be afraid of, nothing to wonder about—it is the great simplicity of God, acting both as God and Man. We may be sure that God does not do that which we cannot understand, nor that which has in it anything to repel or frighten us. There is only this to be remembered, that we are not worthy, but that we must be worthy, we may not refuse so great salvation, we should have no wish to refuse such an offer of help and love. We can be made worthy, for if we confess our sins He is faithful and just to forgive us our sins, and this is probably the true difficulty of the position, we do not want to humble ourselves to the point of confession.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

—

J.—Why do people take off their hats in salutation to the corpse in a funeral cortege?

H.

A.—The removing of the hat was originally the removing of the helmet, and was a proof that the person so saluting felt safe in the company in which he found himself. Naturally this would be especially so in the case of a man in the presence of his superior in whose honor he confided. The dead are saluted either as a mark of respect for our common humanity, when it no longer has a claim upon us, or as a tribute to the majesty of death who rules over all our mortal bodies.

—

Q.—Will you explain what is meant in article xxv. (Prayer Book) by the "corrupt following of the Apostles," and also tell me which of the Sacraments are the result of "corrupt following?"

Churchwoman.

A.—None of the Sacraments are the result of a "corrupt following of the Apostles," and if you read the article carefully you will see that it does not say that they are so; it merely says that some people's views on the Sacraments are the result of such a condition. "Corrupt following" in the original Latin is "prava imitatione," which means literally a "crooked imitation," and that of course means a "mistaken copying." Both Romans and Protestants have been guilty, and are still guilty of this corrupt following, but not the primitive Catholic Church.

—

Q.—Why are not Penance, Holy Order, and Confirmation counted as Sacraments of the Gospel (they certainly should be so regarded in my humble opinion)?

Churchwoman.

A.—The last part of your question is distinctly Protestant, for that is just the point which the Protestant claims he has a right to decide, namely, what it ought to be in his opinion. The Church has decided that they are not Sacraments of the Gospel. If they were, then Holy Order would be necessary for every person, for as you know in your Catechism it says that the Sacraments of the Gospel are universally necessary for salvation. Neither is Penance universally necessary, for a man may make his confession in his own room privately to God. The omission of Confirmation is due, perhaps, to it being originally supplemental to the act of Baptism, and so classed as part of the other Sacrament.

—

Q.—Why does the Church require baptism and confirmation for all alike, whether holy or unclean?

G.

A.—There are none holy, no not one, and so all require the means of grace.

—

Q.—Why does she not distinguish as Ezekiel says she ought?

G.

A.—The Church does distinguish, for she will not give the sacraments to those who are in wilful sin. After the sacraments she does divide them, and refuse to have anything to do with the profane unless they repent.

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In Garden and Field

NOTES By E. T. COOK

THE LIFE OF THE OPEN AIR.

IN many branches of natural history destruction is bound to precede exact knowledge. The entomologist pins his beetles to the board; the ornithologist shoots his bird to make sure of its species. The gardener, on the contrary, cherishes the germ; his aim is not destruction; but growth and progress in the pursuit of practical knowledge, and the result of his work is living beauty. And while he toils to wrest natures' secrets she rewards him, all unwillingly, with the health of soul and body which comes of congenial occupation in the open air. Just as we have met with isolated cases in which the song of birds gives pain rather than pleasure, so here and there we may find those so closely wedded to the life of towns that a garden to them would be a howling wilderness. But even such as these depend upon the products of the soil so as they come to them without trouble; the health and enjoyment, however, that follow on genuine work never bless such as these.

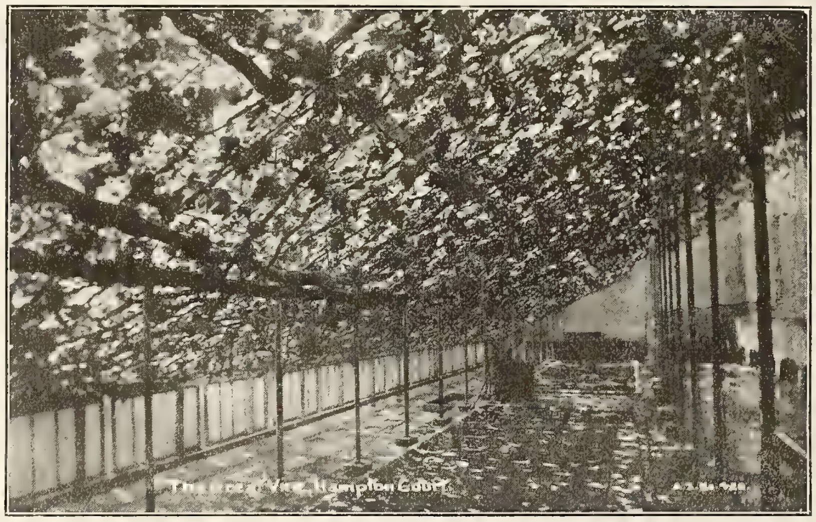
DESTRUCTION OF WILD FLOWERS.

DEPUTATION TO THE PARKS COMMISSIONER.

A noteworthy incident occurred at a recent meeting of the Toronto Horticultural Society and that was a resolution to appoint a deputation to wait upon the Parks Commissioner with reference to putting a stop to the wanton destruction of wild flowers that was taking place in the country around the great city; and it is lamentable to find thrown away, it is to be hoped by thoughtless children, bunches of freshly plucked blossoms. I am happy in the belief that every reader of these occasional notes will spare no pains to stop this mutilation of our beautiful flora. Not only the flora but the fauna also. Certain birds are "protected" by law, but I have not yet noticed any prosecutions, although the slaughter of birds of untold value to the farmer and gardener goes on apace. I went "a-farming" last year not many miles from Toronto and the death rate in the bird world was disgraceful and fiendish. One month only 8 robins were in the air. the next month 1, the remainder, or least some of them, were in the alleys between the aisles of grapes. Such idiotic warfare makes one shudder. I know the man who was responsible for this —I thought much more of his horse which he treated none too kindly. Fortunately for him he was not in the city's precincts; otherwise he would have attended where he least expected to.

THE CEDAR GROVE OF LEBANON.

During a few hours to spare in the home of a friend who is happy in the possession of a complete set of that requisite English paper, "Country Life," I came across a description of the hallowed grove of cedars on the heights of Lebanon and thought it would interest my readers. Perhaps the earliest account of a visit to the cedar grove is that by Beton, who climbed the Lebanon in 1550 A.D. "At a considerable height of the mountain the traveller arrives at the monastery of the Virgin Mary, which is situated in a valley. Thence proceeding four miles further up the mountain we will arrive at the cedars, the maronites acting as guides. The cedars stand in a valley and not on the top of the mountain, and they are said to number 28, although it is difficult to count them, they being only distant from one another a few paces. These the Archbishop of Damascus endeavoured to prove were those which Solomon planted with his own hands, in the quincient manner in which they now stand. No other tree grows in the valley in which they are situated, and it is generally so covered with snow as to be only accessible in summer." On Mount Lebanon the survivors of the groves which escaped King Solomon's 4-score thousand hewers still stretch their gigantic arms and scatter their cones for the children of the West to bear away and propagate that they may have before their eyes the offspring of the oldest trees of which history has spoken. It is nearly 30 centuries since King David said: "In a house of cedar, but the ark of God dwelleth within curtains." Solomon who knew every plant, "from the cedar that is in Lebanon to the hyssop that groweth on the wall" was not only wise in this, that he cut the cedar, but did not, so far as history tells us, ever plant where he had reaped. Ezekiel must have seen them with their roots spreading towards the snow torrents on the mountain sides for he says of the cedar, "Thus was he fair in his greatness, in the length of his branches, for the waters made him glad." To the days of St. Augustine the cedar was the type of pride and strength. "Cedars of Lebanon, which God hath not broken" is his apostrophe to "overweening greatness tottering to its fall."



The Royal (Black Hamburgh) Vine, the largest in the world, in the gardens of Hampton Court Palace, England. It is 110 feet long and bears each year from 2,000 to 3,000 bunches. Thousands visit it annually.

THE VINES OF CANADA AND EUROPE A CONTRAST.

The illustration of the Royal Vine —the largest and probably the most famous in the world, is of peculiar interest when contrasting the various vineyards of Canada with the grapes of Europe, and of the British Isles in particular. The mammoth black Hamburg represented is, of course, under glass, and in no county in those isles of flowers is it possible to cultivate grapes commercially. There is no profit in the venture; the sheltering of glass must be accepted. The Hampton Court Vine (there is only one plant, so to say, it must be remembered) is 110 feet long and bears each year from 2,000 to 3,000 bunches and thousands visit it annually. Its glass home is attached to the great and splendid Hampton Court Palace, designed and built by Cardinal Wolseley and to descend to things miserable, now closed to the public through the inhuman practices of a body of deluded women. Not many months ago it was the pleasure of the writer to "farm" in the lovely fruit-growing district that stretches from Hamilton to St. Catharines —the most famous fruit belt of the world. It was a novel and useful experience. Ruddy cheeked peaches running over into a nectar of delicious sweetness and aisles of grape vines, acre upon acre, pouring their fragrance into the early autumn air and dyeing every stem into colour from a thousand heavy clusters—fruit jewels set amidst a beautiful leafage. No vine or creeper, call it what you will, has greater beauty or greater usefulness. Here are a few practical hints on cultivation selected from the ripe experience of those well-known growers—Messrs. Stone & Wellington "good grapes are grown in various soils, sandy, clayey, loamy. They must be well drained, however, and always bear in mind a sunny exposure is preferable. In order to bring this fruit to perfection it must have an abundance of sun. Hillsides that are often difficult to utilize, and in fact unsuitable for other crops are good for grapes. Vines should be planted 8 to 16 feet apart. A top dressing of manure in the spring will benefit them greatly, and in order to secure good results annual and careful pruning is needed. A vine is capable of bringing a certain amount of fruit to perfection, proportionate to its size and strength. To secure the best results, beginning with a vine two or three years old, allow it to grow the first year without pruning." This is sufficient advice at the moment. Plant in spring.

MERELY A FRIENDLY ADJUSTMENT.

A wrong impression has been created in the minds of some, by a paragraph that appeared in an evening paper, one day last week. The article stated that an action had been instituted by the rector and wardens of St. Michael and All Angels, against Mr. Dinwoody and the trustees of the property. It is not, as some have wrongly supposed, that there is any unpleasantness over the property, but that a technicality in the title may be adjusted.

I trust that this mere statement may correct any misunderstanding that may have resulted.

W. J. BRAIN,
Rector,

MAMMON.

Money? No indeed. Oftener it is the want of it. Most of us fret more for the want of money than from having it. Mammon is whatever a man frets about. The moment I fret about a thing I am its slave instead of its master. "Ye cannot be the slaves of God and Mammon."

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A Short Catechism on the Catholic Church

(*Contributed by G. S. H.*)

Q. What do you understand by the Catholic Church? A. The "Catholic Church" is the blessed company of all faithful people who have been baptized with water in the name of the Father, Son and Holy Ghost, and believe in Jesus Christ as their Saviour and Redeemer.

Q. Why is it called Catholic? A. Because it is not the Church of any one nation, sect or people, but a Church of which all mankind ought to be members.

Q. Is the Church of England "the Catholic Church"? A. No, the Church of England is only a part of the Catholic Church.

Q. Is the Roman Catholic Church "the Catholic Church"? A. No, it is only a part of the Catholic Church.

Q. Why are not the Churches of England and Rome in communion with each other? A. Because in the sixteenth century the Roman part of the Church framed a new creed called the Creed of Pius IV., and Roman Catholics refuse to hold communion with their fellow Christians who will not accept that creed.

Q. Why do members of the Church of England refuse to accept that creed? A. Because it requires men to believe doctrines as necessary to their salvation which are untrue, or immaterial.

Q. Mention some of these false or immaterial doctrines! A. That no man can be saved unless he believes (1) all the traditions of the Church; (2) all the decrees of the Council of Trent; (3) that it is lawful to use images as objects of devotion.

Q. Do Roman Catholics themselves believe that they cannot be saved unless they believe all the decrees of the Council of Trent? A. They can hardly do so, because as a rule they know nothing about them.

Q. Why, then, cannot Roman Catholics give up this creed? A. Because they profess to believe that all Popes of Rome are infallible, and Pope Pius IV. approved and promulgated this creed, and therefore they are required to pretend to believe that it is true, although they know it is false.

Q. Are the various Protestant Churches "the Catholic Church?" A. No, but members thereof who are baptized with water in the Name of the Father, Son and Holy Ghost are members of the Catholic Church.

Q. Why is the Church of England not in communion with Methodist, Presbyterian, Baptist and Congregational Churches? A. Because those bodies have set up a new ministry, and have laid down conditions of communion which are of their own devising and not according to the ancient laws and customs of the Catholic Church.

Q. Wherein does the ministry of these bodies differ from that of the Church of England? A. The Church of England follows the ancient laws of the Catholic Church, which require that all ministers should be ordained to their office by Bishops, whereas these bodies have adapted a ministry which had its origin either in ordinations by priests or laymen.

Q. Did the Church of England set up any new faith at the time of the Reformation? A. No, it steadfastly maintained the old faith of the Catholic Church.

Q. Where is that faith set forth? A. In the three creeds to be found in the Prayer Book.

Q. Did the Roman part of the Church set up a new faith at the time of the Reformation and since? A. It did.

Q. Where is this new faith to be found? A. It is set forth in the Creed of Pius IV., in the decree of Pius IX. concerning the alleged Immaculate Conception of the Blessed Virgin Mary, and in the decree of the Vatican Council concerning the alleged infallibility of Popes.

Q. How do you make out that this creed and these decrees make a new faith? A. Because if the matters included in them were already the faith of the Church, it would not have been necessary to make that creed or those decrees. Besides in the eighteenth century all the Roman Catholic Bishops in Ireland testified that the infallibility of Popes *was then no part of the Catholic Faith.*

Q. What is the date of the Creed of Pius IV.? A. 1564.

Q. What are the dates of the decrees of Pius IX.? A. 1854 and 1870.

Q. What dogmas do these decrees set forth? A. That of 1854, that the Blessed Virgin Mary was conceived without sin; that of 1870, that all Popes of Rome when they assume to teach the whole Church are infallible, that is, cannot err or make a mistake.

Q. What is the best proof of the falsity of the doctrine of the infallibility of Popes? A. The Creed of Pius IV.

Points and Pointers

YOUR English correspondent, I see, makes a brief reference to some recent Welsh religious statistics and speaks of the advances of our Church in the Principality. The figures for the last seven years show an increase in communicants of 25,018, as against a decrease in the three leading denominations of 36,571. There has also been an increase of 38,158 in the number of Sunday scholars during the same period. At present it seems to me that all indications point to the final defeat of the Bill.

The revisionists are keeping a very close mouth anent their doings. Is this altogether wise? The result, it seems to me, will be that we will have the revised Prayer Book presented to us with a "take it or leave it." What provision has been made for amending the proposed Book? It is absolutely certain that it is not going to be accepted without vehement protests in some quarters. Perhaps in the long run this impenetrable reserve may be to the general gain, but in the meantime there is a very widespread feeling that the Church is being committed, through its irresponsible representatives, to something it will have no opportunity of expressing its opinion upon, except to accept or reject as a whole.

Canon S. Baring Gould, vicar of Lew Trenchard, Dorset, has, I see, from the English Church papers, recently celebrated his eightieth birthday. The Canon is a man of wonderful mental activity, power and range. Apparently nothing comes amiss to him. He is the author of several of our most popular hymns, and of which "Onward Christian Soldiers," has taken, and seems likely to hold a place, in the very front rank. I very much doubt if there are half a dozen more widely sung hymns in the language than Onward Christian Soldiers. No modern collection of hymns, it is certain, is without it. Then he has published sermons, books on almost every conceivable subject and a large number of novels, everyone of which, to say the least, is eminently readable and re-readable. I don't know any modern novelist whom I enjoy a second and third reading of more than Baring Gould at his best in some of those charming stories of Devon and Cornwall, such as "John Herring," "Court Royal," "Mrs. Curgenven of Curgenven," and several others whose names have escaped me. Without being a great novelist, Baring Gould has most undoubtedly achieved for himself a permanent place in English fiction. His novels and literature are in their way works of art. They are faithful representations of life and character under certain phases. They may not be very loftily and widely conceived, but they do cover the ground and "fill the bill." So many otherwise able novelists "fly higher than they can perch." The conception in their case is not equal to the execution. Their novels are well, even powerfully, written, but they are disappointing because you do not realize your expectations. Baring Gould, on the other hand, is always equal to his self imposed task. He does what he sets out to do, and so satisfies the reader.

Canon Gould, in his versatility and activity closely resembles the late Andrew Lang. May he long be spared to us.

Bishop Mills, of Ontario certainly is an outspoken prelate, and rushes in where his brethren have feared to tread with lightest step. His latest deliverance on the Navy question will, I imagine, meet with the very general approval of the Church people of his diocese, and will counter balance his pronouncement last year in favor of Reciprocity, which, I have no doubt, rubbed the great majority of Church men the wrong way. This independence and outspokenness in an Anglican prelate is interesting, but, to speak frankly, I cannot say that I would care to see the custom of discussing party questions in bishops' charges become general. Frondix.

O, count the hours as one by one they
fly,
And stamp the Cross upon them ere
they die.

—*Taken from a Cross Dial at Alverstoke.*

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ALGOMA

RURAL DEANERY OF MUSKOKA AND PARRY SOUND.

The ruri-decanal chapters of Muskoka and Parry Sound met at Burk's Falls on 17th and 18th February. Besides a good number of the clergy, the Right Rev. the Lord Bishop of the diocese was present, and also the Ven. Archdeacon Gillmor. The opening service was held in the new and well-appointed All Saints' Church, which is now clear of debt. The Bishop administered Holy Confirmation, and preached a most helpful and inspiring sermon on 1 Timothy i., 2. Tuesday, the 18th, began with the Holy Eucharist at 7.45, the Archdeacon being celebrant. After matins the Bishop conducted a quiet hour. The afternoon session consisted of Greek Testament study, a paper by the Rev. E. J. Harper on "Some Principles of Liturgical Reform," the consideration of suggestions made regard to the Missionary Prayer and Study Union, and a discussion on the attitude of the clergy to the Sunday School Commission. Plans were also made for a course of reading in connection with the Central Society of Sacred Study of which there is now a branch in the diocese.

The following resolution was carried unanimously: "That we, the clergy of the deaneries of Muskoka and Parry Sound, in joint session assembled, do tender to our Rt. Reverend Father-in-God, the Lord Bishop of Algoma, our fervent and heartfelt thanks for his late notable pronouncement dealing with the circular letter on Unity sent to the Bishops and clergy of the Dominion. That we assure our beloved Bishop that by his timely and courageous words he has, if possible, bound his loyal clergy to him by still closer ties of affectionate regard."

A missionary meeting was held in the evening.

PARRY SOUND.

The Right Reverend George E. Thorneloe, D.D., D.C.L., Bishop of Algoma, paid his annual visit to Trinity Church, Parry Sound, on Sunday, Feb. 23rd. The aggregate attendance at the various meetings exceeded five hundred. Writing from Broadbent on Tuesday, the 25th the Bishop says: "I have had a very delightful and a most encouraging visit to your parish. Everything seems to be full of promise." First of all, the Sunday School was visited. Next, a visit was paid to the jail, where about fifty men, including about a dozen prisoners, had assembled for service. The Bishop's address was both earnest and practical.

In the evening Trinity Church was found to be far too small. Chairs were placed for many, about 40 stood all through the service, and others were turned away disappointed. Seventeen candidates were confirmed. The Bishop explained the nature of this scriptural and apostolic rite in the course of a powerful sermon preached upon St. Matt. III. 11: "I baptize you with water.... He shall baptize you with the Holy Ghost." Three things were necessary for the developing of the gift of the Holy Ghost conferred at this time in answer to prayer, and these three things were tests of the religious life. They were, first, public worship; secondly, private devotion, and thirdly, personal service.

The Bishop thanked the choir, under the leadership of Mr. F. R. McKinley, "for a splendid service." The congregation joined very heartily in the singihg.

Monday morning, St. Matthias' Day, the thermometer had sunk to —22 degrees. At 7.30 all the newly-confirmed and some older members of the congregation received the Holy Communion, the Bishop being celebrant, assisted by the Rector.

Monday evening the Bishop concluded a memorable visitation by addressing the A.Y.P.A. On Tuesday he left at 6.50 a.m. for Broadbent, being joined en route by the Rev. C. E. Emerson, of Depot Harbour.

CALGARY

DIOCESAN REPORT OF INDIAN MISSIONS.

Steady progress has been made in each of the four Missions during the past year. There are 2531 Indians on the four reserves of whom 577 are baptized members of the Church of England, 635 are returned as Roman Catholics and 1320 as still Pagans. The Baptisms for 1912 included 2 adults and 42 children. Twenty-four Indians were confirmed. The total number of communicants now numbers about 150.

The Missions contributed to M. S. C. C. $70.45, and to the General P. Fund of the Diocese $53.50, besides several smaller sums to the various funds required by the Canons. The total amount raised in the four Missions was over $600.

The Schools of December 31st contained 106 children, which number has since been increased by 10.

At the Blackfoot Mission, the Church has been removed to a better location near the Mission House. The new school was opened in June, and has now (January 31) a total of 39 children.

The Staff consists of Rev. M. C. Gandier, Principal; Miss McArthur, Girl's Matron; Mr. Moore, farmer; Mrs. Moore, Boy's Matron; Miss Woods, Kitchen Matron.

The Toronto W. A. is now giving $1,000 to the Blackfoot work to be divided as the Diocesan Authorities see fit.

The Hospital is at present in need of a trained nurse. A Mr. & Mrs. Hamar are at present in charge. Owing to the difficulty of getting a nurse there have been no in-patients for sometime past.

The Blood Mission, is confined principally to school work, though the Rev. S. Middleton makes periodical visits through the reserve. A new dormitory was erected at the beginning of the year, and sundry other improvements made to meet the Government requirements. The cost, over $3,000 was borne by the Diocese. The boys at the school are formed into a Cadet Corps and received their colors from the hands of H.R.H. The Duke of Connaught, Governor General, on his recent visit to Macleod.

The Staff here consists of:—Rev. S. Middleton, Principal; Mrs. Middleton, Boy's Matron; Miss E. Gardiner, Girl's Matron; Mrs. Palmer, Kitchen Matron; Mr. Bailey, farmer.

There is a combined School and Chapel here. The Chancel is shut off by folding doors and has recently been filled up with new hangings which enhances its appearance. The work was done by some of the ladies at the School.

The Peigan Mission, is still in charge of the Rev. W. R. Haynes. The Church room has been converted into a second Church by the addition of a Chancel and other improvements. It was dedicated in December when there were 54 Indian Communicants besides a few white people. The Indians themselves subscribed $250 for the improvements here made, and the reserve officials and tradesmen of Pincher Creek and Brocket assisted in providing the furnishings. A collection of $7.10 was taken up at this service for the General Purpose Fund of the Diocese.

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The school has suffered during the year through constant changes of the Staff, but we hope now that the work will go forward again. Mr. Fisher, late Captain in Church Army, came out from England last summer and has assumed charge. The present Staff consists of:—Captain C. E. Fisher, principal; Mrs. Fisher, Matron; Miss M. E. Jones, Asst. Matron and Mr. C. Howard, farmer.

Captain Fisher is at present also filling the position of teacher, until a larger number of pupils warrants us in obtaining an additional member on the Staff.

The Blackfoot, Blood, and Peigan Missions were all visited by Archdeacon Tims in December, and the necessity of doing more towards self support emphasized. Weekly offertories will be taken up in future and a decided increase in the contributions of the Indians may be expected.

The Sarcee Mission, is in charge of Archdeacon Tims. The Church building erected three years ago was struck by lightning last summer, and suffered considerable damage.

The Indians here are being urged to subscribe liberally to the needs of the Church, and last year they gave about $100 to various objects.

The School Building is old and dilapidated, and the new school promised by the Government, two years ago, has not yet been erected. It is quite expected that the new building will materialize this coming summer.

There are 17 children on the roll, which will be increased in the spring. The staff, in addition to the archdeacon, consists of: Mrs. S. C. Dean, Matron; Miss Quiglev, Asst. Matron; Miss Tims, Teacher; Mr. J. R. Tims, House Master.

General Remarks.

The schools are still causing some anxiety financially. The increase of

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grant from the Government, which is now $100 per child, has been more than overbalanced by the increase in cost of living, and in salaries of the staff. The $300 given by the Diocesan W. A. last year, was divided equally between the Blackfoot, Blood, and Peigan Schools. In addition to the above, and to the $1,000 given by the Toronto W. A. for the School and Hospital at the Blackfoot Reserve, the Niagara W. A. gives $250 per annum for salary of the Matron at the Sarcee School; Huron W. A. gives $325 towards salary and board of the teacher at the Blood School; and Ottawa $250 and Ontario $150 towards salaries of Matrons and Teachers at the Peigan School. In addition last year the Huron W. A. provided a new cooking range for the Blood School at a cost of $135.

The Schools look upon the W. A. as their best friend. But for their generous help in money and clothing the schools must long ago have ceased to exist. To the W. A., therefore, as a whole the Diocese extends its heartiest thanks.

HURON

WALLACEBURG.

St. James the Apostle.

The Lord Bishop of the diocese visited this parish on Tuesday, February 25th. At a service held at 3 p.m., thirteen candidates were presented by the rector, the Rev. Arthur L. Charles, to receive the Apostolic rite of the laying on of hands. A large congregation was present, and the service was solemn and inspiring.

Great progress has been made by this congregation in the past two years under the guiding efforts of the present rector. A handsome new modern rectory has been built, a branch of the A.Y.P.A., a chancel guild, and a branch of the G.F.S. have also been formed. The congregation has been nearly doubled, and a weekly celebration of Holy Communion has greatly increased the attendance at all services. Many improvements have been made, and two new sets of hangings, a very handsome set of altar linen, and a new credence table have been presented to the Church by the Chancel Guild. All the various societies sharing in the development of the work and Church life have, by their united efforts, made this Church what it is, viz., a centre of spiritual life by the practice of the Catholic Faith.

MONTREAL

MONTREAL.

The twenty-seventh annual meeting of the Montreal Diocesan Woman's Auxiliary, held last week, was well attended. The Synod Hall was filled with delegates and members. Mrs. Albert Holden presided, and others on the platform were the honorary president, Mrs. Farthing; Mrs. Wallace Stroud, vice-president; Miss Gomery, Miss Waud, recording secretary; Mrs. Pennell, president of the Dorcas Society; Mrs. Robert Howard, acting treasurer, and Miss Jackson, secretary of the Junior branch.

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Mrs. Holden, in her presidential address, welcomed the delegates, and outlined the year's achievements in which all had shared. She spoke of the new relationship soon to go into force between the Woman's Auxiliary and the Missionary Society of the Church of England in Canada. The W. A. is to undertake all work among women and children in the foreign mission fields of the M. S. C. C. This, Mrs. Holden said, is a very large obligation, including medical, evangelical and educational phases, and the help of every branch of the Auxiliary would be needed. Mrs. J. B. Stewart, of St. John's, replied on behalf of the out-of-town delegates.

An address was given by the Lord Bishop of the Diocese. The Bishop referred to the difficulties of the country branches, and observed that it took more courage and grace to stick to the work and do it well in small congregations than it did in the city where there was the inspiration of members. His Lordship, speaking on the closer co-operation of the M. S. C. C. and the W. A., remarked that there was no war between the sexes in the church. The principal of the plan is concentration in the dioceses in India, China and Japan, and the M. S. C. C. and W. A. would both work under one board and be represented on the consultative committee. The workers in the foreign dioceses would be strengthened by knowing that they had the women of the Canadian Church behind them.

Mrs. Patterson Hall, president of the general board of the W. A. in Canada, also spoke on the new relationship, and made a fervent appeal for the millions in foreign fields who were in the charge of the Canadian Church. Miss Ethel Raynes, general recording secretary, spoke on the membership of the W. A. in different parts of Canada. Miss Gomery read letters of greeting from auxiliaries in Saskatchewan, Moosonee, Fredericton, and other dioceses.

'The Jewish Question in Canada' was the subject of an address by the Rev. D. J. Neugewirtz. 'The Jew is coming. What is to be done with the Jew?' had been a question which countries had answered in various ways, to their profit or their loss. It was now a question facing Canada. The Jew, Mr. Neugewirtz observed, had been a colonist since the days of Abraham. There are now 175,000 Jews in Canada, of whom 60,000 are in Montreal. They have full civic rights, and are treated with consideration. It was a duty to bring the Gospel to the strangers within the gates.

Greetings from sister church societies were brought by Mrs. I. C. Sharp for the Presbyterian W. M. S.; Mrs. Black, for the Quebec Provincial Congregational M. S.; Mrs. H. Ayer, for the Baptist W. F. M. S. of Eastern Ontario and Quebec; Mrs. F. W. Meyer, for the Methodist W. M. S., and Mrs. Thompson, for the American Presbyterian Church.

NEW WESTMINSTER

NORTH VANCOUVER.

St. John the Evangelist.

The annual meeting of St. John's Senior Branch W.A. will be held on Thursday, March 6th. The sessions will open with a celebration of the Holy Communion and short address at 11.30 a.m.

On Sunday morning, February 9th, the rector went to St. Clement's Mission, Lynn Valley, for the monthly celebration of the Holy Communion. Since the last visit marked improvements have been made. A little credence table has been conveniently placed within the sanctuary, dossal hangings have been put in place, and a neat Communion-rail has been set up. These things have wonderfully changed the whole appearance of the building for the better. It is evident that there are interested workers in the Valley Mission.

On Sunday, the 18th, the Bishop of the diocese visited the Mission, and administered the rite of Confirmation. It is interesting to note that this year there will be at least three Confirmation classes presented on the North Shore, including probably between thirty and forty candidates. Six years ago there was but one small Church, scarcely as large as the Mission of St. Clement's. We sometimes get a bit discouraged by the difficulties we have to face, and it is good to look back to "the day of small things," still such a little way behind us. Faith has assuredly been justified, and those who were inclined to doubt have seen it! We, please God, will see it justified again in the triumph over present difficulties of patient effort—in His Name.

NIAGARA

HAMILTON.

A progressive move in Church life will be the election of a chaplain for the city hospitals and other institutions. His Lordship has for some time been considering this, and at the rural deanery meeting held in the Synod office recently it was resolved to act upon this idea, and the appointment of a visiting clergyman was left in the hands of the Bishop.

This comfort and consolation of the Church to many of its suffering and dying ones is one greatly to be desired.

The Cathedral.

The Cathedral activities are still to the fore, Rev. Canon F. E. Howitt engaging the attention of the A. Y. P. A. in the Sunday school room Monday evening by an interesting lecture on the Holy Land, illustrated by some very fine lime light views. These pictures were taken by this Canon's party when on their tour of the Holy Land and are greatly prized by him. Many interesting points were touched on, such as that on the Dead Sea, which he said was justly named as there was not a vestige of life to be seen in the vicinity of its waters. The Temple of Solomon, the Golden Gate, the Holy Sepulchre, were among the delightful spots receiving special mention.

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St. Mark's.

That the Church supplies the great majority of the world's heroes, the memory of some of its great ones was fittingly commemorated when on Sunday last a special memorial was held for the late Capt. Scott and others of his companions, who perished at the South Pole. There was a very large attendance at St. Mark's, where Canon Sutherland preached. St. George's Society, the Sons of England and all the Boy Scouts turned out in a body, making a most impressive occasion, which will not soon be forgotten.

St. James'.

Bishop Clark will hold a Confirmation on Sunday, when a large class, which has been prepared by Rev. Mr. McAndrew's, will be presented for that holy rite.

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ST. VERONICA.

St. Veronica's Sunday school was opened last Sunday. Over thirty scholars were present, and the curate in charge is well pleased with the first attendance. Harold Morris was appointed superintendent.

Woman's mission work is well instanced in the reports of its city auxiliaries:—

THE ASCENSION.

The twenty-seventh annual meeting of the Church of the Ascension branch of the Women's Auxiliary and Dorcas Society was held in the schoolroom on Tuesday, February 25. Rev. Dr. Renison occupied the chair. The reports of the various committees showed they were full of activity and interest. Upwards of 75 were present, all showing great interest in the various reports.

MOUNT HAMILTON.

St. Stephen's Young Men's Club held its first meeting in the Mission Hall last Tuesday evening, when quite a number gave in their names to Mr. Kirk as prospective members. The object of the club is social and religious, having in view the true object of church life. The club will meet every Tuesday night at eight o'clock.

BURLINGTON.

St. Luke's.

Last week the rector gave a lecture on Confirmation, prefacing his remarks with the statement that this was done with a two-fold object. First, because there was a Confirmation service to be held on Easter Sunday, and secondly, because it was good for the elders to be reminded of their own Confirmation days, as it would help them in their daily lives.

The Sons of Scotland are to have a treat in the reminder of bonnie Scotland by most excellent views, shown by C. Granger in St. Luke's school room on Tuesday.

WOODBURN.

Christ Church W.A. had its annual at the home of Mrs. Walter Daw on Thursday last. There was a good attendance and reports equally good. The election of officers for the coming year was as follows: President, Mrs. (Rev.) Thomson; vice-president, Mrs. Wm. McEvoy; treasurer, Miss Salemn; secretary, Mrs. Walter Daw; leaflet secretary, Miss N. McEvoy; secretary strip fund, Miss J. Grice; thank offering treasurer, Miss White; convener of sewing, Mrs. Robt. Lester.

NOVA SCOTIA

TRURO.

The Venerable Archdeacon J. A. Kaulback, of Truro, one of the best known clergymen in Nova Scotia, was killed in Truro.

After dinner the Archdeacon left his residence to see a man at the Central Engine House. He intended entering that building by the door at the side, but walked past it in the darkness about twenty feet to the hose tower at the rear. In this tower some two feet above the ground is a window swinging on hinges. This the Archdeacon opened, and stepping in fell ten feet to the concrete bottom below.

Two hours later the janitor went to attend to the furnace. He felt a draught of air and went to examine the cause. Reaching the bottom of the hose tower the janitor found the dead body of the Archdeacon. No inquest will be held.

Archdeacon Kaulback was about 75 years old. He had been at Truro for thirty-five years.

ONTARIO

KINGSTON.

The annual meeting of St. James' Mens' Association was held Feb. 20th. Mr. Frederick Welsh occupied the chair. The following officers were elected:—Hon. President, Rev. T. W. Savary; President, S. C. Smith; Vice-President, A. E. Shannon; Secretary-Treasurer, J. K. Carroll; Executive Committee, J. S. R. McCann, J. A. Scott and F. Ludlow.

The retiring president gave his hearty thanks to all from the rector down, for their hearty co-operation in the running of the Association. He hoped the men would try to help each other, especially the rector, who was a hard worker and self sacrificing. If the man with ten talents and the man with one talent would do their best, the Association could not but succeed.

Mr. J. Farrar, Assistant Superintendent of the Locomotive Works, delivered an interesting lecture on "The Modern Locomotive."

QUEBEC

The Bishop of Quebec has summoned the Synod of the Diocese to meet in the city of Quebec on the twenty-seventh of May.

TORONTO

A new Church to the west of Union Mills will shortly be started.

WESTON.

The Women's Auxiliary of St. John's Church met Feb. 26th, when Miss Cartwright, principal of St. Hilda's College, gave an address on missionary work in the various fields of the world.

The Rev. Canon Greene was the special preacher at the mid-week Lenten services of St. John's Church last week.

TORONTO.

Two changes in the Diocese of Toronto have been announced. One is the leaving of Rev. Henry Montgomery, of Port Hope, for the Diocese of Calgary, and the other the departure of Rev. J. G. Widdifield, assistant at the Church of St. Mary the Virgin, for Calgary.

The Right Rev. Bishop Reeve spent Sunday in Collingwood.

The Rev. Canon McNab has left the city for a vacation in Southern California.

St. Luke's.

The Bishop of Toronto preached in St. Luke's Church, on Sunday evening. Special reference was made to the appointment of the new rector, Rev. G. F. B. Doherty, and to his induction, which will take place as soon as possible. Mr. Doherty will assume charge of the parish on Easter Sunday, and will preach at both services on that day.

St. Stephen's.

Two excellent sermons were delivered in St. Stephen's Church on Sunday, in the evening by Rev. R. W. Norwood, of the Cronyn Memorial Church, London, and by the rector Rev. T. G. Wallace, at the morning service.

The Venerable Archdeacon Davidson, M.A., of Guelph, occupied the pulpit on the evening of Wednesday, Feb. 29th.

The clergy and laity of the Diocese of Toronto regret to hear of the death of Charles H. Mockridge, a graduate of Trinity College, Toronto, who died at his home, Louisville, Kentucky. He had been ill for about a month, suffering from a general breakdown in his health.

Mr. Mockridge was a son of the late Rev. James Mockridge of Belleville, and was born in Brantford in 1844. He received his degrees of B.A., M.A., B.D. and D.D. in Trinity College. He was ordained into the priesthood by the late Archdeacon Lewis in 1869, and after serving at the Madoc and Hiller missions he came to Toronto, and while here he was Secretary-Treasurer of the Missionary Society, editor of Canadian Church Magazine and Missionary News, and Secretary to the Board of Examiners for granting divinity degrees in the ecclesiastical province of Canada. In 1890 he was made a Canon of St. Alban's Cathedral. He has had charge of churches in Boston, Detroit and in California. He is survived by his widow, three sons, Rev. William Mockridge, of Louisville, Kentucky; Rev. Hamilton, Cobourg; Rev. John, vicar of Trinity Chapel, New York. Mrs. Webster of Boston is a sister and the Mother Superior of St. John's Hospital, Toronto, is a sister-in-law.

WHY I KNEEL IN CHURCH.

By the Rev. John May, M.A.

I kneel as oft as I appear
The sacred Courts within:
I meet the King with holy fear,—
I, impotent, unclean!

I bow the head, I bend the knee,
When Jesus passeth by:
The Sovereign Lord of all is He—
A helpless sinner I.

I fall all prostrate in the dust;
I cast me at His feet:
I touch the Hem, with trembling trust
His loving glance to meet.

I kneel; for in the Sacred Word
His kneeling saints I see;
Nay, in Gethsemane, the Lord
Kneels in His agony!

I kneel with Solomon the wise
Low on the altar stair;
And with the constant Daniel, thrice
A day in humble prayer.

I kneel with David when he sings:
"O come, and let us fall
"And kneel before the King of Kings,
"The Maker of us all!"

I kneel, a leper in His way,
As down the Mount He's seen
Descending sweetly: "Lord, I pray
"That Thou wilt make me clean."

I kneel with Paul beside the shore;
With Peter on the sea;
I kneel with Stephen too, who bore
His death forgivingly.

And, low before the Awful Seat—
So runs the holy tale—
Cherub and seraph at His feet
Their faces humbly veil!

Then can you ask me *why* I kneel?
O may He give us grace
The knee to bend, the heart to feel,
When in His holy place!

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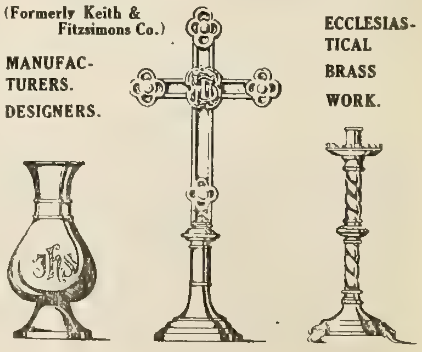

Women's Work and Social Service

W. S. C. F.?

NO. W. does not stand for "women" this time. These are the initials of the World Student Christian Federation, the report of which for 1912 is contained in a modest brown-paper covered volume of 79 pages. It was lent me the other day by a student friend, and I have found the investigation of its contents so very interesting that I am going to tell you some of them. It is not exactly "woman's work," nor exactly "social service," yet both of these are included within the activities of the W.S.C.F.

* * *

What then is the Federation? It is a Christian movement—among students of all races and nationalities and of all forms of Christian belief. It grew out of or rather grew up around the wonderful Student Volunteer Missionary Union, and is the larger outer circle which helps to form the atmosphere necessary for the development of the missionary volunteer spirit.

The Federation was formed in 1895 and then included five national student movements, with 99 local organizations and a membership of 33,275 students and instructors. There are now 12 Movements (several of which include 3 or 4 countries grouped together for the work). Within these there are 2,320 local associations and 156,063 members, both men and women. Some Movements include schoolboys. The objects according to the Constitution are thus defined:

(1) To unite Student Movements or organizations throughout the world, and to promote relations among them.

(2) To collect information regarding the religious condition of the students of all lands.

(3) To promote the following lines of activity: To lead students to become disciples of Jesus Christ as only Saviour and God, to deepen the spiritual life of students, and to enlist students in the work of extending the Kingdom of Christ throughout the whole world.

The Federation issues an annual directory and a quarterly magazine, "The Student World;" many of the notional associations have their own literature departments from which issue books, magazines, and pamphlets bearing upon the work in its various phases. Local conferences are continually held and the work is carried on very largely, though by no means exclusively, by the voluntary work of the students themselves.

* * *

Let us try and glean from the reports a little about the difficulties and accomplishments of some of the Movements. To begin with the English-speaking countries, the men's organization is consolidated into one body for the United States and Canada, and is known as the student department of the Y.M.C.A. Bible and mission study here, as in all the movements, form a large part of the work, and a secretary has recently been appointed to promote social study and service. Students are helping in such work as teaching English and other subjects to foreigners, conducting boys' clubs and camps, helping in settlement work, in charity organizations, in hospital visiting and so on. The report notes a movement to promote better teaching of sex hygiene in the colleges, and emphasises the need of sounder training in Christian evidences and apologetics, and of more lecturers and writers willing to give time to this work. Along this line, too, is the statement in the report of the American Women's department that "more emphasis must be placed on Christian fundamentals." The leaders here are anxious abou "the safeguarding of the individual initiative" in this large association with its 54,000 members. For Canada the women report separately, and have 32 student associations with about 2,000 members who take part in the annual conference of the National Y.W.C.A. held in June at Elgin House, Muskoka. "In spite of the fact that by far the larger proportion of our students are nominally Christian, there are nevertheless a great many who could not take a personal pledge of loyalty to Christ. A large part of our work therefore consists in winning students to give to Christ the place of Lord and Master in their lives."

In the North American Movement there are Student Volunteer Bands in 430 institutions, and up to the date of the report 5,194 volunteers in all had gone out to their several fields. As most people know, this Union sends out no missionaries, its work being to inspire the desire for missionary service which will lead students to offer to the missionary boards of their own communions.

Most interesting is the report of Australasia with 3,839 members in 73 associations. A strong testimony to the influence of the Movement is the fact that in New Zealand its representatives were invited to take part in a conference called to found a United Labor party. A local touch occurs in reference to "an impending drought which had made the financial problem an unusual anxiety," and the report closes with the note of "greater faithfulness to the evangelistic ideal of the work." The South African Movement believes that "it is being used to unite hearts and minds as no political fusion can."

The British Movement has 214 associations with 6,689 members, and a special department for the Theological Colleges. Conferences are a very prominent part of the work and at the one held in Liverpool in January, 1912, social problems at home were for the first time dealt with side by side with the needs of the non-Christian world. The Movement has done "an incalculable work in getting men and women who were nominally Christian before to face up to the facts of what their religion really means." "Our main opportunity and our main problem is created by the fact that we find increased questionings as to all the fundamental doctrines of the Christian faith, side by side with a greatly increased interest in religion and in the Christian solution of the social problem." The report notes that there has not been a growth in the number of missionary volunteers equal to the growth in membership, and ascribes this "partly to lack of conviction, partly to intellectual difficulties as to the finality of Christianity, and partly to the indifference and even hostility of a large proportion of the staffs of schools and colleges."

* * *

Now let us turn to the Continental Movements. Here is Belgium with a pitifully small membership working at Brussels, Ghent and Liege, struggling with great difficulties owing to "the hostility of the prevailing ecclesiastical system, indifference, the very low standard of moral life, and lack of leaders." Surely enough to daunt the bravest, yet good work is evidently being done. Holland is much encouraged because of the interest aroused by Mr. Mott's recent visit when 800 students attended a religious meeting, a thing that had hitherto seemed an impossibility. The Dutch students are beginning to hear the missionary call from their own Indies, and the report notes progress in the increasing depth and reality of prayer. The Swiss Movement, associated with the magic names of Geneva, Lausanne, Neuchatel, Basle, Berne and Zurich, has 230 members, but "most of our fellow Swiss students, and sometimes the best and most clever, keep an indifferent if not a hostile attitude."

France (grouped with Italy, which however, sent no report), has 1,150 members, of whom 850 are enrolled in Bible study circles. They "long" to be at work in their own colonies, where there are universities in Algeria and Tunis and large schools in Indo-China and Madagascar, and they have welcomed Indo-Chinese students to their camps.

Germany's report, of 27 associations with 850 members, indicates great activity and keenness; the work is evidently earnest, yet the leaders feel the need of more "intensity of spirit." Here the women report separately, and thankfully testify to the changed lives and ideals of those who come and pray with us, and of many formerly indifferent who have caught the fire of God's couse. "They go on to state in a very interesting passage that "our inner unity, which has been God's greatest gift, has been endangered, but He has restored it and made it stronger than before. Yet we feel the difficulty of the different theological parties even among our small numbers."

Active work is being done by the Scandinavian Movement which includes Denmark, Norway, Sweden, and Finland, the latter report noting that the mutual work of men and women in the Movement affords many advantages. The Swedish Unions all have social study circles, and students frequently spend several weeks in industrial centres to study their conditions and to get into touch with the workers. Then there are associations at work in places like the Levant, some of the Pacific Islands and in South America, where as yet no national Movements have been established.

* * *

A world Movement, however, must not confine itself to the West, and in China and Korea there are no less than 104 associations. Some will recall that the late Bishop Turner, among his many activities, was president of the Y.M.C.A. in Korea. One is not surprised to learn that during this past troublous year the "student work has been badly interfered with," yet a new periodical, "Chin Fu," or Progress, has been launched for the benefit chiefly of non-Christian students; the Chinese have a wonderful veneration for anything in print and already this has reached a fair circulation. There

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are 19 student Volunteer bands for fostering the spirit of vocation to the ministry, and a new spirit of social service is manifesting itself in all sorts of practical activities. A great force is the influence of Chinese students returning after years of study abroad, scores of them confessedly Christian, and hundreds friendly to Christianity. There has been a wonderful advance in the accessibility of the government students. Indeed, whereas in the past "the great problem was to find an entrance to the student class, to-day the overwhelming problem is one of overtaking our opportunities and of entering the doors that are wide open. We are face to face with the dangers as well as the opportunities which go with popularity. Men are not responding in numbers sufficient to keep up with the growing opportunities."

The Chinese women have 30 associations with 1,200 members and—note this—"One of the greatest problems is that of keeping intelligently abreast of the thought and movements of the newly awakened womanhood of China."

India and Ceylon have 31 men's associations and note an advance in the missionary spirit among students, with a growing feeling of their place in the evangelisation of India, also the encouraging fact that some of the very best students are offering themselves to the National Missionary Society. There are 57 women's associations with about 2,000 members, whose most baffling problem is the absence of student leaders, for "the result of broader education and the varying influence of Western life upon the women of India after their long seclusion, have produced conditions which require intelligent and prayerful leadership."

Then there is Japan with 57 branches and 1,817 members. Their chief item is the acquisition of a permanent site for conferences near Mount Juji. They quote Bishop Cecil (of South Tokyo) who in supporting their appeal for funds says: "The part that the Y.M.C.A. is able to play as a central agency gives it in non-Christian Japan, among so many separate Christian forces, a position and many opportunities of quite exceptional interest and value. From the nature of the case its place could not be taken by any one Mission however powerful."

The report of the Japanese Women's Association closes with these striking words: "One of our greatest difficulties is that of instilling belief in the fundamental need for spiritual life in an atmosphere predominantly material. The problem is one not only of conversion of individual lives but also of the atmosphere, if one may so speak, that young Christians breathe. Japan offers at present a striking illustration of the fact that God cannot be known fully by one person or group of persons apart from the salvation of the whole society in which the individuals live."

* * *

There is no space now for comment upon the work of this wonderful Movement, upon its ideals or upon its achievements. But in conclusion I quote a few words from the letter asking for the observance of Sunday, Feb. 23, 1913, as the universal day of prayer for students. After speaking of the unique opportunity of the present time, together with the dangerous influences which exist in all parts of the student world, the writers (Dr. Karl Fries and Dr. John Mott) add: "Nothing but fresh and marked demonstrations of the saving and transforming power of the living Christ in answer to the prayer of faith is adequate to avert and overcome the perils that so threaten students everywhere. If the demand of the modern age upon the centres of learning to furnish leaders for the cause of righteousness and unselfishness in all areas of thought and action is to be met by a sufficient response, then Christians must pray as they have not been praying, that God, Whose prerogative it is to call, commission and empower workers, may accomplish His sovereign work."

HONOUR BRIGHT.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 *words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.*

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CATHEDRAL MUSIC IN PARISH CHURCHES.

To the Editor:

Dear Sir,—The criticism—and knocking—of the music in the Church services, by persons who frankly admit (and state as a qualification for the task) that they themselves know nothing about music, and whose families tell them that they do not know what they are talking about in the matter, opens up a field to the vision of those who do know, which is so large and full, that to garner the crop in a single article is well-nigh impossible. However, the manifest unfairness and unreasonableness of such criticism—and knocking—stirs up a desire to clear the field at least a little bit. Let me try to be kind and impersonal. And, as "Churchman" describes himeself as "the man in the pew," I will accept him as a—too prevalent—type "in the pew," and eliminate personality by this title.

We have, then, these ideas advanced: 1. Cathedral music of very high class is being more or less generally and wrongly introduced into our parish Churches. 2. That the "dissenters" have by contrast simple and non-elaborate music which attracts our working men, who stay away from our own Church because of an endeavor to elevate them—and all others—by reasonable refinement. 3. That the average person can sing "heartily and soulfully" on Sundays and without preparation, that which the choir—which presumably understands the music and has practiced it during the week—cannot manage. 4. That fault-finding—and knocking—in the columns of the press is a reasonable manner to effect improvement in parochial domestic matters.

These four points invite a sufficient thesis from the viewpoint of the reasonable and unprejudiced person in either pew, pulpit or choir.

Let us first make suggestions as to local conditions. Whose fault is it that in a city like Belleville there should be any choir whatever of only seven "mediocre voices of little training?" What encouragement is held out to choristers? Who gives them training or pays for it? Who says a kind word or gives any assistance? How many "in the pew" give of their time or talents to help maintain the services—or encourage others to do so? Let "the man in the pew" take a little kindly interest in the choir, say, as much as he does in the "lodge." And let him join in the hymns at least as heartily as he does in "brethren of our friendly, etc.," or in the "quirks and corners" of "we will stand (we will stand)," and see how much better he will feel about it. Let him encourage members of his family to join the choir and to attend regularly. Better still, join the choir himself. And besides learning something about music, learn also that being a chorister is not all pie. But that it entails self-sacrifice, devotion to duty and downright hard work—the sense of these accomplished being generally the only reward. Number 4 being thus hastily dismissed, let us pass on to the consideration of numbers 1, 2 and 3

1. Forty years in the study of Church music has failed to disclose

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to me that there is any such thing as "Cathedral music" aside from the singing in the various Cathedral Churches themselves. Moreover, the essential music of our Church service, in either Cathedral or parish Church, is quite simple—but nevertheless requires careful and reverent singing. The Cathedrals set the pattern. And it is intended by the Book of Common Prayer that the services therein shall be as fully musical and as beautiful everywhere as local conditions will permit—the Cathedral maintaining the pattern meanwhile. Elaborate settings of portions of the Church service, and difficult anthems are undoubtedly used in the music of many Cathedrals. But they are not in any sense "Cathedral music." Besides, the Cathedrals all use the simple and well-known hymns at every service. So do all our parish Churches. And in most of them little else is used at any time. The hymns of our Church have been appropriated far and wide by all the "dissenting" bodies, and form a large portion—tunes and all—of their most used and popular hymnology. In our new Book of Common Praise there is divinity enough for every shade of thought and Church doctrine, and for every musical taste. So our parish churches are, or may be, so fully equipped in this particular that "the man in the pew" need not look outside our own Church in the expectation or hope of finding anything either better or more attractive.

I find I have reached the limits usually prescribed for correspondents, and will ask you to kindly permit me to continue my considerations as above outlined, in a second letter.

Yours faithfully,
W. Fred. Jackson.

To the Editor:

Sir,—

Churchman's letter on this subject is of interest to me as an ex-chorister, a fellow-citizen, a fellow-working man, and a fellow-sufferer.

It is indisputable that some choir leaders err grievously in their choice of music through not recognizing the limitations of their choirs. It is also true that very often what might have been creditable renderings of new and difficult music are spoiled, by the presence of choristers who have neglected or refused to rehearse but have not sense enough to keep silence during the rendition of the special music. The more faithful of the choir as well as the congregation have to suffer in consequence.

So far Churchman and I agree, but when he tries to make this the excuse or reason for those whom he calls "uncultured Church people" drifting into dissent, I differ from him. From observation I should say that sixty per cent. of the music commonly in use in place of dissent is borrowed, more or less openly, from Church sources. The other forty per cent. is of a class that could hardly appeal to ears so critical that the owners are driven from the Church by inartistic rendition or mediocre voices. The music used on special occasions is often quite as ornate as the Cathedral music that my neighbor objects to, and is sometimes as poorly performed by the hired vocalists. But we do not hear that it drives men away from dissent.

I would like to ask Churchman to consider this question from another point of view. Most choristers, I think have felt that their best efforts fall far short of their ideals. In both the Belleville parish churches the choirs are mainly composed of volunteers, whose services are given not for the praise of men, but to the Glory of God, and however faulty or imperfect they may be, surely we may hope that they are not unpleasing to Him to whom they are offered. If given from loving and grateful hearts, we may hope that, like the mite of the poor widow, they may be of value in His sight as coming from those who "have done what they could." Who then are we, to belittle the offering because it does not measure up to our standard?

It is not with the music that the difficulty lies in the way of getting men to church. Churchman touched on the real point without seeming to recognize it, when he said he had often thought of inviting a friend to these special services. "Thought of it," forsooth! I would that, not almost but altogether, he had often actually invited every man he could reach to the regular services of the Church. The members of other religious bodies rarely miss an opportunity to press one to "come to hear so and so preach," or "come and hear our new soloist." They are not in the least apologetic about it, and have no holy horror of the charge of proselytizing.

Let friend Churchman try constructive instead of critical Churchmanship. He will find, I think, that many men are staying away from church because others of us have not been doing our duty by impressing on them their need of the Church and the Church's claim on them.

But we can never draw men nor hold them by invitation to special services nor special preachers alone. Our point of contact is in our daily life and conversation, and these can only be the reflection of the Life from which we draw our inspiration. The constant renewal and strengthening of that Life in us must be received through a frequent and reverent use of the Divinely appointed means. Not once a month as a duty, but as often as the opportunity is offered, and as a privilege.

We must have ears that are listening, not for discords, but for the music of the voice that said, "This is my body which is given for you, my blood which is shed for you." And hearing that voice, all other sounds will die away. Strengthened by that Body, purified in that Blood, we will go forth in His name, finding our brethren and bringing them back to the true fold. And we will have power to draw men, for they will "take knowledge of us, that we have been with Christ."

Another Workingman.
Belleville.

To the Editor:

Sir,—

I hardly know what your correspondent, a Belleville "Churchman," refers to when he writes of high-class Cathedral music used in parish churches. If he means the choral service, it is no more Cathedral than Parish Church. At the restoration of Church and Monarchy in 1660, many of the intruding sectarian ministers were willing to be episcopally ordained, retain their usurped Church livings, and, while hating it, conform to the English Church Prayer Book. We cannot wonder that the choral service was banished from parish churches, and confined to the Cathedrals, and so came to be improperly styled the Cathedral service. But this has no "quirks and corners." It is founded on the old "Plain Song," is of very plain and "simple character," and one would think "the majority of the congregation could join in it easily and heartily."

But perhaps difficult anthems, and services for Te Deum, Benedictus, etc., are referred to. Let me say that in singing the more or less elaborate services and anthems, the treble, alto, tenor and bass parts should all be taken in due proportion, in a choir of 20 voices, for instance, 10 trebles, 3 altos, 3 tenors and 4 basses. Where the parts cannot be taken in something like this proportion, services and anthems are better let alone. And certainly no music should ever be attempted not easily within the capacity of the choir. I have myself suffered

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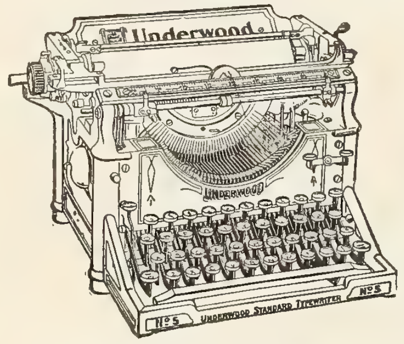

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"AS OTHERS SEE US"—A REPLY.

To the Editor:

In your issue of the 20th inst. I notice an article written under the above heading and in which the writer wonders why 50,000 Galician Roman Catholics are being received into the Presbyterian Church and not into our own. He asks: "Are we indifferent or incapable?" My answer to this is: *We are both.* In the first place, our "indifference" is clearly seen in the fact that our Church of England has no special mission to Roman Catholics; and even if we did gain these 50,000, there would not be found in our Prayer Book, or any of our Diocesan Constitutions, a public Form for their reception into our Church. We should have to send a letter 3,000 miles off before we could get a Form suitable for this special purpose. Our Articles, Prayer Book and Homilies are decidedly anti-Romish, and our clergy are sworn to uphold and teach them. Nay more, their oath is one of the conditions of their ordination, and yet when a Romish priest attacks our holy religion and says that it was made by Martin Luther, Henry the Eighth and the "Great Elija" (!), we do not, as a body, give as much as a respectful reply. Our "indifference" is further seen in the fact that we publish no newspaper, neither secular nor religious, by way of showing our religious differences with the modern Church of Rome. Nor have we a Controversial Catechism for the use of our children like that in use by the Church of Ireland and sanctioned by its Bishops, viz., the well-known "Catechism by Five Clergymen." The Church of Rome, on the other hand, has gone to the very extreme to win us to her fold. She has her specially trained controversialists; she has her special Forms of Admission for perverts; she has her controversial catechisms; she has her newspapers, secular and religious, in galore. Take, for instance, that paper, "The Catholic Record" or "The Antigonish Casket," and you'll find both teeming with condemnatory references to the dear old Church of England. "Indifferent!" Why alive, the Church of Rome looks upon us as her right hand agent. Her papers make no secret of the fact that she looks upon our ritualistic clergy as her most helpful extra-mural teachers for extra mural students. And good reason she has for this, as I have learned from painful experience in our own parish, where a book, printed under the auspices of a Church of England Ritualistic Society, was placed in the hands of a certain parishioner by a Ritualistic clergyman in Canada, with the result that she used this very book as an argument why she should leave the Church of England and join the Church of Rome, which latter Church she joined in Montreal quite recently, and is now one of Rome's most obedient children!

(II.) We are also "incapable," for the simple reason that in our Anglican colleges there is not a single thoroughly out-and-out Romish controversial text book which our students are compelled to study. In Ireland, Blakeney's and Stanford's Manuals of the Romish Controversy, together with Elliott's Delineation of Romanism, have become quite popular, but you never hear of these books even mentioned by students in Canada. The apparent result is that our clergy here get practically no training in the Romish Controversy, so that both they and the laity are alike "incapable." In England there are special prizes offered to students for the study of such books; in Canada no such thing. Is it any wonder, then, that we should be "indifferent and incapable"? Let the clergy who read this, and who egotistically think that they know the Romish Controversy, ask themselves to repeat by heart the Creed of Pope Pius the Fourth, or to say the Confiteor, and they'll soon find out that they practically know nothing of either. Moreover, I'll guarantee that from Vancouver to Cape Breton there will not be found six Canadian-trained Anglican clergymen who can state and refute Rome's arguments in favor of Invocation of Saints and Angels, Mortal and Venial Sins, the doctrine of Intention, the various things which go to nullify or make void the validity of the Sacrament, or the note in the Douay Testament which explicitly states Rome's whole Rule of Faith. I hope your readers will not think me a rabid Evangelical for writing as I do. All I claim to be is a Churchman, pure and simple—a real live Prayer Book Churchman, neither high nor low, broad nor narrow, but a Churchman with a warm corner in my heart for many who differ from me and whom I would not willingly offend. Neither am I vicious towards my Roman brethren. I would not do them an ill turn for the world! But they are in error, even more so than the Ritualists, and the sooner we employ similar machinery to what they employ in their endeavors to win us to their beliefs, so much the sooner shall we become more "capable" and less "indifferent." Then we shall not only have 50,000 Roman Catholic Galicians coming to our fold, but we

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Faithfully yours,

Richard McAllen.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued.*)

"YOU need not be afraid of studying science as my friend of the London meeting seemed to be, for God made science as He made all things else, and believe me, science is in every page of His holy Book. I don't think I am wrong in saying that science is every bit as much God-given and God-glorifying as is its sister conscience."

Ruby's approval and regard for the book was won; she so heartily despised any "common unlearnedness" as she mentally nominated it, that this paragraph was entirely to her taste, though she had had no fear when she brought out the volume with her, that her clever cultured host with his fine abilities and his brilliant mind would be one to degrade or despise intelligence. So she went on steadily with her reading, a little uncomfortable at times over the searching remarks and sharp sarcasms that seemed directed purposely at her, at others fully enjoying the discomforture that was heaped unsparingly upon cavillers and scoffers and critics of the Bible, and all the time full of admiration at the wit and eloquence, the lofty thoughts and masterful touches that gemmed the constant chain of well turned sentences. The whole book suggested Torrence in every page, being full of power and strong like the man himself, but there was a subtle suggestion as well as of a lighter touch than his, of a fine sway and influence behind the master mind and Ruby guessed shrewdly whose hand it was that had been laid on the bridle-rein so gently as to be almost inperceptible.

All at once Doris heaved a great sigh and gave voice to the thought that she had been cogitating over for half an hour and more.

"Under the spreading chestnut-tree!" she began yawning.

"The village authors sit"—

"Oh do be quiet, Doris," broke in Ruby impatiently. "We're reading."

"I know, and I'm talking," she retorted unperturbed.

"Well you ought not to quote poetry. It's Sunday."

"O—oh!" Doris sat upright in her indignation. "Whatever does that matter? Don't you quote poetry by the yard in church? And there you sing it, which is much worse."

"But that's sacred poetry and this is secular; it's quite a different thing to Longfellow's poems."

"I don't care. Longfellow is every bit as good a fellow as Bishop Heber or some other hymn-writer. What are you reading there, Ruby my dear?"

"One of Mr. Torrence's books," she answered shortly, turning a page and continuing to read.

"One he has written?"

"Yes."

Doris caught sight of a marker lying on the newly turned page, and diving from her seat she pounced upon it and examined it with exclamations of delight.

"What a lovely book-mark! It's been hand painted by Mrs. Torrence I'm sure, and how beautiful she has done it. It's a sketch of Mr. Torrence on one side—how awfully good of him, isn't that just the turn of his head and the first beginnings of his smile? Do look Ruby, and there on the other side are two of the dogs. Aren't they lifelike? If only I could sketch like she can I'd have all my book-markers lovely, far more interesting than the book."

She talked her sisters out of their books and then displayed the charming and cleverly executed sketches with as much real pride in them as though she had done them herself, and they were still admiring the portrait of their host's handsome face and head, when Doris suddenly subsided into her chair and pointed silently to the rose-walk, a lane of sweet scents and beauty that led down the garden and opened upon the lawn where they were lounging. Husband and wife were returning from their Bible classes, and were coming up the path between the roses together, side-by-side but not hand-in-hand, for his arm was round her waist and her hand rested lovingly upon the shoulder nearest her. The sun beat down full upon the pathway, except where the roses intertwining overhead chequered the two with dancing light and shade, and shed an irregular lattice work of beauty upon the way they trod, but Eleanor looked as cool and dainty and fresh as ever in her white embroidered lawn frock. There was an added suggestion of coolness in the underfrock of dark blue silk that showed glimpses of itself through the openwork, and the shady hat of white straw with its pretty wreath of dark blue iris, but most picturesque of all was the happy winsome face beneath it, and the beautiful dark eyes upraised laughingly to the loving face bent towards her and conscious only of her.

(*To be Continued.*)

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DUTY.

(Continued from page 4.)

with a purse of gold or a cheque to take a holiday in Europe—and so on—do we not see it every day in every walk of life?—and the result "the patting" will have either one of two effects on the person "patted"—egotism and smug self-complacency on the one hand—or, on the other, a feeling almost akin to distress—that one should be so misunderstood—one was only thinking of the issue of the battle—the duty—and the greatest compliment would be to bring your ship alongside and fight to keep the colors flying. Surely Canada would be full of polite boys, good mothers, noble workers and disinterested clergy —because everyone was doing his duty—and, after all, there wouldn't be any Trafalgar Square or monument, if every man that day, hadn't just done his duty—the battle would have been lost and Nelson forgotten.

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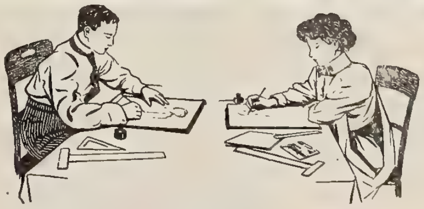

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Church Life.

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The Week.

Mistakes.

WE make mistakes and make lots of them, so that it is a joy to find our contemporary, the Canadian Churchman doing the same. They have placed Tilbury, St. Thomas, and Leamington in the diocese of Honan, where we see also that one lady read a paper on Joan of Arc to the Chinese. This extends the diocese of Honan right across the Pacific Ocean to the middle of Ontario. We have probably done worse, but we are glad to find that our contemporary is human, if it be human to make mistakes. Punch, the great London humorist, has of late been extracting a large amount of fun from the mistakes of the printer and the proof reader, and so we have some excuse for following in the same track.

⁂

Explanation.

WE have received two letters of criticism regarding a paragraph that referred to Dr. Symonds preaching at St. Giles' Presbyterian Church. Of these, one is a man's letter, a letter to be thankful for, and one which we are always glad to welcome. We mentioned in our paragraph: "It also seems that he did so without the consent of the clergyman into whose parish he intruded." We saw it distinctly stated in two daily papers of good standing, one in Quebec, and one in Montreal, we believe, that this was a fact, and we also saw in another paper that Mr. Flanagan said that it was a fact; now it appears that Mr. Flanagan had first agreed, and then withdrawn his consent. We carefully reduced this statement to "it seems" because even on the strong evidence of three papers we were loth to make a harsh statement. Now we are told that Dr. Symonds obtained permission, which was afterwards withdrawn, but too late in Dr. Symonds' opinion to enable him, or to justify him in breaking his engagement. It is clear, therefore, that Dr. Symonds acted with the courtesy we should all expect from him. He did show a regard for the rights of his brother clergyman, and while we safeguarded our remarks by the words "it seems" we said more than we should have said if we had known that these three papers were misleading. The other criticism is from a lady, and they always have the last word, which in this case means the usual phrase "we stop our subscription."

⁂

Converts From Rome.

THE Reverend William Thomas Walsh, some time a priest of the Church of Rome, and one of the band of Paulist Fathers who only a few years ago carried on a vigorous campaign in Canada and the United States among non-Roman Catholics, has been appointed vicar of St. Mary's Episcopal Church, New York. Mr. Walsh, who was received into the Protestant Episcopal Church last November by Bishop Greer, will become rector of the parish to which he has been appointed upon the expiry of the year of service community required of those entering the Church from another communion. Bishop Greer states that next month another Roman Catholic priest, Father J. F. Miletello, who at present is studying and working in St. Augustine's Chapel, in East Houston street, New York, will be received into the Episcopal Church.

⁂

Excommunicate.

THE Bishop of Fredericton has addressed a letter to the clergy of his diocese upon a mater of moral discipline in connection with the subject of Marriage and Divorce. Recently one of the clergy of the diocese found it necessary to warn one of his parishioners not to present himself at the Holy Communion. The reason for this disciplinary measure is stated to be the fact that the parishioner has lately contracted a union with a woman who has been divorced by a foreign court from her still living husband. In his letter the Bishop expresses his approval of the course taken by the clergyman, and formally notifies the other presbyters of the diocese not to communicate the offender as long as he offends. In this case, which is the immediate cause of the forceful and statesmanly pastoral of the Bishop of Fredericton, neither the consideration of "charity" for the "innocent" party, which unfortunately is not infrequently urged when the question of Church discipline comes up, nor the allegedly exceptive clause in St. Mark's, can be advanced, as the "innocent" party secured the "dissolution" by a foreign court of the marriage not on the ground of adultery but of desertion.

The Bishop says: "Yet upon the strength of that decree, a member of the Church, and living in the Province, contracts a union with the person so divorced, **the other partner to the former union** being still alive. How is it possible for the Church to give to such a union any religious or spiritual sanction? To do so would be nothing less than a scandal and a disgrace."

A conclusion with which no Churchman or Churchwoman worthy of the name will disagree.

⁂

The Skeleton in the Cupboard.

READERS must often wonder what goes on in the office of a paper, and envy the editor sitting in judgment on valuable manuscripts, giving literary advice, taking in lots of money, and influencing a large reading public. We, therefore, commend the following letter to the consideration of our readers, and ask what they would do in a case like the following. We forbear to mention the writer's name, for while he has no sense of proportion, he may have relatives who have it, and we feel for them. "Your vulgar and slanderous letter about clergy who try to fulfil their Lenten duties exclude your paper from this house. Dictionaries and literary helps are numerous so there is no excuse for slang from the gutter." Three of the staff of CHURCH LIFE have searched the files of the paper to find the paragraph referred to, and can only conclude it is one called "Excessive preaching," in issue of February 27. The slang from the gutter must be **the expression "talking through his hat,"** which we last heard used by a Bishop. The phrase is certainly slang, and we might have said that "their arguments were singularly devoid of conclusions drawn logically from premises that were founded upon certainties" or that "the coruscations of their verbal concepts are but little concerned with the observance of due order in their intellectual operations." Why did we not write like this? and why did we not thus save a subscription? But was this the article or is there another article that is both vulgar and slanderous? We might offer a prize for the discovery of slang and slander in the leading articles of the paper.

⁂

A Recantation.

THE following extract from a letter writen by a clergyman who recently signed the so-called "Unity Appeal" may be of interest to our readers: "I signed the 'Appeal,' feeling that it would be an immense advantage, if a step could be taken towards Christian unity. However, after mature thought, I have come to the decision, that, while my desire and conviction re the desirability of Christian union were thoroughly sincere and sound, yet the ways and means of carrying that desire and conviction into effect were subversive of my position as a Church of England clergyman."

⁂

First Synod in Mid-Japan.

BISHOP HAMILTON in Mid-Japan has summoned the first Synod of his diocese to meet on the 26th of March. The new diocese came into existence on the 1st of January, 1913, with a celebration of the Holy Communion. All the clergy of the new diocese were present on that occasion with the exception of the Rev. J. G. Waller, who was confined to the house with a severe attack of bronchitis. At present there are nine clergy in the diocese, which includes the Rev. J. G. Mizuno, who is a Japanese. A request has come from the Bishop that the prayers of the Canadian Church be offered on behalf of this first Synod in the distant diocese on this important occasion.

Our Old Country Letter

February 25, 1913.

THE voluntary offerings of Churchmen in England and Wales during the year 1912, so far as they were given through recognized channels, amounted to £7,764,777. Large as this sum is, it is less by £400,000 than the total for the previous year. Part of the falling-off—though how much we do not yet know—is accounted for by a change in book keeping, income from investments being for the first time vigorously excluded. Of the whole, over five million pounds were given for parochial purposes, £720,000 for home missions, Church defence and extension, and £907,000 for foreign missions. £858,000 was raised for the support of parochial clergy, and £566,000 for philanthropic work. - The figures refer to purely voluntary offerings, and are exclusive of objects supported by Churchmen jointly with nonconformists, such as the Bible Society.

In the Convocation of Canterbury some little progress has been made with the tentative Revision of the Prayer Book. The formation of a central Board of Finance for the whole Church was brought a stage nearer. The proposal of some politicians to bring the Cathedrals under the Board of Works as ancient monuments was indignantly denounced. Certainly, whatever may have been the case a hundred years ago, there is now no reason to complain of the care which is taken of those splendid fabrics by their ecclesiastical custodians. In the Upper House the Bishop of Chichester condemned the "miserable Church voice" of the clergy. The habit of having a voice specially for Church services was growing. With some it was an unconscious growth; with others it was affectation. The fault was found mostly among the young men, some of whom try to cultivate the voice of an old man who has worn out his vitality in the work of the Church. It is hoped that the Bishop's criticisms will have the effect of sending some of the younger clergy to good teachers of elocution and voice production; and that a certificate of ability to read and speak in an audible and acceptable voice will soon be an essential qualification for ordination.

An interesting matter to be discussed at the annual session in April of the Church of Ireland General Synod will be the mode of election to the Primacy. There is good reason to believe that ever since the time of St. Patrick the see of Armagh has had precedence of all the other Irish sees. The Archbishop of Dublin has been for hundreds of years Primate of Ireland, but the Archbishop of Armagh has always been Primate of all Ireland. At the Disestablishment in 1870 a suggestion was made that the primacy should be detached from its ancient home, and become a mark of seniority, not of see but of individual bishop, as in America and Scotland; but the historic sense (or, as some might express it, the power of the dead hand) is too strong in Irish Churchmen, and the proposal found few supporters. It was felt, however, that not only Armagh but the whole Church must have a voice in the election of the presiding prelate, and a rather complicated scheme was devised by which the diocese elected a Bishop, but not necessarily for itself; the Bench of Bishops were to select a Primate from their number (the Bishop-elect included), and the see vacated by the new Primate was to be taken by the elect of Armagh. As there was some danger that under this statute the Bench would soon be largely filled with Armagh men, the scheme was amended; henceforth Armagh was to lose its privilege of electing a Bishop whenever the number of living Bishops so elected amounted to two. This plan is now considered unsatisfactory on all hands; and it will be interesting to see what new scheme will be evolved by the large and important committee which was appointed by the last Synod to discuss the matter. Rumour says that a rather complicated piece of machinery will be constructed. The moral seems to be—how happy are the new branches of the Anglican Commission who are not tied and bound by the chains of antiquated customs, and historical associations.

A determined fight is being waged in Dublin against the exhibition of "From Manger to Cross" — the cinematograph reproduction of acted scenes representing the Life and Passion of our Lord. Yesterday an unsuccessful attempt was made to get the show judicially forbidden; strangely enough, of the clergy summoned as witnesses, the Roman Catholic were all in favour of the exhibition and the Protestant (with one exception) opposed. Several Roman Catholic newspapers, however, have declared against it. It is believed that the scene representing the Crucifixion will be eliminated.

WM. O'CONNOR.

Patrick, Apostle of Ireland.

Contributed by The Rev. A. H. Forster, B.D., Trinity College, Toronto.

THE material for the story of St. Patrick is contained—with the exception of one document—in the Book of Armagh, now in the library of Trinity College, Dublin.

In this book there are two lives of the Saint, one by Muirchu Maccu-Machthene, the other by Tirechan. Neither of these is earlier than the seventeenth century, and as St. Patrick died in the fifth, their evidence is not of high value.

But the Book of Armagh contains also a copy of St. Patrick's confession, a copy which the scribe claims he took from the Saint's own autograph. He has a note at the end, "Thus far the volume which Patrick wrote with his own hand: On the seventeenth of March Patrick was translated to heaven."

The confession, written in indifferent Latin, is Patrick's "apology" for his mission to Ireland. There is no mention in it of a commission from the Bishop of Rome.

"I, Patrick," it begins, "a sinner, the rudest and the least of all the faithful, and most contemptible to very many, had for my father Calpurnius, a deacon, a son of Potitus, a presbyter, who dwelt in the village of Bannavern Taberniae, for he had a small farm hard by the place where I was taken captive, I was then nearly sixteen years of age."

Bannavern Taberniae was probably in Scotland near the mouth of the Clyde. His father and grandfather, it may be noticed, were both clerics. His father, he tells us elsewhere, was also a decurion. In the Roman Empire, of which Southern Scotland then formed a part, decurions performed the functions of a modern town councillor.

When he was sixteen, Patrick was carried off to Irelana, along with his sister, by a band of raiders, and for six years he was a herd on Slenish Mountain in what is now County Antrim.

There is a town land in the valley below, still called Bally lig Patrick, the town of the hollow of Patrick.

In his confession he describes his life on Slemish:

"After I had come to Ireland, I daily used to feed cattle, and I prayed frequently during the day; the love of God and the fear of Him increased more and more and faith became stronger and the spirit was stirred; so that in one day, I said about a hundred prayers and in the night nearly the same; so that I used even to remain in the woods and in the mountains. Before daylight, I used to rise to prayer, through snow, through frost, through rain and felt no harm; nor was there any slothfulness in me, as I now preceive because the spirit was then fervent within me."

After six years, he ran away and was taken on board a ship sailing apparently from the West Coast of Ireland. "After three days," he says, "we reached land, and for twenty-eight days we made our journey through a desert." Food failed the party, but at length they met a herd of swine and seem to have spent two days eating. "The same night," Patrick writes, "while I was sleeping, satan fell upon me like a huge rock.'

This happened probably in France. After some years Patrick was back again in Britain with his parents.

Then the call came to go to Ireland, he obeyed against the wishes of his seniors. "God overruling," he says, I by no means consented or complied with them. It was not my grace but God who conquered in me and resisted them all; so that I came to the Irish peoples to preach the gospel, and to suffer insults from the unbelievers. After a course of training in France, he landed first at Wicklow in 432, but soon sailed north to Strangford lough and landed at the mouth of the Slaney, established his first church at Saul, in Irish Sabhall, meaning a barn. Saul is a mile from the town of Downpatrick and a small church in a large graveyard is there to-day. It is a popular burying-ground. "I hope to live to be buried in Saul," is a common saying in the district.

St. Patrick then went towards Slemish, but his old master, Milchu, committed suicide on hearing of his approach. From Antrim the Saint turned south to Tara, the seat of the High Kings of Ireland.

After a doubtful success there with a king named Leoghaire, the modern Leary, he took the high road to Connaught, where he spent seven years. It was on Croagh-Patrick above Clew bay that, according to tradition, he collected the snakes and drove them into the sea. However, as a writer, who lived more than a hundred years before, says that there were no snakes in Ireland in his time, the Saint's prowess has probably been exaggerated. After the period in the west, he founded the Sea of Armagh in 445, more than a hundred years before Augustine, the emissary of Pope Gregory, founded the See of Canterbury. St. Patrick died, it is said, at Saul and was buried in Downpatrick; at any rate, there is a stone in the cathedral graveyard with "Padrig" cut upon it. The grave, which, according to tradition, contains also the remains of St. Bridget and St. Columba, is somewhere within the Cathedral, but as the buildings on that site were often plundered and burned by Danish and English barbarians, its location has been lost. The stone now lies on a mound outside, a mound which has to be often renewed, as enthusiastic pilgrims remove the earth in handfulls.

Besides the confession, there is a letter to Caraticus, a Welsh Prince who had carried off some of St. Patrick's converts. This letter begins, "I, Patrick, a sinner, unlearned, declare indeed that I have been appointed a Bishop in Ireland; I most certainly believe that from God I have received what I am. . .

With my own hands I have written and composed these words, to be given and handed to the soldiers, to be sent to Coroticus; I do not say to my fellow citizens—but to the citizens

(*Continued on page 5.*)

MISUNDERSTANDINGS.

To misunderstand implies two or more persons with a common knowledge, and a common capacity for estimating that knowledge, and then somehow the business goes wrong. What A says is misunderstood, and what B says is misunderstood, and out of the misunderstanding there grows recrimination, bitterness, and separation. When we discuss the Sacramental system of the Church it is very difficult in the present day to avoid such misunderstanding, and its consequent recrimination. Fruitful grounds of misunderstanding are personal prejudice, personal ignorance, and personal intolerance. To discuss such a question one must be able and willing to see sympathetically the other man's side—not to do so is prejudice; one must be willing to accept the general instead of the individual knowledge, and not to do so is ignorance; one must be willing to let points that are won or lost in the discussion be counted—not to do so is intolerance. We think that there is a very strong case in the argument that the Church's position rests on her view of the Sacraments, their meaning, and their use; and on the other hand that the case for the other side rests on a more or less pronounced negation of the meaning and use of Sacraments. We are at once told that there are a large number of Church people who differ on the meaning and use of Sacraments; some exalting their use and meaning, and some diminishing their use and meaning. We reply that there are a great many on the other side who do exactly the same, for there are Presbyterians whose teaching of Holy Communion is what one may call—for want of a better word—High Church. But in the Church of England the general trend of her formularies and teaching is to exalt the use and meaning of Sacraments. Take, for instance, the Prayer for the Church Militant, which is said nearly every Sunday, either at a celebration, or in the ante-Communion service without a celebration. This prayer is the most comprehensive in the Prayer Book, and there we are taught to pray for all bishops and clergy that they may rightly and duly administer God's holy sacraments. Is there any body of Christians outside the Church that does this as emphatically and as frequently as she does—Sunday by Sunday, all the year round? Or again at the Ordination of a Priest the words of ordination expressly state, "Be thou a faithful dispenser of His holy sacraments." It is at least evident that the Church lays great stress upon the Sacramental system. Is it not fair to say that she lays a greater stress on this than the other side does in the commissioning or ordering of their ministers? The XXVIIth Article says that Baptism is a sign of Regeneration or New Birth; and the XXVIIIth says that the Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but to such as worthily, rightly, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ. The Catechism states that Baptism is a death unto sin, and a new birth unto righteousness, and that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper. In this statement the word "taken" points to an objective presence. Lastly, in the Prayer of Humble Access we ask that we may eat the flesh of the dear Son Jesus Christ. Now all these point to a definite meaning and use of the Sacraments, which we think is far beyond what the other side teach or would be willing to accept. The other side profess a certain religious system which asserts its own sufficiency, apart from the sacramental principle of the Church. We are not debating their doing so, their right to do so, or the grounds of their doing it. We merely say that if the Church keeps her formularies and her distinctive teaching on the sacramental principle, she maintains the vital necessity of supernatural gifts which the other side does not hold. Until there is a radical difference on these grounds there is no prospect of union unless either we or they allow that our individual attitude is false. Both sides are bound to principles which they cherish and believe, and until the principles conform the union would be unreal and only a sort of armed neutrality. We are told that we are unwilling to meet the other side half way, and that we are lacking in charity. A man can only follow his conscience, and if we conscientiously feel that to reduce the meaning and use of Sacraments would be to falsify the teaching of the Church for nearly 2,000 years, and would also be to rob mankind of those supernatural gifts which are the only means for his uplifting, and for his union with God, we must lie under the accusation with patience. We must remember that while the practice of religion is individual, the teaching of it is corporate.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

—

Q.—There being no instance given in scripture of the baptism or confirmation of "holy" children, why does not the Church follow scripture?

G.

A.—None are holy except perhaps those who have just received the grace of one of the sacraments, and as a consequence no sacrament is given to those who are holy; sacraments are given to people to make them holy. People may be in a state of grace when they receive the sacraments, but holiness is a state of "indefectible goodness," and to that we cannot attain while still in a condition of temptation.

PATRICK, APOSTLE OF IRELAND.

(*Continued from page 4.*)

of demons on account of their own evil deeds."

This letter contains a sentence which shows its early date. "It is the custom," he says, "of the Roman and Gallic Christians, to send holy and suitable men to the Franks—with so many thousands of gold pieces to redeem baptized captives. The Franks conquered gaul, giving it its name, France, in the latter half of the fifth century. The "adopted" Christianity in 496 and therefore the letter tc Coroticus which speaks of them as still pagans, must have been written before that date.

The hymn known as St. Patrick's breastplate is of doubtful authenticity, yet there is no strong evidence against his authorship of it. One verse contains an idea unusual in hymns, the saving power of nature:

"As armour on my breast I bind
The powers of God in heaven and earth;
The fleetness of the rushing wind,
The brightness of the morning's birth;
The splendor of the fiery glow,
The whiteness of the winter snow,
The lightning's wildly flashing mirth;
The strength that girds the rocky steep,
The vastness of the unfathomed deep."

Amongst other writings of doubtful authenticity there is a collection called "Proverbs of Patrick," from which two specimens may be given: "Judges of the Church ought not to be voluble," "Judges of the Church ought not to have worldly wisdom but divine examples before them, for it does not become the servant of God to be crafty or cunning."

Legends about the Saint are numerous and striking. That when wood was scarce he put icicles on the fire and by breathing on them turned them into logs, that when he accosted some men who had stolen and eaten a goat the goat bleated in their stomachs. This last seems a feat of peculiar difficulty.

In his genuine writings, however, there is no mention of miracles, and these writings attest his greatness and his humility without any such aid.

GREAT TRUTHS.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.
Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs like harvest from a well-ploughed field;
And the soul feels it has not wept in vain.

—Dr. Bonar.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 *words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter, the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.*

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

CATHEDRAL MUSIC IN PARISH CHURCHES.

To the Editor:

Dear Sir,—

In continuation of my former letter upon this subject, I will proceed to the 2nd and 3rd considerations as previously outlined.

2. As to the comparative simplicity of music in "dissenting" places of worship, compared with our Parish Churches. I assert positively that our separated brethren have as a rule much more elaborate music by the choir, and make a much larger spread upon it—especially in the newspaper—than does the Church. They generally have bigger organs and spend far more money on their choirs than we do. They encourage their choirs, entertain them, advertise them and pat them on the back generally. They carry this spirit through all their church work. And that is why they succeed, and are passing us by leaps and bounds. The "man in the pew" is to blame for this condition of things. The working man can join in the hymns just as well in our churches *if he will,* as he can the same hymns in a "dissenting" chapel. As a matter of fact our local congregation is largely made up of working-men and their families. And they sing, most of them. And our choir is largely composed of working-men—and girls, and excellent choristers they are. I think it is not the working-men who are at fault. But rather the well-to-do and cultured of our people who go to "dissenting" places of worship to hear the elaborate "Cathedral" anthems, which are so conspicuous by their absence in the majority of our parish churches. And our working-men are not those who are ready to cry "popery" if an attempt is made to improve the services and render them attractive. The "man in the pew" harks back to the music of his youth as the only desirable kind. How would that spirit apply all along the line? How do the "dissenters" apply it? *Not at all.* Look back at their services of fifteen or twenty years ago. They found that they would not fit modern conditions, and appropriated all of our "Cathedral" features they could, even to vested choirs and flowers on the "altar," to render their services attractive. We have simply not been permitted by "the man in the pew" to keep up with the procession.

3. The fact that choirs are found to be essential to the maintenance of even the simplest services, shows how utterly impossible it is to leave to "the man in the pew" this important concern, no matter how "soulful" he may feel at times. "The man in the pew" goes to church when it suits him. In many cases quite infrequently. The chorister is expected to be, and usually is present at every service. If the attendance of the choristers at morning services is apt to be somewhat thin at times, does the attendance of "the man in the pew" stand forth as an encouragement to more regularity? Singing in a half or three-quarters empty church is neither easy nor inspiriting to the average chorister. Persistent grumbling will do the rest to tear down the Church music to a low grade of performance, no matter how carefully prepared during the week—as it usually is. Undoubtedly, errors of judgment are made, at times, by choir-directors, in the selection of music. This, however, is not at all peculiar to our church, and may arise from two causes. First of these is the very great difficulty there is of getting into touch with just the right compositions; suitable, and well within the ordinary capacity of the choir. And, secondly, from an ill-advised ambition and enthusiasm, whereby too much is attempted. These matters are, however, purely local, and do not apply to the music of the Church as such. Nor do they render these unsuitable compositions "Cathedral music." If enthusiasm of any kind in Church work can be aroused and maintained, let "the man in the pew" welcome and uphold it. Thus alone can he help to regulate its action, render it all the more effective, and be a real help to the Church.

The Church of England has at its disposal a mass of the finest ecclesiastical music in the world, ranging from the most simple to the most elaborate. It is suitable alike to the Cathedral and to the parish church in accordance with the local conditions and choral capacity. I am convinced that, whatever may be needed in individual parish churches, the music of the Church does not need any revision. The attempt recently made by His Holiness of Rome in the "revision" of the music of the Church under his jurisdiction, would not prove an incentive to similar action in our communion, if we are to judge by the results of His Holiness' efforts.

As to the revision of our Book of Common Prayer, that is, as Kipling says, "another story."

Yours faithfully,
W. THOS. JACKSON.

To the Editor:

Sir,—

I heartily sympathize with "Churchman," who, in your issue of Feb. 20, laments the prevalence of "Cathedral Music in Parish Churches." Most of us laymen have sat in anguish or bewilderment while a small choir, lacking in ability and training, complacently murdered music far beyond their capacity or our comprehension. These efforts may gratify the musical ambitions of the choirmaster or the clergyman, but they have a disastrous effect upon the congregation. I have stood up in church and listened to the Apostle's Creed sung in a fashion so ornate and complicated that I am sure it was not followed by half a dozen in the congregation. I presume the choir followed it because they had the special music before them. Were the vocal efforts of the choir put down in black and white, they would appear like a blasphemous burlesque of our noble and inspiring profession of faith, and if there is one part above all others in the Church service which should be said or sung with heartfelt simplicity by the whole congregation surely it is the Creed. I, for one, decline to profess belief in something which is unintelligible.

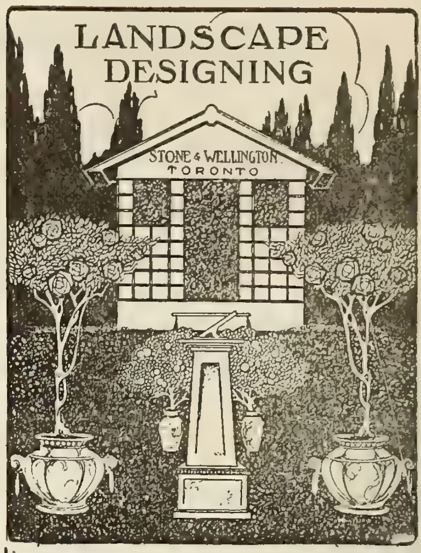
To most people "the meaning of music goes deep." Our matchless Church service has had handed down to it much simple music—both chants and hymns—of great beauty, written or arranged expressly for congregational use, but which to-day is set aside for that which is new and inferior. Let us have more of the simple classics, exquisite in their simplicity, which never grow old, but which speak alike of the past and of the future, and which the whole congregation may sing with fervor and with benefit.

DIMINISHED SEVENTH.
Brockville, Ont.

To the Editor:

Sir,—

I am pleased to note that the above subject is being ventilated in your columns, and interested to read the letter from "Churchman" in a recent issue. With some of his statements I am in perfect accord, but I entirely disagree with him in others. I am at one with him in deprecating the attempt by a small choir to sing elaborate music, as the result can only be distressing to the man in the pew, whether musical or otherwise. I am afraid, however, that that is my only point of agreement with "Churchman." I certainly cannot follow him in his assertion that the introduction of elaborate music into our services has been the means of driving our people into the dissenting bodies, because it is a well-known fact that our separated brethren recognize the value of music in the service, and many churches have a paid quartette, whose singing is always looked upon as one of the "features" of the service. Good preaching and good music will fill the church, and surely in God's House it is our duty and privilege to offer Him our best. Is there any good reason—either Scriptural or of principle—why the choir of the Church should not sing some of the service alone, and the congregation praise in spirit? The priest is the deputy of the whole congregation in speaking their prayers. Cannot a section of the congregation, who are specially qualified by natural gifts and training, be allowed to sing some of the praises of the remainder? Surely one is as logical as the other. I con-



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sider that a service is incomplete which does not as far as possible meet the tastes of all, and that it is quite as great a mistake to have it all congregational as all choir. If you have it all congregational, you offend the cultured musical class. If you have it all choir, you offend the uncultured. The introduction of anthems and special settings to the canticles is a relief and satisfaction to the musical, and is not, or ought not to be, felt oppressive or objectionable to the unmusical, seeing that they can join in the rest of the worship. Besides, the special music is the magnet for keeping together a voluntary choir both at practices and on Sundays. It is poor policy to argue that because a thing was not done in the past, it should not be done now. Tradition and expediency do not always go together. I think that good music, well sung, will attract the "plain, practical workingman," and *not* drive him away. With those who disagree with me on the question of church music, I have always put forward the plea that in these days you must do something to attract the people to church, and when you have got them there, there is some chance of doing them some good by preaching, but get them there first. To those who object to a choral Communion service, I would point out that at the early celebration the service is all spoken, and that at the other services by far the larger portion is congregational. Let there be a little more of the "give and take" principle shown, and matters will progress much more smoothly. Let it be recognized that there is sometimes the tyranny of the congregation as well as the tyranny of the choir. Let both congregation and choir recognize that the music is not in any sense a "performance" for the delectation of the congregation or the satisfying of ambitious organists or choristers, but an uplifting of glad hearts in praise to Him Whom we all profess to serve.

Yours very truly,
C. F. Myers,
Organist and Choirmaster,
St. Paul's Church.
Fort William,

WOMEN ON VESTRIES.

To the Editor:

Sir,—

In asking for a little further space in your columns, I am taking it for granted that you have already been able to find room for my communication of the 18th February regarding the petition of the women of Huron diocese for admission into the vestries of their parishes, such petition appearing to be the only possible reply which could be made to the often repeated assertion that women did not desire nor had they definitely asked for that privilege. It was only at the eleventh hour, as it were, that a more direct challenge reached us, and now we learn that the Special Committee appointed to consider the matter is to meet at a still earlier date than we had anticipated, thus shortening our day of opportunity very considerably. We are consequently obliged to ask the rectors, to whom copies of the petition were sent, to be kind enough to return them to us in the stamped and addressed envelopes enclosed for the purpose as early as the 7th March next, either with such signatures as may have been obtained from the women members of their congregations, or with reasons why they were unable to obtain them, or were themselves disinclined to endorse the plea embodied in the petition.

So far our encouragements have largely outnumbered our discouragements, the proportion of the rectors, even in our own city, willing that the women of the Church should give expression to their views being considerably in excess of those who would seem to prefer to keep them silent, whilst from outside parishes we are assured of strong support in Synod and of present sympathy with our efforts to obtain for our plea a hearing when that august body meets in June next, and perhaps best of all, we are further re-assured by an old and very distinguished member of Huron's Executive Committee telling us that, even in spite of the apparently inopportune moment for women of any nation obtaining an unbiassed judgment upon their actions, we have no need to fear that flippant or unkind allusions will be tolerated in Synod, whereby the real issue might be clouded by allusions to a very small and apparently distracted section of our sex who can no more be considered to represent us than can the burglar or the wife-beater be accepted as the type of the manhood of the world.

Be assured that our attitude is not one of antagonism, but that it is rather from a desire to co-operate with and more effectively to help the men of our parishes that the women of Huron ask that mere sex alone should no longer disqualify them from having a voice in the vestries of their churches.

Thanking you for your courtesy,
Faithfully yours,
Harriet A. Boomer.

London, Ontario,

To the Editor:

Sir,—

We are exceedingly glad to see the subject of "Women in Vestries" is being brought forward in the Church papers. I daresay there are many small parishes, like ours, composed of several churches at different points—many of them with widows and single women in the majority, who are our chief workers and supporters.

Perhaps some of you have seen—as we have—the absurdity of three men trying to put in two of them as Churchwardens, with thoughtful, earnest women in the background, barred from taking any legal part to save the situation.

Is it any wonder that some of them lose interest and drop out altogether? The real fact is, that they are being asked to come as a personal favour, and all rules and regulations are being set aside to enable the work of the Church to be carried on successfully, and I think it is high time it was made legal, so that they may have a right to what they are now obliged to do of necessity.

A petition has been circulated throughout this parish with the consent of our clergyman, and it is being signed by every Churchwoman in it, asking for a vote in the vestries of our Church—and we trust this stigma may not longer rest upon Huron diocese.

Yours truly,
"Phoebe."

To the Editor:

Dear Sir,—

In seven Dioceses in Canada women communicants have the right to vote as Members of Vestry.

In some other dioceses women who can afford to pay pew rents have a right to vote at the vestry meetings, while others, who may be equally as interested and intelligent members of the congregation, but who, because they cannot afford to pay pew rents, or who will not do so because they do not approve of the principle of pew rents, are thereby disfranchised.

At the present time the M. S. C. C., which represents the House of Bishops and the whole Canadian Church, has entered into a new relationship with the W. A., and a joint committee, known as the "Consultative Committee," composed of an equal number of members of the Board of Management of the M. S. C. C., and of the officers of the W.A., meets from time to time to discuss matters of grave importance in the missionary work of the Church. The proposal which led to the formation of this important committee came from the M.S.C.C. Surely, sir, in the face of these facts the other Dioceses will see to it that the women, whose unselfish, untiring work is the mainstay of every congregation, shall no longer be put on a par with the youths of less than 21 years of age, but will be given votes at the vestry meetings, as in the Dioceses of Nova Scotia, Ottawa, Ontario, etc.

Sincerely yours,
Fair Play.

PREACHING VS. TEACHING.

To the Editor:

In a recent issue of Church Life you referred to the excessive demands made upon the clergy for sermons, and to the difficulty for any ordinary or extraordinary parson to supply more than one effective sermon per week.

I have sat under sermons for over half a century and I have had some personal practical experience of sermonising as a lay reader—the first experience very often producing somnolence, sometimes irritation; the latter producing humility, and I venture to entirely disagree with what you have stated.

Our clergy have for the most part vacated their high and ancient office of teachers and have become mere exhorters. If they resumed their ancient office there would be no difficulty in producing half a dozen or more good sermons per week. The crass ignorance of many of our people is a reflection upon modern methods of religious instruction.

The prayer book was surely intended for use at home as well as at church, it replaced many manuals that were used by the people in their private devotions. How many understand how to so use it? The book has now become a storm centre round which belligerent high and low church champions prance and vituperate.

The devotional aspect of the book has become quite a secondary matter, and I hope very little from the revision now going on. We shall still be required to solemnly curse those who do not believe all the articles of the Athanasian Creed as it appears in our prayer book with admittedly mistranslation in it, and admittedly containing statements of doctrine that it requires a theological training and a metaphysical mind to understand (of course I thoroughly and as far as I understand it heartily submit to the creed itself). I fear also that in the daily recitation of the Psalms I shall have to pray that the wife of that mysterious enemy of mine may be a widow and his children vagabonds (a clergyman once assured me that that referred to the devil; as a man of refinement, he of course said my "spiritual enemies.").

What we want is our clergy to teach us the Bible and how to pray. I have the very highest ecclesiastical authority for this view—Archbishop Temple, for instance.

Such discourses as those by Dean Luckock, "Footsteps of the Son of Man as portrayed in the Gospel of St. Mark." Discourses on the prayer book, not its history, except in so far as that elucidates its proper use, not on the origin of this or that liturgical rule, except in so far as it helps devotion.

Let the Clergy repeat—the great Jesuit instructors said that "repetition is the mother of instruction"—our congregations are constantly changing, there are new hearers, new children to be taught. The present Pope tried to revive the ancient practise of explaining the Gospel of the day to the congregation, this apart from the sermon. I believe custom and ecclesiastical apathy was too strong for the proposed reform, but the principle was right — the making use of the Christian year for instruction in the great doctrines of our faith.

Francis H. Gisborne.

Ottawa.

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HURON

Bishop Williams has appointed Kerwood Alexander, B.A., of Huron College, assistant in the parish of New St. Paul's, Woodstock. Mr. Alexander will be ordained in May, and will enter upon his duties in Woodstock after his ordination.

CHELSEA GREEN.

Members of Holy Trinity Church enjoyed an illustrated service on Tuesday evening, conducted by the rector, Rev. T. B. Clarke.

The hymns and all portions of the Church service were thrown on the screen, and in place of a sermon Rev. Mr. Clarke delivered an interesting talk on a series of pictures depicting Bible scenes.

There was a good attendance, and another similar service is being arranged for next week.

ST. THOMAS.

The second of the county conferences under the direction of the Laymen's Missionary Movement will be held at St. Thomas, in Elgin County, on March 27. Among the speakers will be Rev. Canon Tucker, Rev. Murdock McKenzie, D.D., and H. K. Caskey, the general secretary of the movement.

NEW WESTMINSTER

VANCOUVER.

The Lord Bishop has appointed the Rev. H. Fane Edge to the position of Immigration Chaplain for Vancouver, also as Chaplain to hospitals and jails. It is felt that the appointment will prove a strength to the city parishes and will supply a long felt need, as hitherto the diocese had been unable to take the work in hand. The Rev. H. Fane Edge came to the diocese eighteen months ago, being appointed vicar of Coquitlam in 1911. He is a graduate in Divinity of Bishops University, Lennoxville. He is by birth an Englishman, a grandson of the late Rev. Chas. Fane Edge, of Nedging Hall, Suffolk, rector of the parish and lord of the manor.

The Rev. H. C. L. Hooper, of All Saints, Vancouver, gave a most interesting paper at the last Clericus, entitled "The Church and the Immigrant."

Many touching tributes were made in our city churches to the heroism of our gallant Arctic explorers.

NIAGARA

HAMILTON.

CHRIST'S CUHRCH WOMAN'S AUXILIARY.

The marvellous growth of Church interest in mission work was well instanced by the report of the Cathedral annual of the Woman's Auxiliary, which was held last Tuesday. The Very Reverend the Dean opened the meeting with the Litany of intercession. The secretary's roll showed 87 members. The treasurer's report gave a total receipt of $1,328.88. One of the most pleasing features of the meeting was the presentation of a life membership to a highly esteemed member, Mrs. George Moore.

The seventh annual meeting of the Girls' Auxiliary of the Cathedral shows proportionally good progress. The Dean opened the meeting with prayer and a short address from the text, "He first findeth his brother Simon." Miss Isobel Scott reported receipts of $124. The following officers were elected for the ensuing year:—Mrs. Almon Abbott, honorary president; Mrs. Gerald Glassco, president; Miss Elsie Doolittle, vice-president; Miss May Clark, secretary; Miss Isobel Scott, treasurer; Miss Cowdry, secretary literature committee; Miss Vera Martin and Miss Madeline Thompson, diocesan board delegates; Mrs. Corbett Whitton (convener), Mrs. Gordon Southam, Miss Bankier, Miss Madeline Thompson, work committee; Miss Mackelcan and Miss Gladys Secord, rector's representative.

Canon Sutherland gave a most valuable and instructive address on Monday, under the auspices of the Cathedral St. Andrew's Brotherhood, the subject being the Church of England and Henry the Eighth.

St. Mark's.

Another of the charter branches, as it were, of the Woman's Auxiliary held its annual meeting last week. There was a good attendance, the vice-president, Miss Slater acting. Canon Sutherland opened the meeting with prayer, and gave a most interesting and helpful address. The report of the year's work was most encouraging, the total receipts amounting to $215. The following officers were elected:—President, Mrs. Martin; vice-president, Miss Slater; recording secretary, Miss Bicknell; corresponding secretary, Miss Hutton; treasurer, Mrs. Moore; delegates to diocesan board, Mrs. Kennedy, Mrs. Turpin; substitute, Mrs. W. H. F Whateley; auditors, Miss Hancock, Miss McMillan; junior superintendent, Mrs. Dodman; rector's representatives, Mrs. J. Hancock, Mrs. Lancefild. At the close of the meeting tea was served and a social half hour spent.

St. James.

This church was well filled when the Bishop of Niagara administered the holy rite of Confirmation to seventeen candidates. His Lordship gave a most timely address on the subject and defined its meaning. He said in the days of the Apostles it meant the gift of the Holy Spirit to the new believer. In modern times the rite was symbolic of this gift. It was a necessary feature of every-day life in that it kept the Christian close to the path of righteousness.

At the conclusion of his address, His Lordship made a very pleasing announcement that was received with great satisfaction by the congregation, as showing the growth of the Church. The parish of St. James' Church will shortly be separated from that of St. Philip's, and Rev. W. J. McAndrew, who is in charge of St. James', will become rector of the new Church of St. Veronica. It is expected he will be given an assistant. On Wednesday evening Rev. C. B. Kenrick will give a special illustrated address as a preparation to the newly confirmed for their first Eucharistic service.

St. George's.

The Hamilton W.A. of this church had a most gratifying account of church progress to present at its fourteenth annual when it met on Tuesday, Feb. 25. A large number were present, and the meeting opened with a hymn and prayer. After the election of officers, Canon Howitt addressed the meeting. Then a social cup of tea was served and the members given an opportunity for interchange of thought and general converse.

St. Peter's.

This church had celebrated its sixth annual meeting of the W.A. on Tuesday afternoon. Rev. J. W. Ten Eyck took charge and gave a most helpful and encouraging address. The reports submitted were all most satisfactory. The usual cup of tea was enjoyed, and all present cheered with bright hopes of still better results another year.

CAYUGA.

The handsome new rectory in course of erection for St. John's Church at the foot of the court-house park is nearing completion. When finished, it will be a most up-to-date commodious dwelling, and add not a little to the comfort and convenience of the rector, as well as enhance the value of church property very materially.

BURLINGTON.

St. Luke's had a splendid report of work done presented at its fourteenth annual meeting of the Woman's Auxiliary last Thursday week, Rev. F. W. Hovey presiding. During the year 24 meetings had been held, with an average attendance of 15 workers. Four bales were sent away, one of which contained a complete outfit for a boy in the Sarcee Home, Calgary; for a missionary's wife another bale of fifty articles. Another box had canned fruit, groceries, books, and another bale was of ready-to-wear clothing, altogether a most valuable contribution. There are twenty-five leaflet subscribers; Church work is always helped by good reading. Canon Daw, who was present, gave a general talk and urged this as creating intelligent energy and zeal necessary to meet the present day perplexing problems, which are greater than those of the unpolished and uncultivated past ages. The address was much appreciated. After the election of officers a refreshing cup of tea was served and a social hour enjoyed by all.

WATERDOWN.

Grace Church.

This church had a most encouraging report from its auxiliary board to missions. The following officers were elected:—President, Mrs. Pilgrim; vice-president, Mrs. Featherston; secretary, Mrs. Fletcher; treasurer, Mrs. Spence; auditors, Mrs. Burns and Miss Vance. At the close of the meeting Mrs. Chaffe read a most appreciative address to Mrs. Pilgrim, while Mrs. Featherston presented her with the life membership certificate and gold pin of the Womans' Auxiliary. Mrs. Pilgrim, in a few touching words, expressed her

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thanks and appreciation of the gift. The rector, Rev. Mr. Douglas, also spoke on some of the privileges of being workers for Him as an Auxiliary branch. A pleasant social half hour was then enjoyed.

NOVA SCOTIA

HALIFAX.

The Church of England Institute held its thirty-ninth annual meeting, the President, Dr. M. A. B. Smith, in the chair. The Institute was delighted to have among those present at its annual meeting the Lord Bishop of the Diocese, and its Honorary President, Thomas Brown. The report of the Council was read by M. J. F. Bowman. It showed that the year has been one of steady work, marked by gradual progress towards the entire elimination of mortgage. More and more this idea of the Institute as a church house is finding fulfilment. The use of the Institute as headquarters for the Bicentenary celebration and Canadian Church Congress of 1910 did much to further the idea, demonstrating the great use of the Institute, not to the City alone, but to the whole Diocese. The great project of the Diocese this year is the general Mission. The Secretary of the Institute has been appointed Secretary of the Mission Committee, and once again the Institute will be the headquarters for the Church's greatest undertaking of the year. The existence of the Institute on our chief business street and in the centre of the city, too, is surely a useful witness that the business of the Church is worthy to rank at least with the greatest of our other enterprises.

The Treasurer, G. E. E. Nichols, presented the financial report The total receipts for the year for all purposes were $5,213.71, and the total reduction of liabilities, $2,420.42.

The list of officers for the ensuing year is as follows:

Patron—The Right Reverend the Lord Bishop of Nova Scotia.

Honorary Life President—Thomas Brown.

Vice Presidents—R. A. Johnson, T. I. D. Moffatt, S. R. Cossey, C. H. Harvey

Treasurer—G. E. E. Nichols

Secretary—Rev C. W. Vernon.

Recording Secretary—F. W. Bissett.

The aid of the Women's Auxiliary is to be sought in the yearly addition to the library of modern theological books.

The Secretary, Rev. C. W. Vernon, brought up the desirability of holding a census of all the Church of England people of the city in preparation for the Mission, and it was decided to appoint a Committee to take up this important work.

A resolution of regret at the lamented and tragic death of Archdeacon Kaulbach, a member of the Institute, was carried by a standing vote.

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ONTARIO

KINGSTON.

Canon Sterling Berry, D.D., rector of Blackrock, Dublin, has been elected Bishop of Killaloe. Dr. Berry was rector of Parsonstown, Kings Co., before going to Blackrock. One of the first to whom he wrote of his election was a former curate in both parishes, the Rev. W. F. Fitzgerald, of St. Paul's, Kingston, Canada.

QUEBEC

QUEBEC.

Monday evening, March 10th, was selected for the anniversary meeting of the Church Society. Addresses were delivered by the Rev. A. E. Burgett of this city, Mr. E. Elwood Wilson of Grand Mere, and Mr. J. G. Brock, chairman of the Layman's Missionary Movement, Montreal.

The subject chosen by Rev. Mr. Burgett was "Church Life and Work on the Labrador Coast and the Magdalen Islands." Mr. Burgett visited the Magdalen Islands twice last year and also personally inspected the several hundred miles of the Labrador coast, studying the conditions and needs which there exist. In every respect the work is as truly missionary and as interesting as that of the Columbia Coast Mission, says Rev. Mr. Burgett, and the laborers there as self-sacrificing and heroic as are those in the far-off West. Although it is within Quebec Diocese, it is overlooked, if not indeed unknown, to many.

Mr. Burgett has done much to improve the conditions of the poor fisher folk and those who are ministering to them. Intensely interested himself in the work, he aroused some measure of the same interest in those who heard his story. The two laymen who assisted received a very warm welcome.

The Cathedral services on Fridays in Lent are exceedingly good, special preachers addressing congregations of women chiefly at 5 o'clock and men only at 8 o'clock. Dr. Patterson Smith preached last Friday on the sacramental life as being the extension of the incarnation and that in the sacraments we reap the benefits of our Lord's coming in the flesh and of His death. Synod is to meet this year on May 27th.

TORONTO

BEAVERTON.

The Laymen's Missionary Movement banquet which was to have been held on the evening of the 25th of February, had to be postponed until the next evening; the train on the C.N.R. by which the speakers were coming being unable to get here, owing to a freight train off the track near the Don. Mr. John A. Paterson, K.C., and Mr. Gundy of Toronto came on Wednesday evening, and delivered two most excellent addresses on the giving to home and foreign missions. About 150 sat down to oysters provided by Mr. T. H. Edwards of this place.

BATTEAUX AND DUNTROON.

A Sunday School Teachers' Association was formed in the Glen Huron Mission at a meeting held Feb. 24th, 1913. The following officers were elected:—President, Rev. E. O. Slemin; vice-president, Mrs. J. Weir; secretary, Miss N. Smith; treasurer, Mrs. McColeman; committee, Miss B. Smith, Mrs. Hill, Miss J. Smith, Miss B. Weir, Mrs. Wm. Smith, Mr. Hill, Mr. Bert Smith. It was decided to commence work at once in preparation for the Sunday School Commission's examination at next Whitsuntide.

The annual meeting of the Womans' Auxiliary of Christ's Church, Batteaux, was held in the parish house on Wednesday, Feb. 26th, 1913. A very encouraging financial report was read by the treasurer, Mrs. Wm. Ross. The total proceeds for the year were $70.40, with an expenditure of $52.19. A goodly bale also was sent to headquarters for missions. The following officers were elected for the coming year:—Honorary president, Mrs. Slemin; president, Mrs. Fred Reutner; 1st vice-president, Mrs. Plater; 2nd vice-president, Mrs. Allan; corresponding secretary, Mrs. Stalker; recording secretary, Mrs. Albert Reutner; treasurer, Mrs. Wm. Ross. The resignation of Mrs. Redman as president was reluctantly accepted, distance making it impossible for Mrs. Redman to be present often at the meetings. It was a source of great pleasure to all the members that their old member and friend, Mrs. Meecham, was able to be with them.

WHITBY.

The Rev. C. P. Muirhead, of Port Perry, but lately from the Island of Jamaica, gave a most interesting address about the "Turtle," as the island, from its resemblance to that amphibian, is called, in All Saints' school home Monday evening, under the auspices of the A.Y.P.A. of that Church.

PETERBOROUGH.

The interior of St. John's Church has undergone a great improvement through the placing in the church of new Chancel furniture, beautifully carved and of solid oak, made by the Valley Seating Company of Dundas. This project has been kept before the congregation during the past two years, the present choir seats not being in keeping with the suroundings. The response from the congregation was so general that the total amount for the new equipment ($400) was raised, and the officers, Mrs. Rush and Mrs. Coulthard, were able to place the order last October, which has now been filled. The ends of the seats and the screens are richly carved by an expert artist, each design being different. The prayer desk, given as a thank offering for Canon Davidson's ministry in Peterborough, is surmounted by two angels in an attitude of supplication of exquisite design. The effect of the whole work will greatly enrich the already handsome appearance of the Chancel, and will be the most important addition made to the church in recent years.

The Safe Investment of Funds

The Corporation have issued a book entitled "The Safe Investment of Funds," giving in concise form facts that no conservative investor can afford to miss.

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UNIONVILLE.

Active work commenced March 5th on the work of getting the material for the new church. Nearly a dozen teams took part in the "bee," drawing sand and gravel for the foundations.

TORONTO.

With the church packed to its utmost, Bishop Sweeny confirmed a class of 23 at St. Barnabas' Church on Sunday, while another very large class was confirmed at the Church of the Epiphany by Bishop Reeve. Confirmations will be held this week by Bishop Sweeny as follows. Monday night at St. George's, Wednesday night at St. John's, West Toronto; Friday night at Bishop Strachan School, Saturday night at Trinity College School, Port Hope. His Lordship will remain in Port Hope over night and preach there in the morning, proceeding to Cobourg, where he will preach in the evening. The an-

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nual meeting of the deaconesses was held in the Church of the Redeemer Tuesday evening.

—

The university service at Convocation Hall was taken on Sunday morning by the Right Reverend Sir William Boyd-Carpenter, K.C.V.O., D.C.L., D.D., Litt.D., former Bishop of Ripon and Canon of Westminster Abbey, and one of the foremost churchmen of England. Dr. Carpenter's discourse was especially addressed to the students, and had to do with the problem of dedicating a life-work which confronts every budding scholar.

Illustrating his sermon with the rebuke delivered by Christ in the temple against those who attached the significance of sacrifice upon the gift itself rather than upon the altar upon which it was laid, the speaker drew attention to the great underlying principle which is brought out in this incident. The gifts, he pointed out, were all products of nature, and were invested with special signficance only when placed upon the altar, which represented deity. So consecrated they no longer could be measured by their intrinsic value, but were precious only through the motive which prompted their sacrifice. It was the old error, he said, of confusing a thing with the significance of the thing, and it meant ruining the whole idea of worship if the gift of the poor man were not to be regarded as important as that of his wealthier neighbor. God does not measure gratitude or penitence by the gifts through which they are expressed, but by the spirit behind them.

So, Dr. Carpenter continued, as the sacrifices in the temple could not be valued according to their individual worth, deeds and lives must also be measured by the moving spirit behind them. The tribute which is paid to the man who dies to save his fellowman does not apply to the action of dying or the suicide would share it. His action is consecrated by the spirit of self-sacrifice which prompts it. Religion, said the speaker, is the power which reminds us of the possibility of consecrating all our actions in that way.

The speaker concluded with the statement that a career carries true weight only in accordance with the sentiment behind it. As in the other cases the quantity of the gift is of least importance, and the question which may well confront the soul at the end of this life is not what part it has played, but whether it has played it well.

Dr. Carpenter's evening sermon, delivered at St. Simon's Church, dealt with what he termed "spiritual discernment," the quality which enables a man to choose between those things which carry with them temporal advantage and those which assist in the strengthening of character. In contrast with earthly gleanings, he described the true harvest of life as being that of the soul, which could only be won by sacrifice. The real meaning of Christianity was to live by the law of sacrifice and not by that of self, and it found its strongest illustration in the life of the Master, whose way lay through the agony of the garden and the humiliation of the cross.

Dr. Carpenter, who was for a number of years honorary chaplain to Queen Victoria, is regarded as one of the most illustrious of Anglican prelates, and stands among the Church's most eloquent speakers. He left Toronto on Monday for Montreal, where an honorary degree was conferred upon him by McGill University.

St. Alban's Cathedral.

It was announced at the regular monthly meeting of the sidesmen of St. Alban's Cathedral that an extra sum would be contributed from the missionary givings of the congregation this year for the Bishop's Church Extension Fund. The plan providing additional accommodation by the erection of a gallery at the west end of the cathedral has been abandoned on the advice of the architects It is hoped that by another winter the completion of the cathedral will relieve the present crowded condition.

St. George's.

The Three-Hour-Service at St. George's Church on Good Friday will be taken by the Rev. S. G. Boyd, Chaplain to the Bishop of London and Principal of St. Faith's, Edmonton.

St. John the Evangelist.

Rev. J. Russel McLean, rector of the Church of St. John the Evangelist, baptized 16 children at a mission at the church on Sunday night, creating a new record. An eloquent address was delivered by Rev. Provost Macklem, of Trinity College. The mission at St. John's will continue every evening for a fortnight

Holy Trinity.

A noonday Lenten service is conducted daily, except Saturday, from 12.20 to 12.40. The rector will be the preacher for the remaining days of Lent—to March the 20th.

Our branch of the A.Y.P.A. is proceeding on its way with every sign of health and prosperity. Since Lent has started and we have settled down to the more serious aspirations of this season in the Church's year, the meetings have been very well attended. Interesting addresses are the order of the day. On February 11th the rector gave an address on "The Church and the Canadian West," thus starting in a most interesting and auspicious way what we consider a very important calendar of talks and addresses. On the evening of February 18th we had some of our members give papers on various topics, all of which were very much to the point, and raised interesting general discussions. On February 25th Dr. Hastings, Toronto's Medical Health Officer, gave an exceptionally valuable address. It is especially to be pointed out that these Lenten meetings are in no wise confined to our members, and that any member of the congregation will be welcomed.

Mission to the Jews.

Origin.—The Mission was opened by the Bishop of Toronto on Monday, Jan. 22nd, 1912.

Sphere.—To evangelize the Jews of Toronto. To circulate the Scriptures and Tracts containing salvation truth.

Modes of Work.—Sunday School Sewing Class and Girl Guides. Mothers' Meeting, Night Schools, Reading-room, Gospel Meetings, Visitation, and by Street Evangelization.

Supplies.—The Mission does not canvass, but waits on God to move His people to send voluntary offerings for the support of the Mission.

The average attendance during the week: Children, 40; mothers, 10; men, 50.

Wanted—A lantern and slides for the Mission. Kindly send your gift to the treasurer.

Wycliffe College.

Principal Rev. Dr. O'Meara, of Wycliffe College, was on March 5th presented by the students of the college with a gold watch as a mark of their esteem. The presentation took place at high tea held in the students' dining-room. President of the College Council, R. N. Hoyles, was in the chair, and he and the Ven. Archdeacon Cody gave many pleasant reminiscences of happenings about the institution, and told of the growth of the college under the direction of the present principal, who just seven years ago was made head of Wycliffe.

(*Continued on page* 15.)

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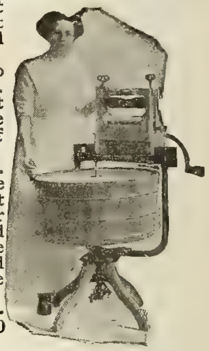

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally;

J. V. Morris, Manager 1900 Washer Co.
357 Yonge Street, Toronto, Can.

Will our subscribers kindly read the notice, "To Our Readers," on page 2?

Women's Work and Social Service

WE have a great deal to learn about co-operation, have we not? and not least about co-operation between men and women. We are so fond of putting things into jars, each one with its own label and no outside communication, and so we have men's sphere, women's sphere, men's virtues, women's good qualities, men's failings, womens' weaknesses; just as we have the rich and their follies, the poor and their vices, and so on. Even in the relation of marriage and of the family there is often a great tendency towards this delimitation of spheres; home and business in respectively water-tight compartments; each partner managing his own concerns without reference to the other, as we saw lately in the story of the "Squirrel Cage"; and if you carry the matter further, the truth becomes more apparent.

* * *

This is not going to be about "Votes for Women," which would have to have several articles all to itself. But (suffrage apart for the present) women of necessity acquire in each successive generation a great deal of expert knowledge, for instance, in the care and training of little children, in household management, in educational processes, in parochial and missionary and philanthropic work. Yet a good deal of this experience remains almost unavailing so far as the community is concerned, largely for lack of what one can only call co-operation. Then, too, there are few matters, I suppose, of public concern which do not in some way, at some point, vitally affect the interests of women and children. Yet here again, for lack of co-operation their interests are often not adequately covered, because, with apologies to the gentlemen, these same interests are not fully realized or understood, not being presented by people with full knowledge. The whole truth is not known about them.

Toronto, for instance, appoints a charities or social service commission, not one minute too soon. But in spite of the enormous mass of social and charitable work done by women in parochial and other agencies, no woman, I believe, has been appointed to serve on this commission. Possibly its members are the very best obtainable from either sex; I trust so, but it is more probable that women members were never thought of in connection with the appointments.

In France not long ago a Commission was appointed to deal with the Repopulation question; this included 250 distinguished men, doctors, university professors, magistrates, authors and others. Yet it is hard to resist the plea put forth by the French League for Women's Rights, reminding the Government that "in the list you have forgotten the class of persons without whom the question of repopulation can hardly be realized, namely, women." It seems possible that in view of this unanswerable contention, some women may be added to this particular Commission.

* * *

So in education, not only boys' schools, but — will you believe it — many girls' schools are governed by boards composed entirely of men, and in our own university with its large proportion of women students, I think I am right in saying that there are no women on the governing body of any of the colleges or on the central Board of Governors for the whole. Boards of education again for the (Government) public and high schools are usually composed entirely of men, and the general attitude too often is, "No woman need apply." I think women themselves are largely responsible for this state of affairs; many will not seek opportunities or embrace those which come unsought; many are thankful to escape from responsibility and accept happily their own exclusion from these more or less public tasks. But I am not thinking now of the explanation, only just calling attention to these curious facts.

* * *

Rather a good illustration and a timely one is afforded by the story of the Huron Women's Vestry Petition, which appeared in "Church Life" on Feb. 27. I am not in a position to know how far Churchwomen really desire to become members of vestries; they ought to desire it, many certainly do desire it, and in these days it seems as though the opportunity should be granted in response to the desire. I wonder if anyone really thinks that women should be entitled to vestry membership, and if so on what grounds the opinion could be based.

There is no need to go into the question of women's work in connection with the Church, and surely the arguments that women would try to "run" things too much; that they would be reckless about expenditure, or that their attendance would keep men away, do not contain anything very important in the way of reason. Women are not particularly anxious to "run" things, and the experience of practically every women's society shows that far from being recklessly extravagant, they are extremely careful and economical in the administration of money.

* * *

I remember once hearing the remark in connection with the Salvation Army, that one reason for its progress and growth was to be found in its acceptance of women as equal with men in responsibilities and equal in privileges. Of course one would not quote this in reference to the office of the clergy, but in regard to lay work it seems clear that women should be permitted to enter into full membership, not only as already in spiritual matters, but in everything that comes within the scope of lay work. I hope that the Synod of Huron will see its way clear to granting the petition of the women for vestry privileges.

* * *

In connection with this whole subject of co-operation between men and women, I have been interested lately in hearing of the movement among some of the missionary societies which has, I suppose, grown out of the Edinburgh Conference and its Continuation Committee, for co-ordinating the work of men and women on the home boards and in the mission field itself.

The subject of women's share in the administration of missions was considered by the last meeting of the Conference of Missionary Societies of Great Britain and Ireland, which received the report of a special committee on the subject. This committee, consisting of six men and four women, dealing with information gathered from 30 British missionary societies, thus expressed its conclusion:—"We are strongly persuaded of the desirability in general of all possible co-operation in the fullest sense of the word, between men and women in the administration of missions at home and abroad."

In a delightful and illuminating article published in the International Review of Missions, Miss Gollock, of the C.M.S. deals with this conclusion, which in her opinion "goes to the heart of the problem of missionary administration and expansion in almost every one of the British missionary societies." She points out that there are unused resources in the Church for missionary service (and the same thing is true with regard to home service). This is so not only because women have a distinctive contribution of their own to bring to missionary counsels, but because "beyond doubt the ablest women of the day are not—with some notable exceptions—giving their lives in the direct service of the Church; on the contrary, many women deliberately turn to spheres in which they can serve with all the mind as well as with all the heart, where they can express the result of their knowledge and experience and find its value estimated apart from the question of sex."

This, I believe, is largely true in Canada as well as in Great Britain, that is so far as the statement regarding the alienation of many women to other spheres of service than direct Church work.

* * *

The writer, among many important conclusions, goes on to show that the many-sided problems of missionary work call for all available insight both of men and women. The very growth and success of the work has led to new problems. In the onward movement, problems that were once individual have now become social, and affect both the Church in the mission field and also the nation or race in which the Church is planted. They are problems not so much of men's work or of women's work, as of the work as a whole, and this will doubtless be increasingly the case as the influence of Western movements is more widely and deeply felt in the east. The women's movement of the west is carrying its power already into the homes of India and China. Freedom they will have, and it will depend largely upon the right degree of co-operation in the work whether it is to be Christian freedom or not.

* * *

Why are people so dreadfully afraid of all this, I wonder? afraid of the women's movement, afraid of co-operation between men and women, afraid when it comes to the final issue, of treating women as if they were simply human beings. The more one has to do with women the more one realizes how little truth there is in the old generalisations about Women's Lack of Public Spirit, Women's Incapacity for Corporate Action, Women's Jealousy of each other, Women's Inability to Respect a Confidence—the jars and their labels again. A discerning friend who has had a good deal to do with women students, once told me that her experience among them had taught her how unlike reality were these sweeping accusations about women's failings, and I believe the same to be true of women's societies generally. As soon as women get into relation with a larger life than the purely individual, their capacities show a wonderful power of adjustment. As a matter of fact,

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I suppose the differences between men and women—the fundamental differences in characteristics—are not so great as is often assumed. Some women are jealous, so perhaps are some men; some women are dogmatic, some are narrow-minded, some are sharp-tempered, some are unreliable —so perhaps are some men. At bottom it is human nature, and according to our old friend David Harum, "there's more of that in some of us than there is in others."

Here is Miss Gollock's view of the matter:—"Women have in recent years been developing themselves carefully in matters of administration; they have benefited to the full by the frank criticism of admitted weaknesses, and they have pondered these things. In the privilege of doing joint committee work, they have learnt first with surprise, then with growing interest, that notwithstanding the advantage of public-school education and all the disciplined vigor of the playing fields, the faults which reputedly mar their own work are not unknown among men. The conclusion is reached that we are alike human beings after all, with common failings to be surmounted and common forces to be contributed to a common cause."

I learn with interest from the "Letter Leaflet" of the Woman's Auxiliary, about a step which has recently been taken along this line of co-operation in the missionary administration at home. This is the creation within the last year of a joint committee representing the M. S. C. C. & W. A. respectively, 16 members in all, for mutual consultation and consideration in matters concerning more particularly the foreign spheres of the Canadian Church. It is probably too soon to look for results from this, but the step seems a wise one and is certainly in accord with the foregoing considerations. Another time we may be able to consider the women's movement in a more general way than is possible just now, but in regard to such questions as co-operation in the administration of parochial and missionary activities, in everything usually known as Church work, should we not remember and remind ourselves that it is the Christian Gospel which has recognized the claim and the capacity of women for full membership, and should we not welcome every sign from women that they desire to measure up to the fulness of what is at once their responsibility and their privilege—at once their highest duty and their chiefest joy?

HONOUR BRIGHT.

[NOTE.—The omission of a few words in issue of Feb. 27, alters the meaning of the passage, the point of which is the ideals of married women. The sentence in question (last paragraph but one) should read: "I cannot help thinking that something like Lydia's is the point of view of many women—not only of unmarried ones who long for home life,—but of married ones whose ideals have become blurred," etc.]

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The Touch of the Church at the Port of Arrival too Often not Followed up by the Touch of the Parish.

IN his report on "The Port Chaplaincy, at Quebec," for the season May 1st-Nov. 9th, 1912, just issued, the Rev. M. LaTouche Thompson, Port Chaplain, says:—

The season was the busiest on record, the Government reporting an increase over the same period last year of 4 per cent. so far as arrivals from Great Britain and Ireland are concerned. The total number of British immigrants arriving from May 1st to Nov. 1st was 91,723.

Our chaplaincy has continued to operate on the same general plan as last year, improvements being effected, however, in certain details. Certain changes in the government's administration have made possible a more active interest on our part on behalf of those, who are so unfortunate as to be detained. The utmost confidence has continued to exist between the local officials and ourselves, and our relations with them have been invariably of a most cordial nature.

In the month of August I travelled as far west as Brandon, Man., and spent some time there, in Winnipeg, and in Toronto looking into local conditions governing the settlement of our immigrants, and getting into closer personal touch with those of our clergy and laity who are most deeply interested in the vitally important work of establishing communication between our immigrants and the Church in their new home. I only wish it had been possible to visit more of our large distributing centres throughout the country, for I feel sure that the experience and information gained would have been of great service.

As a result of this visit I was strongly impressed by two considerations: that there is a great deal to be done in furthering

ORGANIZED EFFORT TO FOLLOW UP

our incoming Churchpeople, and that those clergy who, either personally or by means of their parish organizations, persistently follow up the information sent them, are well satisfied with the results attained. I have heard of no exceptions. One of such clergy reported over forty children in his Sunday school who had been located and brought in through information sent by the chaplaincy, while many others gave similarly encouraging reports.

But the greatest need in the entire field is for systematic effort to get into instant touch and keep in constant touch with the hundreds of young girls who come out as domestic servants. Enquiries show that other communions are doing this work, while we are working only here and there, and without any general systematic plan. The result is a

DEPLORABLE LEAKAGE OF OUR CHURCH GIRLS.

into other communions, which especially through their social organizations, are exceedingly active. It is to be hoped that some adequate scheme may soon be found to meet this necessity. From all sides we hear of the excellent work that is being done by the Brotherhood of St. Andrew in following up our incoming young men; surely some means can be found for doing equally good service on behalf of the young women, who certainly need it far more. We often receive letters from these girls, many of them most touching in their disclosure of the writers' homesickness and loneliness.

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The S. P. C. K. secured this year

MANY MORE CLERGY

to act as voyage chaplains than in former years—nearly eighty acting in this capacity during the season. But although more were employed, and Anglican immigration was greater than ever before, the number of commendatory letters issued on the ships was 1,250 less than in the season of 1911—a fact that is difficult to account for. Of immigrants' addresses secured by the voyage chaplains, 72 per cent were sufficiently definite—exactly the same as last year. Some chaplains attained over 90 per cent; others fell below 10 per cent.: the average, however, is very satisfactory.

In July we had the pleasure of a visit from the Rev. H. E. Elwell, the Senior Dock Chaplain at Liverpool, and were able to discuss with him certain matters connected with the work. Mr. Elwell spent some time in Canada, visiting various centres and adding materially to his store of first-hand information regarding conditions here.

THE TOTAL NUMBER OF PERSONS

covered by the commendatory letters issued by both voyage and port chaplains shows an increase of 2,532, or 8 per cent. over last summer.

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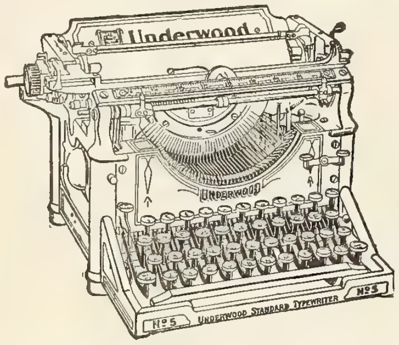

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or Three Sisters

By Irene Strickland Taylor.

(Continued.)

As a matter of fact they were both entirely unconscious of the presence of the three watching them, and when Torrance stooped suddenly and kissed the sweet face near his, tears sprang unbidden and unexpectedly to Myrtle's eyes, and she blushed to think that she was watching what was not intended for unsympathetic glances. Eleanor laughed gaily, and plucking a half blown rose-bud from the bush they were passing, put it carefully in his button-hole, while he watched her with infinite pride and love on his fine face, and then reached up to give him back the kiss he had given her. After which innocent by-play they slowly continued their walk past the roses, stopping at every few steps to gather the loveliest of the lovely flowers of all hues and kinds till Eleanor's hands were laden with a great bunch of fragrant beauty. They had almost reached the end of the rose-walk and were on the point of seeing the girls when Eleanor gave a little cry and stopped short. The tasselled fringe of the long sash of dark blue silk that hung from her waist almost to her feet, had caught on a thorny branch of the bush they were passing, and Mervyn stooped at once to release the delicate fabric, and in raising himself caught sight of the three girls beneath the trees. He lifted his hat courteously, and Eleanor looking up to see why, saw them too, and waved her roses in greeting.

"Isn't it hot?" she cried gaily. "You look so nice and cool there, you lazy things. I'm coming to join you."

She crossed the lawn as she spoke, and heaping the roses on the rustic table by the girls, sank down into the chair Torrence had placed for her with a sigh of delight.

"This is nice," she remarked appreciatively, tucking some of the lovely flowers into her sash and smiling at her husband who had seated himself near her. "And here comes tea which will be nicer. You have no idea how hot that school-house was this afternoon. Was your class-room very hot too, darling?"

"It was rather," assented Torrence, looking very cool himself however; his quick glance had lighted on the book in Ruby's lap, but he made no comment upon it. "I think our people enjoy the heat though."

"Anyway I know my dear little children enjoy their Sunday school," observed Eleanor, busying herself over the tea things that had been placed before her by the footman. "They always are so good whatever the weather is like, and give me no trouble at all."

"Are they boys or girls?" asked Ruby.

"Oh, girls. I wouldn't have boys, they are such a nuisance. I haven't the knack of managing boys I'm afraid."

"Well, you have the knack of influencing young men and older boys at all events," put in Mervyn, as he handed Myrtle a plate of strawberries. "I never have to govern my lads with a curb when you do come to my class to play the hymns, little woman, which is only too seldom. I can always afford to ride with a slack rein whenever you're there."

"I would be there more often, only I can't neglect my class, you see darling. If I did our vicar would be very cross I'm sure, because so few people like to teach in a Sunday school, though why they shouldn't like it is a mystery to me. It is such happy work."

"Do you think—if you like," began Myrtle timidly, "I will willingly take your class for you while we are here, so that you could go to Mr. Torrence's class. That is, if you think I am fit to teach children."

"Fit? Of course you are," responded Eleanor. "Why it would be lovely if you really would take it. They are only small girls so you needn't be afraid of them. It's so good of you to offer to do it for me."

"No, it isn't really," protested the girl shyly. "Only I have been so lazy to-day and I was thinking I should like to do a little work for—for the Master on Sundays."

"And you shall, dear. I'll willingly cede you my class for the present and go to play hymns for the lads and influence them! I will give them—what do you call it darling?—Influential Discipline, don't you call it?"

(To be Continued.)

THE CROSSES OF LIFE.

Every trial is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone. But if they come together, we should break down and learn nothing.

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The day was also the 25th anniversary of Dr. O'Meara's connection with the institution.

W.A.

The monthly board meeting of the Womans' Auxiliary of the Missionary Society of the Church in Canada was held in Holy Trinity school-house, when the corresponding secretary told of five new branches and of three new life members.

The treasurer reported receipts for the month amounting to $2,684.31, and the Dorcas secretary $310.74, as well as a large number of bales and parcels. The junior organization reported having received $78.90, and told of helpful and interesting meetings. One new junior branch was reported.

The Secretary for Literature told of a large circulation of books in the W.A. library, and made a special appeal for magazines to be sent to the loggers to the Columbia Coast Mission, Vancouver, and to the reading-room at Carcross, Yukon, for the miners there.

Seventeen new members were reported in the babies' branch.

P.M.C. receipts amounted to $226.-30.

Mrs. Trent, the new convener of the Hospital Committee, was introduced, and Miss Saunders, Dominion Y.W.C.A. Secretary, gave an interesting talk on the duties of women as church-workers towards the girls who come to Canada, strangers, needing homes and, most of all, helpful encouragement.

The E.C.D. money, amounting to $487.41, was voted to the General Treasurer to divide as she thought best.

Mrs. Johnson, who was on her way to Carcross, Yukon, told of her thirteen years' work as a missionary at Mackenzie River.

TRINITY COLLEGE.

At Trinity College, on Saturday, Rev. T. Stannage Boyle, professor of Church History, delivered an interesting lecture on "Jonathan Swift."

YUKON

NORTHERN LIGHTS.

This is the name of a little 4-page paper published in the interest of the Chooutla Indian School, and of Yukon Diocese generally. It will probably be published quarterly till it becomes self-supporting, and the price is 25c a year. Subscriptions may be sent to Rev. T. G. A. Wright, 95 Maple Street, London, Ont. The first issue contains a newsy description of the Carcross School, written by Mr. E. D. Evans, Principal (since resigned), and also many interesting items regarding Yukon Diocese written by Bishop Stringer from a sick bed in a Toronto hospital. Those who want to further the good work done by Bishops Bompas and Stringer are invited to subscribe for this bright little paper, which Bishop Stringer desires to be widely circulated.

BOOK REVIEWS.

The great value of definite instruction and training in the distinctive principles of Our Holy Religion must be evident to all.

Far the best opportunity for this most valuable instruction is that given during preparation for Confirmation, in which many clergy are at present engaged.

To successfully accomplish this end, training through the eye should go hand in hand with that through the ear. After hearing the instruction, candidates should read and study for themselves, as experience proves that they will do. In cases where the candidates can not attend classes, a simple course of study by reading will often be the main preparation. Such a course is effectively supplied in a manual before us, "Features of our Faith, Position and Practices." Fifth edition. (The Gowanlock Publishing Company, 103 Adelaide street west, Toronto.)

TAKING ROOT.

Till fixed we are not free. The acorn must be earthed ere the oak develop. The man must believe ere the humanity will unfold. The man of faith is the man who has taken root—taken root in God. Christ is God's ground for man's rooting.

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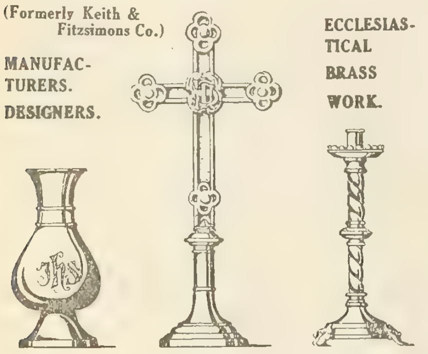

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We will not say of our paper that it is the most widely circulated Anglican paper in the Dominion, because the word widely is capable of misinterpretation. (One remembers the story of the man at the small country inn who inquired whether he might bring his donkey in to ride between the plums in his pudding)! But we should like to make some **definite** statement as to our welfare from a business standpoint.

In the first issue of June last we had only one page of advertising. In last week's issue there were over five pages

Nearly 1,000 names have been added to our mailing lists since last September; the number of our subscribers in the West and British Columbia having been increased by over 50 per cent. since that date. In the Eastern provinces and especially in Toronto, similar encouraging increases have been noticed.

Keyed advertisements are one of the best tests of a paper's value. One inserted in our columns **once a month** for the last three months of 1912 was ordered to be shown **once a week** as soon as the New Year appeared. A trial insertion given to this paper by one of the largest firms in October last has been repeated many times since.

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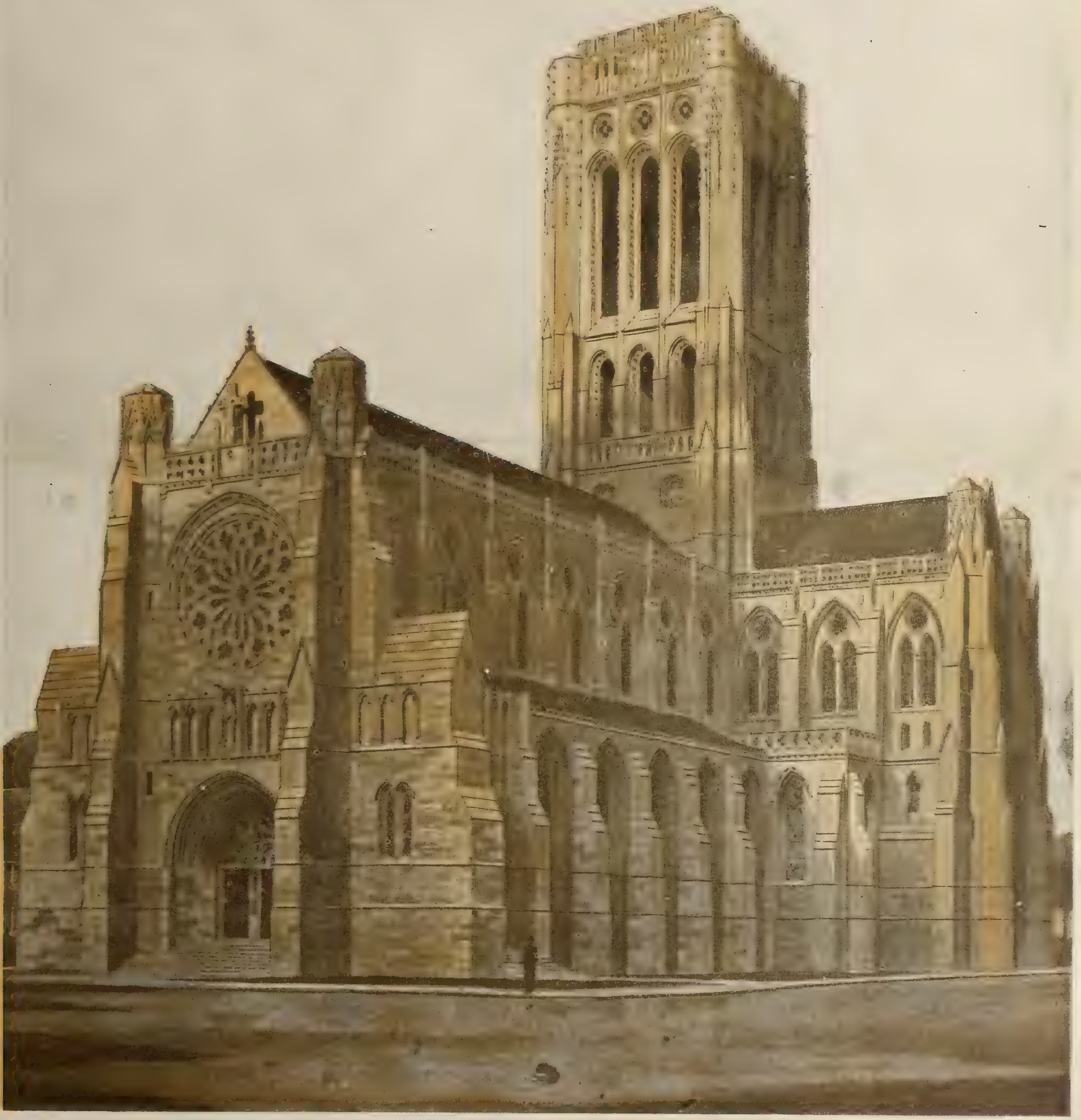

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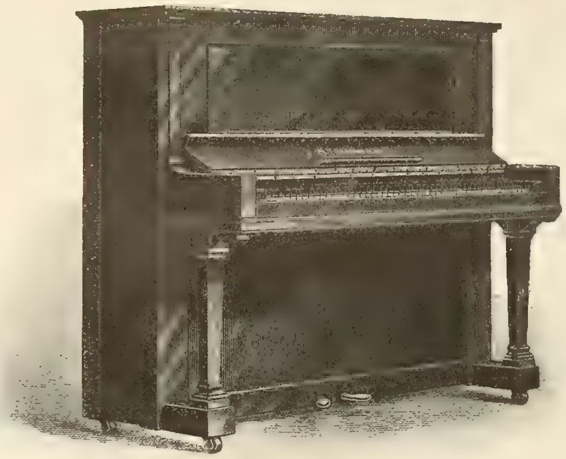

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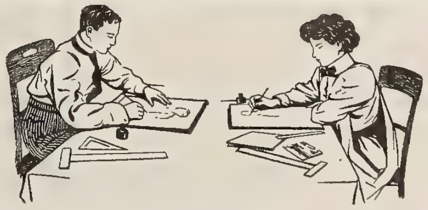

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Church Life.

VOL. V. No. 12 TORONTO, THURSDAY, MARCH 20, 1913. 5c. PER COPY

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Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week.

EASTER.

THE original name of the Festival was Pascha, which was applied, however, not merely to Easter Day, but to the previous week, and the following week also, the whole commemoration including fifteen days. This period was divided into the Pasch of the Crucifixion and the Pasch of the Resurrection. The French still call the festival Paques. To mark it with special honour, prisoners were liberated, debts remitted, slaves set free, and lawsuits suspended. Bede, speaking of the names of the months among the Saxons, says: "Eostur month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it. From whose name they now designate the Paschal season, giving to the rejoicings of the new solemnity the accustomed name of the old observance."

⁂

AN EASTER CUSTOM.

IN the North of England the boys still use "paste" or "pace" eggs in play in Easter Eve. A similar custom is preserved in all Christian countries in Europe. In the North of England the eggs which are begged for from house to house are hardened by boiling, and are tinged with various colours. The boys then go out and play with them in the fields, rolling them up and down like bowls upon the ground, or throwing them up, like balls, into the air. The words commonly used in asking for the eggs are, says Evan Daniel, "Pray, dame, a pask egg." "Pask" is clearly the same word as *pasque*. The origin of this custom is unknown, but the egg was regarded as emblematical of the Resurrection, inasmuch as it contains within itself the elements of a future life. A prayer contained in the Ritual of Pope Paul V. for the use of England, Ireland and Scotland, runs as follows: "Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, *on account of the resurrection of our Lord.*"

⁂

SALUTATIONS AND ANTHEM.

IN the Eastern Church Christians salute each other on Easter Day with the words: "Jesus Christ is risen from the dead"; to which the answer is made: "He is risen indeed."

The anthems prescribed for Easter Day to be used instead of the *Venite* are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two verses remind us how we should keep the feast; the next three that Christ can die no more, and that we died unto sin in Baptism; the last three that Christ's resurrection was the pledge of ours. "Easter is the feast upon Good Friday's sacrifice. We must keep it with pure hearts, putting away all leaven of malice. This first; then follows the glorious thought that Good Friday's bitterness can never be repeated (Christ liveth for evermore; and, thirdly, His resurrection brings our resurrection in its train" (Norris).

⁂

THE TRAGEDY OF IDIOTS.

THE sudden advent of days of warmth and sunshine is the harbinger of many things; some welcome, some otherwise. Among the latter is the renewed activity of the Ancient Order of Aquatic Idiots. Demonstration of membership in the A.O.A.I. is simple—painfully, tragically so. A youth with a light heart, and lighter head, hires a boat or canoe, of the handling of which he has practically no knowledge. He induces one or two friends of the other sex to entrust themselves to his care. With the "daring" that is a characteristic of lack of knowledge, when a good distance out from shore he rocks the boat, "just for fun" or "to scare the girls." Suddenly there is a splash, a scream or two, a gurgle, and, later, a funeral—unfortunately not that of the members of the A.O.A.I.; in his parental home thanfulness reigns; in that of his victims, heartbreak. These annual tragedies will be the sorrowful experience of every water-side community so long as municipal authorities allow boats to be rented to youths or men (at least when they are to be entrusted with the lives of others) who do not possess a license or certificate of qualification, as is the case with chauffeurs; and so long as home authorities allow their daughters to make appointments to go for a sail or a row with young men, who may have good hearts and be excellent in many respects, but who in matters aquatic lack both common sense and practical experience.

⁂

THE COLOUR SCHEME IN JUSTICE.

ACCORDING to the daily newspapers, a boy of fifteen has just been sentenced to five years' imprisonment in Georgia for a first offence, which consisted of stealing the equivalent of a few dollars. We have often been impressed, not by the comparison of, but by the contrast between, the despatch and the severity of the punishment meted out to negroes, and the delays and relatively modified punishment accorded to white citizens in certain parts of the United States. If the report regarding the harsh sentence on the Georgia pickaninny be true, it but serves to emphasize that south of the line Justice is not blind—only colour blind.

⁂

"ACCORDING TO STATISTICS."

EASTER week is a very serious time for the rector and lay officials of the parish. Returns must be made to Synod. Statistics must be compiled. The rector may know that, while conscious of many shortcomings, he has striven earnestly to be a faithful shepherd. He may know of a dozen, or a score, or more wandering sheep (although nominal Churchmen) who, by his humble efforts, blessed of God, have returned to the Bishop of their souls. He may know that as a whole his people have worked hard and prayed hard to build up the Kingdom. His churchwardens and other lay workers are conscious—thankfully so, that their rector has been a faithful steward among them of the mysteries of God. But all this must be put in black and white! As a matter of fact, "all this" cannot be put in black and white. It is written where carping critics, whose measure of all things is the statistical, with whom quantity rather than quality is the desideratum, are not privileged to read. But for human perusal, and often inhuman criticism, statistics must be provided. And so, during the days following Easter, rector and wardens are kept busy in preparing statistical reports, which not only the experience of most Canadian dioceses but the recent utterance of the Bishop of London, England, has demonstrated to be utterly valueless as an indication of the real spiritual progress of the Church. They are a stumbling block to all kinds of weaker brethren; the brother weak in mathematical mind flounders horribly as he honestly attempts to point a moral or adorn a tale by the aid of these alluring but delusive compilations. To the brother strong in mathematical mind, but weak in honesty of purpose, and who would use or misuse all things for his own purpose, even in the realm of religion, statistics are a fatal temptation. He not only stumbles; he falls—very low. We remember one powerful manipulator of statistics, who had built up an absolutely untenable position by wedging in statistics just where they suited the crevices in his structure, and leaving them out of others, being reminded by an earnest and statesmanly dignitary, of the old tag, "There are liars, there are adjectival liars, and there are statistics." And he might have added statistics make more for deception and to create distrust in Church business than all the wilful liars could accomplish.

⁂

NATURALLY

A REUTER telegram from Calcutta says: "A storm has been raised in the Roman Catholic community of India as a result of the issue of a Government circular laying down that the term 'Catholic' must not be officially used as synonymous with 'Roman Catholic,' because the claim of the Roman Catholic Church to universal catholicity is disputed by other Churches on historical and other grounds."

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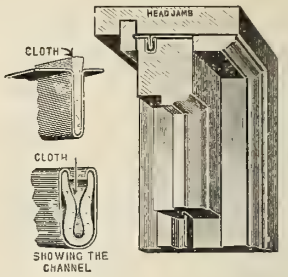

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TO KNOW THE "POWER OF" —.

THERE is a vast difference between knowing, or knowing of, a thing or event and knowing the *power* of it. In the former case the event is merely recorded on the mind as something more or less transient in the interest it excites. In the latter case it is a permanent life force. To read of, or to see, an automobile running amuck down a crowded thoroughfare, ending its mad career with the slaughter of one or two passengers or pedestrians, is a tragic happening that will arouse the sympathy, and probably the indignation, of the beholder or reader, but, owing to a lack of any personal association or connection with the chief actors in the tragic happening, sympathy and indignation will soon die down. The event itself is forgotten, lost among hundreds of other recorded events and happenings equally tragic and equally transient in the emotions they arouse. But should the victim of any one of those tragedies be someone dear to us, someone in whom our own life is largely wrapped up and whose removal would create an unfillable void—then our knowledge of the event is on a very different plane. It is no mere happening of painful character just recorded for the time being on the mind. It is for us an event with power to affect our whole life. We may know of the existence of a fierce storm on the lake by viewing it through the study window. This is a very different kind of knowledge from that of the man struggling for life out on those foam-crested billows. The difference obtains in regard to religious duties, to worship, to Church Services. Leaving aside those who know of, let us say, the Easter Services, but who have no intention of attending any Service, and considering only those who do go or will go to church on Easter Day—there are those who know the Service—the Confession, the Absolution, the Prayers, the Sacrament of the Altar, itself—merely as an event which appeals to their spiritual sympathies or æsthetic temperament for a time. They are not necessarily insincere, yet there is a vast difference between their knowledge of the Service and that of those who by self-examination and constant scanning of their own life by the Light of the World are painfully conscious of their own need of all that the Service has to offer. To such "the humble confession while meekly kneeling on their knees" is the unloading of a heavy burden; the words of absolution are the realized assurance that One has granted relief from the burden; the Sacrament is new strength; is Life itself. These know the *power* of the Easter Service. There is the same difference in respect of the knowledge of our Lord and His Resurrection. With some it is as the motor accident is to the casual, but not personally interested, reader of it in the newspapers; or the storm on the lake to the distant observer comfortably ensconced in his study. With others it is the knowledge that penetrates every fibre, that affects the whole life. It is knowledge of the power of a Person and an Event with Whom and with Which there is direct personal relation. It is only as we know the *power* of His Resurrection and manifest it in our lives as a power against sin that we can appreciate the true joys of Easter. It is as we fall short in our knowledge of the power of His Resurrection that we fall short in our knowledge of the power of prayer, of confession, of the Sacrament—of all the means of Grace which He has provided. We need at all times to make our own that which we may regard as the perennial Easter prayer of St. Paul as he wrote to the Philippians, "that I may know Him and the power of His Resurrection."

Our Old Country Letter

March 5, 1913.

QUITE the most important event of the week is the publication of what will doubtless for convenience be called the Scottish Prayer Book, though the designation is hardly correct. For a long time the Episcopal Church of Scotland has been labouring at the revision of the Prayer Book, and the result of much toil and scholarship is now given to the world through the Cambridge University Press. The book is important, not only for the Scottish Church, but because it will certainly influence Prayer Book revision in other branches of the Anglican communion. It is not generally known that the English Prayer Book is authoritative in the Scottish Episcopal Church: no one can be ordained, licensed or instituted without subscribing his assent to it. This position it still retains. The Scottish Liturgy, or Communion office is authorized but is not obligatory. The new publication contains the English Prayer Book, the Scottish Liturgy, and the new variations and additions sanctioned by the Church as a result of its long deliberations only recently terminated. By the use of simple typographical devices the different component parts are easily recognized, and confusion between what is obligatory and what is optional is avoided. There are new groupings of the Psalms, new Collects, Epistles and Gospels for the Transfiguration and other holy days, new rubrics regulating the length and arrangement of services, and 36 new collects suitable to a great variety of occasions—missionary meetings, confirmation classes, the sick, the commemoration of the faithful departed, times of elections, of public strife, etc. The book is unusually fortunate in being greeted with a chorus of praise from papers of different shades of theological opinion, and will be of great value to Churchmen throughout the world.

—

A very remarkable man and devoted Churchman has passed away. Earl Nelson, grand-nephew of the great Admiral, died on the 25th of February, at the great age of 89. His name is associated chiefly with the Free and Open Church movement, and with Reunion; but his sympathies were too wide to be confined within these channels, and his services to the Church would need for their adequate description a much larger letter than I can write.

—

A daily paper states that "much excitement has been caused in Anglican circles by the secession of the Caldy Isles Anglican community to the Church of Rome." The excitement exists only in the journalist's imagination; the secession was not unexpected; but Churchmen generally will regret the termination of an interesting experiment. The community was organized on Benedictine lines by the "Abbot," Aelred Carlyle, who must be a remarkable personality to have gathered together two bodies of monks and nuns amounting in number to 63, all of them, with four exceptions, ready to follow him into the bosom of an alien Church. The doctrines and practices of the community were, it is true, so extreme that the final plunge will involve little or no change of belief; for they had already accepted the modern dogma of the Immaculate Conception of the Virgin. They would have remained, doubtless, had the Bishop of Oxford (Dr. Gore), who was to have been their visitor, not insisted on the disuse of Eucharistic Benediction and the use of the Anglican Communion office and the Matins and Evensong of the Prayer Book. In July of last year the Abbot assured the Bishop of Fond-du-Lac that "it would be quite wrong for us to surrender our present position and to transfer our obedience to the Roman Church:" six months later he finds that "the Divine Will" leads them "into the wider and fuller life of the Catholic and Roman Church." What significance can be attached to the vacillations of persons whose only law seems to be self-will?

—

The Central Board of Missions of the Church of England has published its first budget. It bases its calculations for 1913 on authoritative estimates from the different missionary societies, and submits that Churchmen ought to be prepared to contribute £1,190,000, being £300,000 in advance of the average sum which has been raised in recent years.

Wm. O'Connor.

EASTER.

"Thou that liftest me up from the gates of death."————

"All winter through before Death's gate I stand,
Whose portals grim are open night and day,
Knowing, whatever I may do or say,
Those, whom I love must join the shrouded band,
Threading the lonely path to that strange land
From which no man returns to tell the way
Or comfort those who mourn, or to betray
The secrets of the grave, at our demand.

Yet doubt not that as winter leads to spring,
So those grim gates are robbed of all their dread,
Since One, we trust, has drawn from Death the sting
And has returned to be with those who tread
The shadowy vale. So through our risen Lord
Comfort, hope, joy each Easter sheds abroad."

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THE CATHEDRAL OF ST. ALBAN, TORONTO

PAST - PRESENT - FUTURE

In Bishop Strachan's Time.

THIS sacred building, which, like its kindred buildings, the Cathedrals of our Motherland across the sea, has had a slow, laborious growth, is a tribute of the affection and devotion of the Church people of the diocese of Toronto to Almighty God. It is also a fitting memorial to that great prelate, Bishop Strachan; his successor, Bishop Bethune; and the late lamented Archbishop Sweatman.

The beginning of this Cathedral project may be traced to the earnest wish of Bishop Strachan to provide his diocese with a Cathedral establishment, and his generous gift of 400 acres of land to that end in 1843, the year in which King's College, Toronto, for which he had so devotedly labored, was publicly opened.

UNDER BISHOP BETHUNE.

During the comparatively short episcopate of Bishop Bethune the Church Synod meetings were so engrossed with the discussion of matters of opinion that the Cathedral question remained in abeyance.

WHILE DR. SWEATMAN WAS BISHOP.

Then came the rule of our late revered Archbishop—and if ever a Bishop yearned and toiled to give to his people the noblest monument that human devotion can rear; the most impressive emblem of the unity of the Church on earth, and the most solemn and inspiring temple for the worship of Almighty God—a diocesan Cathedral—it was that tender-hearted, unselfish and laborious Prelate—who may truly be said to have shortened his life, like the hero that he was, in his zeal for the cause of his God, and unselfish toil for his Church.

A CATHEDRAL DEFINED.

It would be difficult to find as clear and concise a statement with reference to a Cathedral Establishment and Church as that embodied in the Episcopal Letter by the late Archbishop which forms a preface to the "Statutes of the Cathedral of St. Alban the Martyr, Toronto": "The design of the Cathedral Establishment of a body of Canons" says the Archbishop, "is as appears from ancient precedent to provide the Bishop with a council of spiritual persons from whose experienced judgment he may seek advice, and in whose active co-operation he may find assistance in administering his diocese for the advancement of its interests, and the promotion of true religion." Again: "The Cathedral Church, is in the proper concept of it, the Church of the Bishop and the Church of the diocese. In the first sense, it contains the Bishop's sedes or seat of authority, and is the place where he executes the special functions of his office, as ordinations and the visitation of his clergy. In the second sense, it bears the same relation to the whole diocese that each parochial Church bears to the parish; it is the spiritual home of each child of the Church wherever his temporal home may be, the free and open House of God where all alike, resident or sojourners may at all times worship with the sense of an inheritance of its privileges. It is also the diocesan Church for the celebration of all services of a diocesan character at the opening of Synods, festivals, and the like. To be true to its character the Cathedral must ever remain faithful, in the rendering of the services of the Church, to the pattern which has come down to us, with the sanction of ancient and universal usage, maintaining the worship of God in all its dignity, beauty and purity, as distinctive of Anglican Christianity. . . ."

The late Right Rev. John Strachan, D.D., First Bishop of Toronto, 1839-1867.

FURTHER PROGRESS.

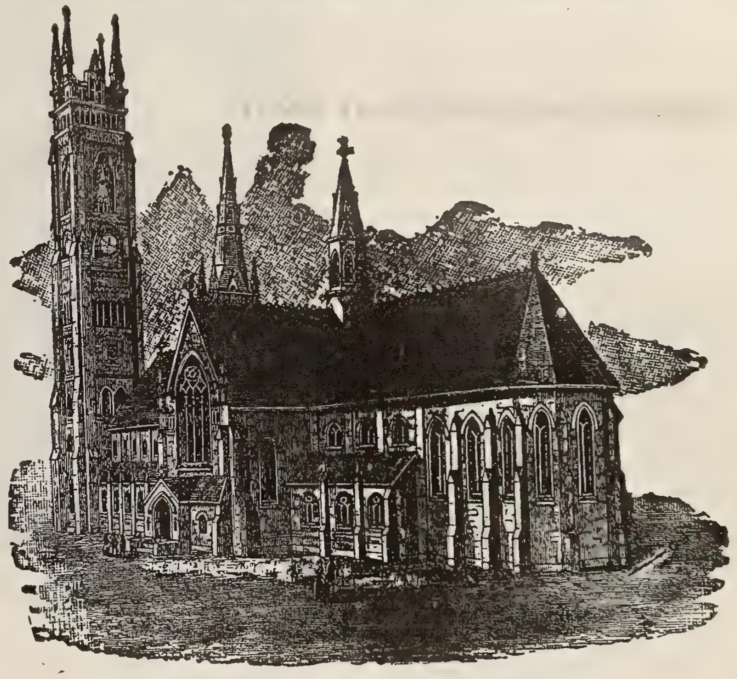
On 1st February, 1883, the Dean and chapter of St. Alban's Cathedral were incorporated by 46 Vict., ch. 63.

The canons and honorary canons holding at that time the Episcopal commission and the archdeacons of the diocese constituted the provisional chapter under the said Act.

At the Synod of June, 1883, eight lay members were elected in the terms of the Act.

Towards the end of the year 1884 the dean and chapter purchased a block of land of about four and a half acres between Howland and Albany avenues. The building of the choir was begun on 20th August, 1885. The first service was held on 14th November, 1886, and the corner-stone was laid on 10th June, 1887.

This statement would be incomplete without mention of the fact that before the then Bishop Sweatman proceeded with the foundation of St. Alban's Cathedral he did his utmost, but in vain, to persuade the authorities of other Churches in Toronto to consent to the necessary steps being taken to constitute any of their respective Churches the Cathedral Church of the diocese.



The Original Design, for which was substituted that providing our illustration on the front page of the cover.

The brave attempt of Bishop Sweatman to maintain a Cathedral school for boys from which choir boys and lads suitable to be prepared for Holy orders could be obtained; and the great financial depression which impoverished so many friends of the enterprise are matters of general knowledge. Then befell the saddest event of all—the lamented death of the great and good Archbishop who, with the noble fortitude and dauntless courage of his race, had thought little of means, toil, of life itself, in his heroic effort to build in this new land a diocesan Cathedral worthy of the traditions of our ancient Church, a sublime and seemly testimony of a united faith in our triune God.

FROM PASTORAL OF BISHOP SWEATMAN, 1886.

DEAN.

The Right Reverend the Lord Bishop of Toronto.

CHAPTER.

The Ven. J. Wilson, M.A., Archdeacon of Peterborough.
The Ven. S. J. Boddy, M.A., Archdeacon of York.
The Rev. Canon Brent, M.A.
The Rev. Canon Scadding, D.D
The Rev. Canon Stennett, M.A.
The Rev. Canon O'Meara, LL.D.
The Rev. Canon DuMoulin, M.A.
The Rev. Canon Osler.
The Rev. Canon Morgan.
The Rev. Canon Tremayne, M.A.

Ex Officio.

The Hon. E. Blake, Q.C., M.P., Chancellor of the Diocese.
R. Snelling, Esq., LL.D., Q.C., Registrar of the Diocese.

Elected by the Lay Members of the Synod.

The Hon. George W. Allan, Senator.
His Honor Judge Benson.

Robert H. Bethune, Esq.
Edward M. Chadwick, Esq.

Elected by the Clerical Members of the Synod.

James Henderson, Esq.
John Carter, Esq.
John R. Cartwright, Esq.
Major Edward H. Foster.

MEMBERS DECEASED.

Hon. Chief Justice Spragge.
Rev. Canon Ritchie.

THE ACCESSION OF BISHOP SWEENY.

At the Synod of 1910, the Cathedral question came up for discussion, when Bishop Sweeny, with the spirit and determination that his high office called for, with impassioned fervor, solemnly pledged himself to build the diocesan Cathedral on no other foundation than that which had been so "well and truly laid" by his illustrious predecessors, Bishop Strachan and Archbishop Sweatman.

Since the Bishop so pledged himself, and indeed since his accession to office—like the prophet Nehemiah—he has been incessant and unwearied in the prosecution of this great enterprise. He chose one of the most energetic and capable of the clergy, the Rev. Canon Morley, to devote himself to the work; he added to the Cathedral chapter two men of mark in the financial and business circles of Toronto, Sir Henry Mill Pellatt, Kt., and Noel Marshall, Esq.; and with rare judgment and courage he called to his aid a firm of the most distinguished ecclesiastical architects on the continent of America to help him consummate his aim, set forth in the stirring words of the Pastoral of July 25th, 1911: "To have as the Cathedral of this great diocese, a noble structure worthy of the Anglican tradition and position, a building erected to the greater honor and glory of God, that shall strengthen and unify the Church as the centre of its manifold life, and for the permanent memorial of His servants the past three Bishops of this diocese."

THE PRESENT CATHEDRAL CHAPTER.

BISHOP AND DEAN.

The Right Rev. James Fielding Sweeny, M.A., D.D.
The Right Rev. William Day Reeve, Assistant Bishop.

ARCHDEACONS.

Peterborough—Ven. George Warren, B.A.
Simcoe—Ven. Charles Leycester Ingles, M.A.
York—Ven. Henry John Cody, D.D., LL.D.

RESIDENTIARY CANONS.

Sub-Dean—Rev. Henry Pemberton Plumptre, M.A.
Chancellor—Rev. Thomas Clark Street Macklem, M.A., D.D., LL.D.
Precentor—Rev. Frederick George Plummer, L.Th.
Missioner—Rev. Alexander Wellesley Macnab.

TREASURER.

Edward Marion Chadwick, K.C.

NON-RESIDENT CANONS OR PREBENDARIES.

Prebend.

Etobicoke—Rev. Francis Tremayne, M.A.
Innisfil—Rev. Edward William Murphy, B.A.
Barrie—Rev. William Reiner, M.A.
Orillia—Rev. Richard Waddilove Eustace Greene, L.Th.
Newmarket—Rev. John Farncomb, M.A.
Cobourg—Rev. Albert Warburton Spragge, M.A.
St. John, Toronto—Rev. Hillyard Cameron Dixon.

The Most Rev. Arthur Sweatman, D.D. (Archbishop and Primate), Bishop of Toronto, 1878-1909.

Peterborough—Rev. John Cheyne Davidson, M.A.
St. Stephen, Toronto—Rev. Abraham James Broughall, M.A., D.D.
St. George's, Toronto.
St. Peter's, Toronto—Rev. Bernard Bryan.
Trinity, Toronto—Rev. George Benjamin Morley.
Brampton—Rev. William Walsh.
Cavan—Rev. William Cartwright Allen, M.A.
Lindsay—Rev. Charles Henry Marsh, M.A.
Port Hope—Rev. Edwin Daniel, B.A.

HONORARY CANONS.

Rev. Thomas Robert O'Meara, LL.D.
Rev. Septimus Jones, M.A.
Rev. Oswald Rigby, D.D.

LAY MEMBERS.

Chancellor of the Diocese—John Austin Worrell, D.C.L., K.C.
Registrar of the Diocese—Arthur Radcliffe Boswell, K.C.

Lay Election.

Edward Marion Chadwick, K.C.
Lawrence Heyden Baldwin.
Col. Sir Henry Mill Pellatt, Kt., C.V.O., A.D.C., LL.D.
William Henry Worden.

Clerical Election.

John Robinson Cartwright, K.C.
Columbus Hopkins Greene.
William Henry Cross.
Noel Marshall.

THE BISHOP'S APPEAL.

Bishop Sweeny has been good enough to send us the following:

In my effort to push forward the work of construction of St. Alban's Cathedral, I am desirous to prosecute an eminently worthy object, endorsed years ago by the Synod of this diocese and begun with far-seeing anticipation of the subsequent marvellous growth of this prosperous city, in the benefits of which growth many of our citizens have largely participated. Hence a call—a most urgent call—is hereby addressed to large-hearted men, Churchmen and others, interested in the advance of our community, especially in all that can minister to its moral and spiritual uplift, that they will share with me and the Church in the rich privilege of making their contributions to this work. There are times in the lives of nations, individuals and institutions when even a little counts in its influence more than at other times. Another great Cathedral is in process of building in the city of New York. Loyal and large-hearted men and women of the sister American Church are evincing remarkable interest in and devotion to that godly enterprise. Large sums have been given for that work. Why should not the same conditions prevail in our beloved city? To you, kind reader, and to others with whom you may have influence, I appeal and bespeak for this splendid project your hearty co-operation and substantial aid. Let it be seen that in this great diocese and in this city of nearly half a million souls, many of whom are great in commerce, scholarship and enterprise, there are also many whose hearts are warm with a fine enthusiasm for the completion of our Cathedral as a centre and radiating point of the moral and spiritual work of the great Anglican Church in this diocese, and whose enthusiasm is well and consistently proved by their earnest prayers and unstinted gifts and offerings. Committing this matter to the intelligent judgment and earnest zeal of those to whom this communication may come, believe me,

Faithfully yours in Christ Jesus,
JAMES, Toronto.

FINANCE.

The total cost of the Cathedral, exclusive of land, will be $500,000.

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DISTINGUISHED VISITORS.

When the Archbishop of Canterbury visited Toronto, not only did he and Mr. Pierpont Morgan worship in the Cathedral, but he left a very strong message expressive of his hope that it would one day be completed, and that the late Archbishop would enjoy the fruition of his hard and patient work. When the Bishop of London was here, he also preached in the Cathedral and left a personal contribution—with his very best wishes. The Bishop of St. Alban's has written several messages of greeting and goodwill. On the occasion of the presentation of the loyal address to the Duke of Connaught, His Royal Highness made the following gracious reply: "My Lord,—I wish to express to the Synod of the diocese of Toronto my very best thanks for the address you have just read, and I shall have great pleasure in transmitting to the King your expressions of loyalty. I have heard with interest of the work you have undertaken in commencing the erection of a Cathedral which shall be in every way worthy of your diocese. I wish you every success in your endeavors and trust that the material difficulties which lie in the path of such a great undertaking may quickly be smoothed away. I pray that the blessings of Divine Providence may follow the work of the Church in Toronto, and that the happiness which goes hand in hand with true religious belief, may ever be with the members of your congregations."

The Duke of Connaught also, on the occasion of the laying of the corner-stone, expressed himself as follows: "I thank the Chapter of this Cathedral for the address just presented, and appreciate the honor they have done me by asking me to lay the foundation stone for the completion of this Cathedral. It is but natural that I should take an interest in a Cathedral connected with the Church in which I was baptized and brought up. Only three days ago, it was my privilege to officiate at the re-opening of the Cathedral in Fredericton, and now I find myself taking part in a service of a similar character. I hope the Cathedral of St. Alban will long continue its good work, and that the members of the Chapter may long be spared to enjoy the services in a Cathedral worthy of the capital of this province. May those who minister, and those who worship here, derive much spiritual blessing therefrom."

During the last visit of His Royal Highness, he graciously enquired as to the progress made, and expressed his hope that the Cathedral would be completed in 1915.

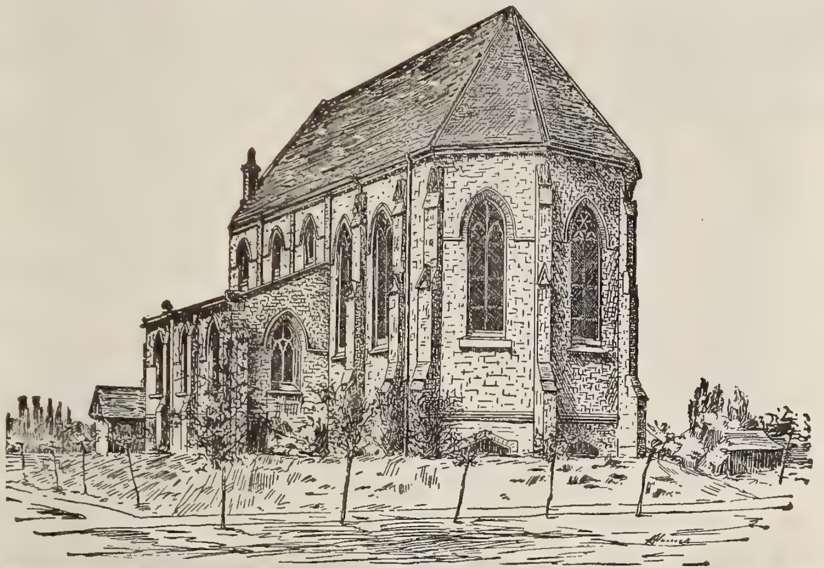
The Cathedral Building.

FROM particulars furnished by Messrs. Cram, Goodhue & Ferguson, of Boston, the architects, St. Alban's Cathedral will be a beautiful and imposing building of the transitional Early English type.

The interior will be simple and classical, "great main arcades of simple cylindrical columns bearing powerful and heavily moulded arches, and above a lofty and deeply embrazured clerestory, with a tri-forum gallery piercing the vaulting piers and giving a line of circulation all round the church at this high level. The four towers are cylindrical in form, the whole suggesting in a distant sort of way, the great shafts of Gloucester Cathedral, and the minor shafts of St. Savior's, Southwark." The whole church will be vaulted in masonry. Masonry will form the interior walls. The floors will be paved with tiles and stone. The building will be massive and of the most enduring character.

Each bay of the aisles will be "lighted by an enormous arched window, without mullions or tracery, in the simple and classical form of the most noble thirteenth century work of France and England. Each clerestory bay contains two smaller lancet windows surmounted by a great rose after the fashion of Chartres or Bourges. Three rose windows of great size occupy the ends of the nave and transepts, forming, as in Notre Dame, Paris, the great window features of the interior."

"The exterior . . . is of a formal, massive and simple design, the great central tower dominating everything and serving as a landmark for the entire region. In its proportions, composition and detail, this exterior harks back partly to such work as Bourges in France, and partly to the noble and peculiarly English type seen in the ruins of Whitby, Byland and Gisburgh Abbeys. Ornament everywhere is reduced to a minimum, and reliance is placed on a just and delicate composition of line, mass and light and shade."


The Chancel of St. Alban's Cathedral, in which services have been held since 1891.

May we say that though there are some impressive church buildings in Toronto—for example, St. James and St. Michael's Cathedral—the Cathedral of St. Alban's will be such a notable addition to the ecclesiastical architecture of the city, that, by its massive character, its simple dignity and the beauty of its proportions, it will add materially to the aesthetic attractiveness of the city.

St. Alban.

THE late Archbishop Sweatman chose wisely and well the name of "St. Alban" for the noble Cathedral which will perpetuate his memory. St. Alban was the first British Christian who suffered martyrdom in Britain. He was called by Matthew of Westminster: "The proto-martyr of the English or Britons." He was born at Vemlam, close by the town of St. Alban's in Hertfordshire. Of Vemlam nothing remains but ruins. It may have been the old town of Cassivelaunus mentioned in Cæsar's 'Commentaries.' Our Saint, when a youth, journeyed with Amphibalus, a monk of Caer-Leon, to Rome. After serving seven years as a soldier under Diocletian, he returned to his native town and settled there. We owe his conversion from paganism to his devoted friend, Amphibalus. His martyrdom took place A.D. 303 during the tenth and last general persecution of the Church by Diocletian. Our ancient historian, the Venerable Bede, relates the stirring story—as does Gildas, who, however, gives it briefly and less clearly than Bede. Amphibalus was the guest of Alban. The Roman Governor sent a party of soldiers to arrest the former. Alban put on the habit of his guest and was arrested—the soldiers thinking he was Amphibalus—and was taken before the judge. It happened, says Bede, at the time when Alban was brought before the judge, that magistrate was standing by an altar and offering sacrifice to his gods. When he saw Alban, and perceived the cheat he had put upon him, he ordered him to be dragged before the images of his gods, saying to him: "Because you have chosen to conceal a sacrilegious person and a blasphemer, rather than deliver him up to suffer the just reward of his blasphemy, the punishment due to him shall be inflicted on you if you refuse to comply with the ceremonies of our religion." Alban, not in the least terrified with these threats, boldly declared he would not obey the judge's commands. The magistrate then asked him of what family he was. Alban replied: "To what purpose do you enquire of my family? If you would know my religion—I am a

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Christian." Then the judge asked him his name. To which he answered: "My name is Alban, and I worship the only true and living God—who created all things." The magistrate replied: "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods." Alban answered: "The sacrifices you offer are made to devils; neither can they help the needy, nor grant the petitions of their votaries." The judge was now enraged beyond measure, and commanded the holy confessor to be beaten, in hope thereby to shake his constancy; but finding all means ineffectual, he ordered him to be taken away, and led to immediate execution. From Camden's "Britannia" we learn that some four or five hundred years thereafter, Offa, king of the Mercians, built a large and stately monastery to the memory of St. Alban, in the place where he suffered martyrdom.

A WHIRLWIND CAMPAIGN.

Would to God—we say it with the deepest reverence—that but a spark of the consuming zeal of St. Alban would illumine the faith, and fire the hearts of the Churchmen and women in this diocese and rouse in their friends the conviction that this Cathedral is indeed, and in truth, the chief "House of God" in this diocese. And that it is His purpose and Will that they—one and all—should for His honor and glory alone, and for the perpetuation of His Church on earth, forthwith build and complete it.

The wealthiest Churchman in this diocese knows full well that he cannot in the grave spend one dollar of his earthly hoard. But the rich man and poor alike, be he a Christian, knows that for each dollar he cheerfully gives to his Father in heaven—for the building of His house on earth—he is laying up "treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal."

Well says saintly George Herbert:

"He that loves God's abode, and to combine
With saints on earth, shall one day with them shine."

Cathedral Building in the Middle Ages.

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The building of Cathedrals in modern times has followed on the lines of Gothic architecture. This is generally considered to be the essential architecture of churches. It developed from the earlier Romanesque Church building, and was at its height about A.D. 1200; from then until the middle of the 15th century it flourished, and then with the introduction of the Renaissance its glory waned.

The Right Reverend J. Fielding Sweeny, D.D., Bishop of Toronto.
(Photo by H. Simpson, Toronto).

One of the most wonderful things about Gothic architecture is the age which produced it. The country was in a state of continual unrest. Wars, private and national, were incessant; robbery, fire and pillage were of every day occurrence. And yet in every part of England and France Bishop and Abbot steadfastly carried on the building of his Cathedral or Church, not for his own honor, but for the glory of God.

In England many Cathedrals had been already built in Norman times on a large scale, and the later work consisted of additions, and in some cases rebuilding, where the Church had been destroyed. In France nearly 150 Cathedrals were built in the first half of the XIII. century. The religious feeling of the people at this time was very intense. At Chartres, for instance, according to an old chronicle "men and women of noble birth submit their haughty and puffed up necks to be bound by straps to carts and drag to the asylum of Christ whatever is necessary for the construction of the Church." In France the greater part of the building of Cathedrals was carried on in the 50 years 1200-1250; so the style is more homogenous than that of the English Churches. Usually the choir and nave date within 25 to 30 years of one another; whereas in England the difference is often over a century. In England most of the Abbeys and nearly all the English Cathedrals of monastic foundation were begun in the Norman style and were added to as the growing community demanded. At Lincoln for instance, though one of the secular Cathedrals, the facade is partly Norman, the nave

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$259,250.18 were paid in Sick Benefits.
$20,684.81 were paid in Funeral Benefits.
$552,569.76 were paid in Old Age Benefits.
$108,218.60 were paid in Disability Benefits.
$7,943.40 were paid in Expectation of Life Benefits.
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and St. Hughs' choir are early English, the Angel choir is decorated, and the central tower is perpendicular; the building thus extending over a period of at least 250 years. At Peterborough in the Norman Choir the old windows were enlarged in the 15th century, and at Gloucester the Norman interior was "refitted," and the great east window rebuilt at the same time.

In Gothic days there were no architects, as we understand the word. It was not even known that definite plans were drawn. Of course the builders knew the general layout of the building; but from the very fact that in many cases the old choirs were pulled down and replaced by larger ones it can easily be seen how the Churches were being adapted to the changing needs of the times. There are very few, if any, Cathedrals in England where the original choirs are intact. When an Abbey was founded the monks had to do everything themselves. Indeed, in one case they even built a canal to transport material to the Church. All the building was done by the monks, with, perhaps, assistance from the people in the unskilled labour. The Norman work, which was the forerunner of Gothic, is in the main massive and simple. The carving was done by axes; and not until Gothic days was the chisel used.

St. Alban's Cathedral, Toronto. View from South East.

As the building of Cathedrals extended over a long period it was natural that a colony of workmen should grow up under the tuition of the monks These workmen as they became more proficient gradually executed more and more of the actual work on the buildings — the monks taking the positions of overseers and paymasters. As some men were more talented than others, a number of master masons grew up, and these men travelled to a certain extent throughout the country as their services were required. In the fourteenth century William of Wykeham began as a subordinate on the King's work at Winchester, then was moved to Windsor. He took Holy Orders in 1361, and held various positions throughout the country, at the same time conducting the building of castles for the King in various parts of the country in 1367. He was made Bishop of Winchester when he built his magnificent perpendicular nave. William of Wykeham introduced the last period of Cathedral Gothic architecture.

After 1400 very little cathedral building was done on a large scale. For 400 years the building of cathedrals had been almost unceasing, and by this time the demand was satisfied. The decline did not come from lack of inspiration, but from dearth of material. The stimulation ceased, and the glory of the Gothic expired.

Some Observations Upon Stained Glass Decoration.

DE GUSTIBUS non est disputandum; nevertheless in some things tastes and opinions regarding works of art are apt to be falsely formed in consequence of ignorance, or forgetfulness, of conditions by which the formation of taste or opinion should be guided. Every work of art should be designed and executed with special reference to the medium in which it is to be expressed and the manner in which it is to be exhibited. This axiom of art is very frequently disregarded in the designing and execution of stained glass, which is in fact a branch of art in which the principle requires most careful consideration and observance. But there are many who fail to realize that a stained glass window is an entirely different thing from a painting to be hung upon a wall, and requires very different treatment. To those who are proposing such works there are some points to which attention may be directed.

In the first place, *a window is intended to admit light and not to exclude it.* Therefore the taste which admires a window of obscure design and execution in dark colors is quite misdirected. There are some who think that because some ancient glass is (comparatively) obscure, therefore that is something to be imitated. But they do not know that where ancient glass is obscure it is simply because in long lapse of years it has accumulated a coat of dust and dirt. The writer knows of an instance in England, where a stained glass artist of high repute was entrusted with the repair and renovation of some ancient windows which were the especial pride of the possessors, who, on the windows being returned by the artist and replaced, complained bitterly that he had destroyed their beauty by making them too bright and allowing them to admit light They supposed that he had treated which they had previously obscured. them with some chemicals which had taken out the depth of the colors. But he had simply treated them with soap and water; he had washed the dirt off.

In an ordinary picture perspectives are all important, and are indeed a necessity. But in stained glass the reverse is the case; perspectives should be empoyed sparingly and with great care, and should never

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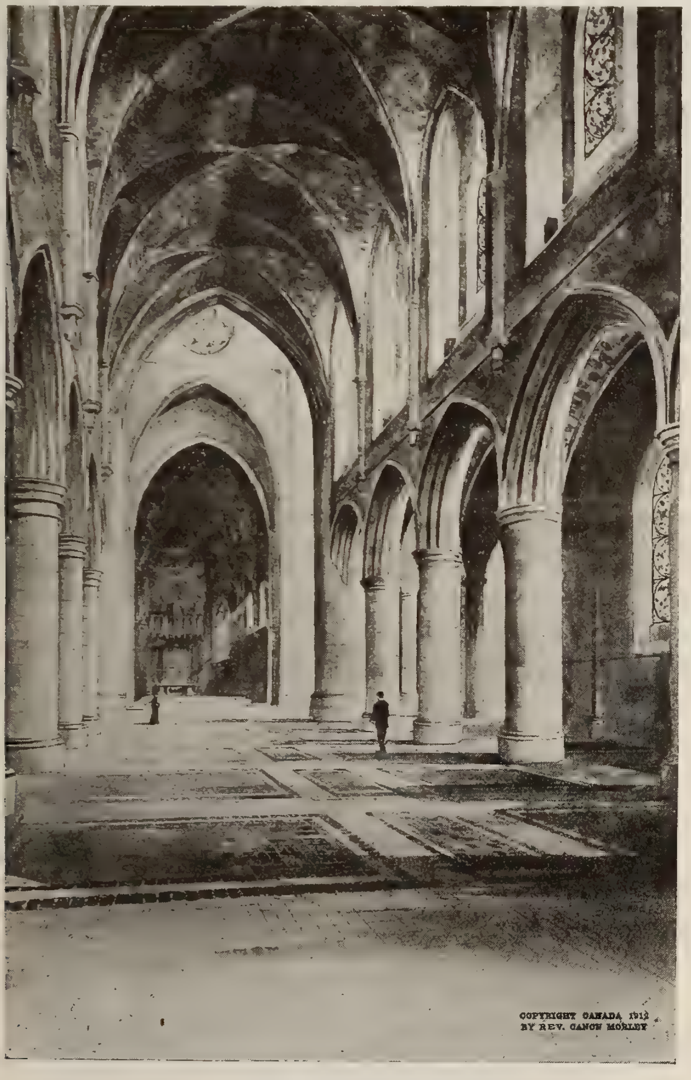
carry the eye to a distant point, or along an architectural line leading away from the building in which the window is placed.

The practical reason or purpose of the employment of stained glass in windows is to modify the light which the windows are intended to admit, just as we use blinds and curtains in our houses.

On this naturally follows the use of the art as an adornment, for which it is especially adapted, for nothing can exceed in beauty as a decoration the brilliant effect of light passing through colored glass, when skilfully arranged. This should never be forgotten. To fill windows with designs either in dark and obscure colors, or in nearly colorless designs, is simply to throw away opportunities of using for adornment the jewel-like brilliancy and glow of colors which is the natural expression and glory of the art, and substituting that which may be very well, or even admirable, in an appropriate place, but is not truly glass art.

The art therefore consists in the erection of designs which may take advantage of the special characteristics of colored glass, and to make harmonious combinations and dispositions of color to secure the best advantage the brilliancy which is the charm of a well designed and well made window.



St. Alban's Cathedral, Toronto.
THE INTERIOR.

Most projectors of windows think first of all of an arrangement of figures in groups. In the opinion of the writer this is by no means the best form to adopt. There are old windows in England without figures, which surpass in beauty and in the effective adornment of an interior many, perhaps most, of those in which groups and figures are contained. Simplicity is very desirable; a single figure well executed will often produce a better result than a group of figures; and especially crowded groups should be avoided. It is probable that a predilection for groups and scenes exists because drawings on paper or pictures of such things are more attractive than those of simple designs; but the result is not at all the same—a drawing is one thing and a work executed in stained glass is quite another. Ordinarily, a good single figure will produce a more valuable and lastingly satisfactory result that can be got from a pretty picture.

The writer ventures to recommend a free use of armorials in stained glass designs. There is nothing that will better help towards the jewel-like brilliancy which the art should ever seek to secure. The difficulty in this, however, is that heraldic art is not generally understood, and in such work the advice of a skilled armorist should be sought if possible. During

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the last half century heraldic art has attained a high degree of excellence, and an achievement executed in stained glass in the "up to date" style is (unless it is in bad heraldry, as is sometimes the case) something truly charming. But the styles of debased heraldic periods should be strictly avoided, otherwise what should be a beautiful feature might be a disfigurement.

Generally speaking, all artists should aim at originality; one who simply copies the work of another is not an artist, but merely a copyist, and stained glass designs are no exception to this rule. Filling a window with a design which is copied from some previously executed work is to be deprecated. Equally so is the copying in stained glass of some famous painting, or the like. An author who adopts the work of another is termed a plagiarist, and is regarded as guilty of a dishonorable act at the least, and by some as actually dishonest. Surely acts which are the subject of so severe censure in literary matters should not be done freely and without objection in the adornment of our churches.

St. Alban's Cathedral, England.

On one point the writer entertains very strong opinions, and that is the representing of angels in female form, which is really that of mythical heathen goddesses, and consequently utterly objectionable in a Christian church. They are so represented, not only in stained glass, but also in pictures and statuary, because they were done so by medieval artists, in an age when scriptural knowledge was nearly non-existent, and Greek and Roman statuary much better known, and supposed to be the model of all art, and the error has been thoughtlessly copied and perpetuated. Such a being as a female angel is absolutely unknown to Scripture, where angels are invariably spoken of as masculine. Some will say that, as there are no distinctions of sex in heaven, therefore it does not matter; but it does matter, and when there are no dis-

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We maintain in the interests of investors a *Statistical Department* which contains on file complete information regarding all Canadian and the leading British and American securities. Such information we will be glad to forward on request.

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tinctions of sex, why adopt so marked a distinction of sex as representing angels as a woman? A false idea of art affords no reason or excuse for setting up a falsehood in our churches.

The cost of a stained glass window does not necessarily indicate its value. An inferior work may quite easily cost very much more than a better work of a similar style or class.

E. M. C.

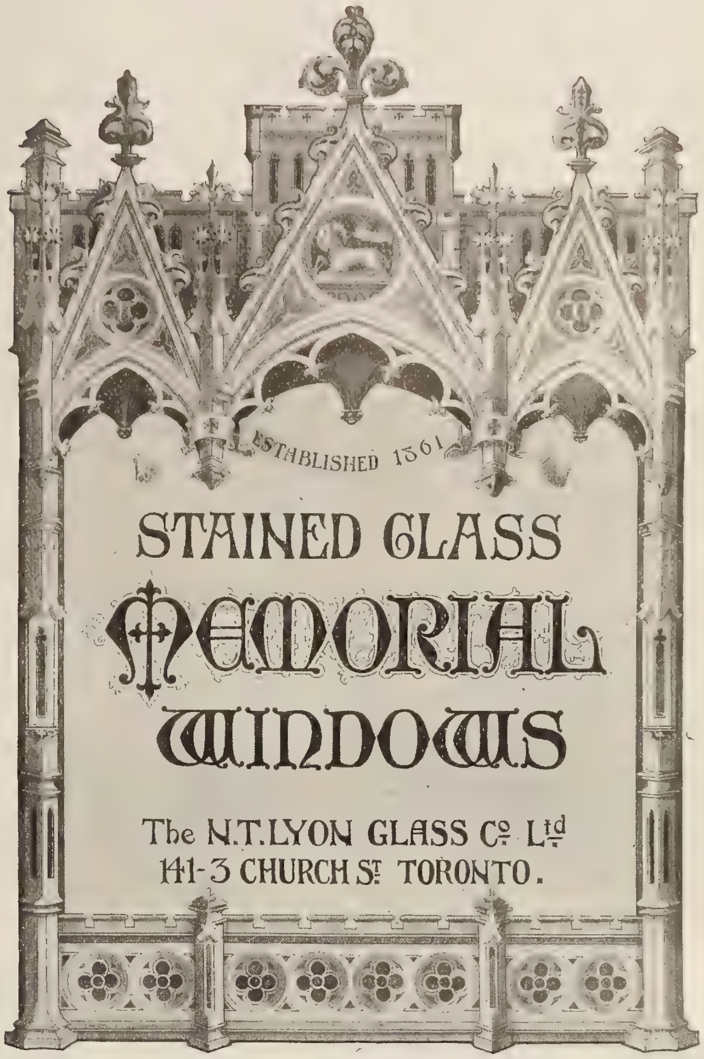
Sir Henry Pellatt, Kt., C.V.O., A.D.C., LL.D., Chairman of the Finance Committee, St. Alban's Cathedral.

DAVID LIVINGSTONE, 1813-1913.
IN MEMORIAM.

"Do not forget the Watchman of the Night, who toiled when all was dark."—*David Livingstone.*

Who is't that asks that he be not forgot?
Why should he miss his fellows' common lot?
Why speak of him, after a hundred years,
When Time has wov'n oblivion o'er his peers?

This was the man who left the laboring loom,
Forsook the student's life, to pierce the gloom
Of matted jungle, brave the swamp's foul breath,
In Africa. Where, oftimes, lonely Death
Stood by the flood, lurked in the treach'rous grass,
And watched, with greedy eyes, his victim pass.
Dauntless, the traveller walked; nor storm nor sun
Feared he, "immortal till his work was done."
Light weighed he wealth, and those dear household joys
That dip the scale when men in judgment poise
That good 'gainst this, well knowing that they choose
But once. So chose he, wittingly, to lose
All that strong men hold dear, that he might save
From his long doom of woe the moaning slave.
This was his hope—to salve "the open sore"
That bled the world, and for this cause he bore
Loss of all earthly honors, counting it but gain,



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If he might win the world to loathe the stain
And curse of slavery. Yet not this alone
Could satisfy the heart of Livingstone.
For ever as he went he held on high
The Cross of Him Who loved enough to die.
So passed he through the land, righting the wrong,
Helping the weak to struggle with the strong,
Telling of love and making love seem true
Because he sought the deeds of love to do.
Yet in that lonely march, 'midst gloom and death,
Saw he the day spring rise, by eye of faith.
And, "Watchman of the Night," across the years
Of growing light (though slow the night cloud clears)
He calls, "Do not forgot." The answer leaps
Back from the Minster's storied fane, where sleeps
Thy toil-worn body. Still the pilgrim reads
The stone that tells the story of thy deeds.
Britain doth not forget. Beneath the tree
In far Ilala lies the heart of thee.
To Africa thou gav'st it. Still she holds
Her treasure; closely to her bosom folds
The heart of him who died to set her free.
Can she forget? Her freedmen answer thee!
Thy body England claims and Africa thine heart;
Yet all the world in thee would claim a part.
Where is thy spirit? This is the boon we crave:
Still bleeds "the open sore." Still moans the slave
Beneath the lash, and still doth avarice
From lust's frail victim claim her piteous price.
Yet as across the years the skies grow bright
Thou shalt not be forgot, brave Watchman of the Night.
Others may claim thy body for their own:
Let us but share thy spirit, Livingstone!

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The Church In The West.

THE meeting at which the members of the Mission of Help to the Province of Rupert's Land gave their impressions of the Church in Western Canada has already been noticed in your columns. The importance of the mission to the Church in the West and of the meeting in question is sufficient justification, perhaps, for some further comment.

The description of the Mission in the Church Times, as "a movement which, it is hoped, will inspire the Church there to take up its great ask with increased spiritual ardour," may well be laid to heart. "Not by might, nor by power, but by My spirit, saith the Lord," are words that suggest themselves in view of the great task before us and the atmosphere in which that task is to be performed.

In forming a conception of the task before the Church there are three phrases used at the meeting that may help us, "a bad fourth," "the extraordinary vitality and energy of that young community," and "that strangely material life of the West."

While it is true the Church of England stands fourth in population in the Dominion, the recently issued census bulletin shews that our responsibility measured by population is greater in the West than in Canada as a whole. Of the total population, to use the nomenclature of the census, Roman Catholics are 39.31 per cent.; Presbyterians, 15.48 per cent.; Methodists, 14.98 per cent.; Anglicans, 14.47 per cent.; while the balance of the population in classified under seventy-five different heads.

In the four Western provinces, however, we occupy second place. The order and total population is as follows: Presbyterians, 348,661; Anglicans, 316,140; Roman Catholics, 284,636; Methodists, 250,198. If British Columbia, where the Church of England is in the lead by nearly 20,000, is excluded, we find that the Roman Catholics take second place in the three prairie provinces, while we fall to third and the Presbyterians retain first place.

For ourselves these figures are a measure of responsibility rather than of strength. The number of people who claim to have been devout members of the Church in their old homes and practically to have ignored the Church since they came to Western Canada is appaling. With them may be classed those who "were, of course, members of the Church of England at home," but now go elsewhere "because here one church is the same as another."

Indifference of this and other types is probably a result of the "strangely material life of the West." This materialism, however, has a character of its own, differing widely from the materialism rife in older communities to-day. The great majority of our population, it is true, have come west in the hope of bettering their material condition; but their object is success rather than ease, comfort or pleasure. They are, as a rule, strong to labor, prepared to endure and ready to persevere in the face of disappointment. Such characteristics, of course, are found in some degree wherever materialism prevails; but in the West they are present, unless I am mistaken, to a larger extent than elsewhere.

This temper explains "the extraordinary vitality and energy of that young community," noticed by the Bishop of Edinburgh. For the men of the West it matters little whether the Church is first or fourth provided it is not a "bad" first or fourth in spiritual efficiency. The demand for a merely conventional or formal religion is small and constantly decreasing.

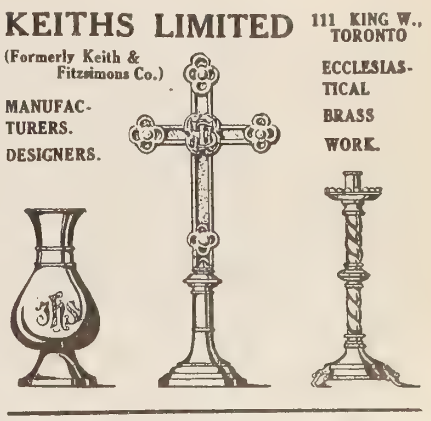
In this connection some remarks of a layman on the conference in London are worthy of quotation. "As far as numbers go, it would not matter in the least being fourth; but in keen, spiritual devoted churchmanship we are horribly lacking. In my small way I am in the habit of asking our Anglicans to disregard numbers, but to endeavor to become model Christ-lovers and imitators. My idea is that those of us who love our Church's ways should aim at the perfecting of saints and the development of loyal, large-minded servants of God, personally strict. personally exact as Christians, not ashamed to own that we are such, ready to bring our professions into our businesses and into civic, political, sporting and educational circles, but without blow, brag or flashiness, having regard to the essentials demanded by truth in the inward parts. Here the clergy must lead the way, first by living simple, genuine, sample lives; the laity must respect the clergy for their transparent devotion to our Lord and Master first and foremost, and then for their practical exposition of the same."

These comments express in another form the opinion conveyed in the weighty words of the Archbishop of York, who bade us realize "that the Church in Canada was meant to be not so extensive in its influence, power or numbers as intense in its own spirit and character All they had heard seemed to point to the fact that the Canada of the future needed the spirit—something that really went deeper than the busy, active, hustling, material life, which the people there had to live. Let them see that this was the contribution of the Church of England. His Grace also suggested that "perhaps they could do something to help in the way of maintaining the standard of the clergy—something, perhaps, to discourage any attempt merely to provide Canada with a large number of ordained persons. They had to see that the men who were ordained were, just because of the greatness of the opportunity, the best that could be found. They might realize, without discouragement, both the greatness of the task and the smallness of the Church in Canada. Let them make that Church great in spirit, great in ideal, and leave the numbers and the influence to God."

The lesson is one of concentration and intensity beginning with the clergy. Few, if any, would deny its truth and wisdom. But many a priest, morally and spiritually isolated, will ask in bitterness, how he is to obtain the spiritual refreshment and sustenance that he needs and longs for. Those who most freely spend their strength in helping others at times most sorely need the help of others. There is again a real difficulty in the way of concentration. With the Archbishop of York we should not in the least mind if the Church in Canada became even smaller provided it brought to Canada that which in the depths of its heart it most needed, a really spiritual religion. But concentration would seem to involve deprivation of religious privileges to faithful souls. Scattered here and there over the prairies are small groups or single families as sheep without a shepherd. The Faith of their fathers has been a real force in their lives, and now, amid strange scenes and new difficulties they feel, as perhaps never before, their need of the Church and her ministrations.

But the difficulties of the situation, no less than the greatness of the opportunities bring inspiration. The task is in the hands of the Church of Canada and having faith in her divine mission we cannot doubt that in God's good time her mission will be accomplished.

G. H. B.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To Smith, the winter had been a miserable one—cold, cheerless rooms—uncomfortable both day and night—Wife and children ill with colds and La Grippe—coal bills bigger than ever, and he was very discouraged.

One evening his wife remarked on the new gown that Mrs. George Jones was wearing. He said, "I don't see how that Jones chap can afford it." His wife replied, "Well, Mrs. Jones was telling me that they had put in a new boiler a couple of years ago.—At the end of the first winter, Mr. Jones in going over his coal bills found that notwithstanding the higher price of coal, they had spent much less in cash than in previous years and laughingly gave Mrs. Jones the difference, saying 'You can buy a dress with that'—So every year since, she buys a dress with 'Coal Money.'"

He called on Jones the next day to see this wonderful heater. It was called the PEASE "ECONOMY" BOILER. Jones explained the many exclusive money-saving, heat-extracting features that the PEASE "ECONOMY" BOILER possesses.

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CALGARY

CALGARY.

It is announced that the new Benedictine College to be erected here on a 20-acre site donated by Cecil Hadfield, will cost $100,000 at the start, and accommodate sixty pupils. All the professors will be brought from England and be Oxford graduates. Instruction will be secular, and the board desires the affiliation with Calgary University. Rev. Father Clarkson, of the English Order of Benedictines, is promoting the plans.

FREDERICTON

FREDERICTON.

The Bishop of Fredericton has recently addressed a letter to the clergy of that diocese dealing with the "Appeal on Behalf of Christian Unity." In the course of his letter His Lordship writes:

"You are asked to sign a document that, once accepted, would commit the Church to a course of action that is, in my judgment, contrary to Catholic custom, subversive of Catholic order, and destructive of Catholic teaching. That may seem to some a severe indictment of a well-meant movement, but it is, to my mind at least, the least that can be said about it. . . . I am compelled to protest against the circular as unsound, alike in principle and practice, and as likely to hinder rather than help the cause of Christian Unity.

"I can easily conceive that the spirit and practice of undenominationalism would thereby be strengthened and encouraged, but undenominationalism is little more than a system of Christian worship based upon the least common multiple of truth, and is very far removed from that conception of unity which alone can satisfy the requirements of a Catholic Christianity. So far as the Church of England is concerned, undenominationalism means the practical elimination of those distinctive and differentiating doctrines which, in relation to the Protestant world at large, are the Church's characteristic marks. Such a paring away of the sharp outlines of truth may, no doubt, lead to a certain sort of unity, but it will be a unity of minimums only, whilst, as it has well been said, the unity for which the world is waiting is a unity of maximums—maximum duties, and maximum sacrifices, of course, but also, and first of all, maximum beliefs. . . . There is danger in what Dr. Newman Smyth has happily described as 'flickering expedients' in the effort to attain Christian unity, and we must take heed lest, in our zeal for a closer communion with our separated brethren, we imperil our position as a branch of the Catholic Church by abandoning principles and practices that are bound up in the bundle of our corporate life. . . .

"For a very problematical advantage, we are asked to ignore our real relationship to the entire Anglican Communion and, one might almost add, to the Catholic Church throughout the world. Much as I might value the privilege of a closer contact with the great religious bodies by which we are surrounded, I will not purchase that privilege at such a price.

"It seems to me idle, and worse than idle, to plead that there is no principle involved in this proposal to admit to our pulpits, even 'under certain restrictions and by rightful authority' (whatever that may mean), the ministers of other Churches. It is not a question of whether such ministers would, or would not, preach sermons that would do our people good. That is not the point. The point is this—that when the Church ordains a man, and sends him out to preach the Gospel, she first satisfies herself as to his fitness for the work, and then holds him responsible for the way in which he does it. But if a man is neither ordained nor commissioned by the Church, there is no guarantee at all that the message of the Church will be delivered, nor, if it be not delivered, can the preacher be held responsible.

"There is one more thing that I should like you to remember in thinking of this question—the probable effect of this so-called 'open pulpit' upon the pew. Already in Canada the Church is suffering seriously from the idea, so terribly prevalent amongst our people, that it does not matter what a man believes, that one place of worship is as good as any other. I can hardly imagine anything more likely to foster and encourage that idea than this 'practical plan' which the Church is asked to accept in the name of 'Christian courtesy and good will.'"

—

Three candidates for the Diaconate and one for the Priesthood were ordained at Christ Church Cathedral in Fredericton on Sunday, March 2nd. The Rev. Clement Whalley, of Oromocto, was the preacher.

—

Rev. G. A. Kuhring's house in St. John was entered by a thief recently and a large sum of money stolen.

—

Rev. Frank Gaskill, of Hampton, is receiving much sympathy on the death of his father.

—

The Rev. Canon Smithers is to spend Good Friday with Rev. F. J. Le Roy at St. Martin's.

—

Rev. W. M. Whiteley is soon to be transferred from Musquash to Welsford.

—

His Lordship the Bishop spent Sunday, March 9th, with Rev. H. T. Buckland at Greenwich.

—

Rev. H. A. Cody, of St. James' Church, St. John, is to be Alumni Orator at King's College, Encaenia.

KOOTENAY

NELSON.

The Parish Church of St. Saviours, with the Rev. Fred H. Graham as rector, is the centre of a number of active working organizations. The members of the Nelson Branch of the Woman's Auxiliary held their annual meeting on March 6th, with a large attendance. The winter's work has included a box for the Hay River Indian school. In the study-class conducted by the rector, the study of Japan has been taken up and proved full of interest.

Among other organizations in this parish are the St. Andrew's Brotherhood, the Society of Church Helpers, The Parish Guild, the Altar Guild and the Daughters of the King. And they are all "live" societies, finding plenty of work and doing it with enthusiasm.

MONTREAL

MONTREAL.

A well attended meeting was held in the High School Hall March 11th, under the auspices of the Diocesan Missionary Committee, to celebrate the centenary of the birth of David Livingstone, the famous African missionary and explorer, on March 19th, 1813. The speaker was Venerable Archdeacon Cody, of Toronto, who gave an interesting account of the life and work of the great Scotchman. The Bishop of Montreal was in the chair, and on the platform were Very Rev. Dean Evans, Rev. Dr. Symonds, Rev. A. P. Shatford.

MOOSONEE

CHAPLEAU.

ST. JOHN'S.

The three branches of the W. A. in this parish held their Annual Meetings during the last week of February, the parochial branch having to adjourn to March 6th to finish business.

The branch amongst the Native women known as No. 2, which was inaugurated by Mrs. Anderson, two years ago, held its annual, February 24th. The report gave a very encouraging state of affairs. They have held weekly sewing, and monthly business meetings during the year, and at Shrovetide had a tea and sale of their work. From the proceeds of this they gave $160 towards the Church debt, and $10 towards a cot in Bishop White's Hospital at Honan.

They also take 15 copies of the Leaflet. With the exception of the President and Vice-President, all the members of this branch are Native women, who have to work hard for their daily bread, and they deserve the greatest credit for what they have done. The W. A. work does not by any means represent all their giving, there is no department of Church work in which they do not help, often at great self-sacrifice. These people are an example to their white brethren in this, indeed if all the members of our Church in Canada gave in proportion as they do, there would be no unpaid assessments, and no calls for help to the Mother Land, but a self-supporting Church.

The Junior Branch held their annual, February 26th, Mrs. Soanes, superintendent presiding. There are 24 members, who hold weekly sewing and monthly missionary meetings. This is their first year so the amount of funds in hand is not very large, but they voted $5 towards the cot for the Women's ward in Honan Hospital.

The Parochial Branch, annual was held February 27th and March 6th As all the business could not be finished on the former date. There are now 6 honorary and 39 regular members. The receipts for the year were $1,669, and expenditure, $851. $500 was given towards the Church debt, (making a total of over $1,500 given by this branch besides over $650 towards fixing the Church Rooms). One tenth of all net income is given by this branch to the Diocesan Board for missionary purposes, in fact Chapleau has practically financed the Diocesan Board until this year, when Moose Fort branch sent $54 towards pledges. The balance of the amount required for cot and furnishings for Women's ward in Honan Hospital, $35, was voted, and Chapleau will provide a cot in its entirety. In reply to the Warden's request, $500 was promised during 1913 towards the finishing of the interior of the Church which after five years requires both cleaning and decorating. The balance of the year's income less tenth, dues, pledges, and dorcas work, will go towards a fund for overhauling the heating, etc. of the Rectory, the talent money made during Lent being already designated for this purpose. The thankoffering amounts to $25.41.

The Diocesan annual will be held in Chapleau on Tuesday, April 1st.

NIAGARA

HAMILTON.

Hamilton Cathedral.

The Very Rev. the Dean took the noon-day services in one of Rochester churches last week, he also preached in several others.

The wonderful Anglican Church Dominion gain of over 53 per cent. was instanced locally, when on Sunday last 52 candidates were presented for confirmation, at the Cathedral, this being the second service held within three months, when 53 were confirmed before Christmas, and a third class is in preparation.

Church of Ascension.

His Lordship, the Bishop of Niagara, held a confirmation in the Church of the Ascension on Sunday evening last, when 26 received the Apostolic rite. At the morning service, Dr. Renison preached a most instructive sermon on our growth in Christ, and the various helps Mother Church has placed in the hand of her children, and the duty laid upon her baptized members to make use of them.

St. Matthew's.

His Lordship held a confirmation this Thursday evening in this Church, when a goodly number were presented for that holy rite.

ANCASTER.

St. John's:—Sanctuary Guild held its annual at the home of the Misses Germyn, when the following were elected officers: President, Miss Mary Germyn, vice-president, Miss Wood, secretary, Miss Ethel Kenrick, treasurer, Miss Helen Clifford.

This Church has several memorials to its departed members. The altar cross is in memory of the late rector, Rev. E. J. Ferrenden, B. A. The brass vases and offertory plates are also memorial offerings. A handsome brass tablet to the memory of its first rector, Canon Osler, has its place here. In this vestry are photographs of all its rectors, including that of the present much loved Bishop.

St. Margaret's, West Hamilton, held its annual on Thursday week last. After the usual satisfactory reports were read the following were elected officers: Mrs. Jardine, president, (re-elected); Mrs. Tindal, vice-president; Mrs. Samuel Jones, secretary; Mrs. Innes, treasurer; Mrs. Best, corresponding secretary; Mrs. Austin and Mrs. Dummer, auditors.

Canon Howitt was present at the meeting and gave an address which was enjoyed by all.

St. Veronica's Church is rapidly nearing completion. The exterior is finished and it is expected to be ready for the formal opening immediately after Easter. The rector, Rev. Mr. McAndrew, and the congregation wish to thank Rev. S. Bennett, of York, for his kind donation of an organ, black walnut pulpit, prayer desk and lectern.

St. Andrew's Brotherhood.

On Monday, March 10th, the above assembly met in the school-house of Christ's Church Cathedral and was well attended. President Lamb referred to four subjects which were brought before the Executive Committee: 1. Formation of Hospital Committee; 2. The Preparation Service prior to the Corporate Celebration of Holy Communion; 3. The Week of Prayer; 4. The Immigration Question. Dean Abbott offered a suggestion to the Brotherhood, by way of holding a Mid-day service during the Lenten season, starting from next year and advised (1) affective committe, (2) central hall, (3) outside speakers. Mr. White sang a solo, "I belong to the King," and was much appreciated. Rev. Canon Sutherland addressed the audience on "King Henry VIII. and the Church of England," and dwelt on the power of the Pope, the unscrupulous Norman kings, the laws which were passed in order to check the favoritism in donating livings by the Pope, the mechanical turn which religion took during the 14th century, the firm attitude by John Wyclif, who denied transubstantiation and accepted the Real Presence in the Sacrament; King Henry VIII's education and popularity; the privileged clergy of the Church of England who held half of the land in England and were not taxed; the enormous amount of superstition in the people; Archbishop Cranmer's claim that the Pope had no right to dispense with a law of God; the excommunication of King Henry VIII, by the Pope, and the gain that England made by the Reformation.

NOVA SCOTIA

HALIFAX.

The will of the late Archdeacon Kaulbach, of Truro, who was killed several days ago provides for $10,000 bequests to various boards of the Church of England in the Diocese of Nova Scotia, the residue going during his life to his son, Captain Henry Albert Kaulbach, now in India.

OTTAWA

OTTAWA.

Confirmation classes are being held in all the churches in preparation for confirmation, which will be administered by His Grace Archbishop Hamilton after Easter.

RUPERT'S LAND

The Synod of this diocese is likely to meet earlier than usual this year, the date while not yet fixed may be June 3rd.

Rev. John Morris has arrived in Winnipeg and assumed the duties of rector of St. Alban's parish.

Great preparations are being made for the Palestine Exhibition, under the able direction of Rev. Dr. Schor, of Jerusalem. Much interest is being shown by the different religious bodies—all Christians uniting in the project, which opens on April 5th, and closes on the 26th in Winnipeg.

The Rural Deanery of Winnipeg met in All Saints' school room, on March 6th, under the able leadership of our new Rural Dean, Rev. F. C. C. Heathcote. The question of civic betterment came up, and it was decided to unite with the "Town-planning and Housing Committee," a voluntary organization of citizens, having the endorsation and financial support of the City Council. It was felt that to establish another committee having the same object in view would be waste of energy and money, so that the Rural Deanery unanimously endorsed and agreed to support the work of the "Town-planning and Housing Committee" of Winnipeg.

Another subject of vital importance that was discussed was the division of our diocese, and it appeared to be the unanimous opinion that division now would be a most unwise step. The discussion was led by the Ven. Archdeacon Fortin, who in a carefully prepared paper re-viewed the history of the movement for division, and who very clearly illustrated historically, financially and spiritually, the undesirability of dividing what is even now a comparatively small diocese. One point that seemed to be strongly brought out by several speakers, was that the request for division should come from His Grace the Archbishop, and that we ought to rely in his wisdom as to the time when a division should come.

Rural Deanery of Pembina.

This was called by the Rural Dean to meet at Pilot Mound on March 4th and 5th. The following were present: Rev. Rural Dean John H. Gibson and Mr. Thos. Archer, Manitou; Rev. John Hilton, Snowflake; Rev. G. W. Holmes and Dr. Corbett, Clearwater; Rev. P. G. Powell and Messrs. J. Rothwell, Jas. Winram, A. Reed, J. Jackson and H. M. Speechly, Pilot Mound; Mr. Wm. Webb, Marringhurst, and Mr. Wm. Strong, La-Riviere. The following company of faithful women attended the sessions and joined in the discussions: Mrs. J. W. Holgate and Mrs. Wm. Strong, LaRiviere; Mrs. G. W. Holmes, Clearwater; Mrs. Jas. Gibbs, Mrs. P. G. Powell, Mrs. T. F. Graham and Mrs. H. M. Speechly, Pilot Mound. The Rural Dean opened the session with prayer. It was moved by Rev. G. W. Holmes, seconded by Mr. Wm. Webb, "that Dr. Speechly be secretary for the occasion." Carried. An address of welcome was given by Rev. P. G. Powell, and the reply by Rev. G. W. Holmes. The re-arrangement of the Mission of Pilot Mound was then discussed. Mr. Wm. Webb, the faithful and well-tried churchwarden, reported that eight families in the Marringhurst-Glenora district would guarantee the sum of $150

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towards the stipend, if fortnightly services were given. Mrs. Strong and Mrs. Holgate, on the question of a fortnightly service for LaRiviere, were of the opinion that such an arrangement would be feasible, especially as LaRiviere was not sure of more than $100 towards the stipend. As to the proposition that Crystal City should be taken in with the Mission of Pilot Mound, Rev. G. W. Holmes and Dr. Corbett reported unfavorably, the latter describing the effort to hold an Anglican connection there as "a miserable failure." It was moved by Dr. Speechly, seconded by Rev. P. G. Powell, "That no action directed towards incorporating Crystal City with Pilot Mound Mission be taken." Carried. With regard to Marringhurst, it was moved by Mr. Winram, seconded by Rev. G. W. Holmes, "That Marringhurst be joined to the Mission of Pilot Mound on the terms above mentioned." Carried. A discussion on the better use of the machinery of the Rural Deanery system disclosed a feeling in favour of holding two Deanery meetings in the year and of visiting as many different points as possible from time to time. On the matter of rest houses for rural clergy, it was moved by Dr. Speechly, seconded by Rev. John Hilton, "That, whereas it is understood that a scheme for providing rest houses for rural clergy may be proposed to the Diocesan Woman's Auxiliary at the next annual meeting thereof, this Rural Deanery of Pembina suggests respectfully to His Grace, the Archbishop of Rupert's Land, and the Diocesan Synod that, instead of rest houses for the rural clergy, a scheme for either a summer school or summer course for the rural clergy is advisable, and suggests further the possibility of using either St. John's College or Havergal College for the purpose of housing the participants in such a scheme, and that this resolution be forwarded to the Archbishop, the W.A. and the Secretary of Diocesan Synod." Carried unanimously. Another matter of interest was a discussion on the reform of the machinery, which resulted in the following resolution, moved by Rev. P. G. Powell, seconded by Mr. J. Rothwell, "That this Rural Deanery of Pembina respectfully suggests to the Executive Committee of Diocesan Synod that for the future the Agenda paper for the annual synod be published if possible at such a time before the close of the winter that it may be discussed by all the deaneries of the diocese, and that the General Missionary be invited to attend such meetings in order to assist in the discussion of such Agenda." Carried unanimously. It was then proposed by Rev. John Hilton and seconded by Dr. Speechly, "That this Rural Deanery of Pembina respectfully suggests to the Diocesan Synod that Sec. 6 of Canon xi. be so altered as to allow properly qualified women to act on vestries." Carried unanimously. Rev. P. G. Powell then read a suggestive paper on "Sunday School Difficulties in a Rural Parish," and aroused a discussion which occupied the remainder of the afternoon sitting, which was closed by the Benediction.

The evening session was opened with prayer at 8 p.m., the Rural Dean in the chair. Rev. John Hilton gave an instructive paper on "Islam and the Need for Missions to Moslems," which was followed by another read by Mrs. Speechly, in the unavoidable absence of Dr. Speechly, entitled "Mohammedanism and Christianity, a Present Day Contrast." This was followed by an interesting discussion on "Church Union," opened by the Rural Dean, who also spoke on the Home Mission Fund and announced the apportionments for the Deanery. Finally it was moved by Rev. John Hilton, seconded by Mr. Thos. Archer, "That a hearty vote of thanks be tendered to the incumbent and kind friends of Pilot Mound for their hospitality." Carried. The Benediction was then pronounced by Rev. P. G. Powell.

The next morning the Holy Communion was administered to the participants in the deanery meeting by Rural Dean Gibson and Rev. P. G. Powell at 9.30 a.m.

TORONTO

TORONTO.

Girls' Friendly Society.

The regular monthly meeting of the Toronto Diocesan Council took place, March 8th. Mr. Reeves, the associate for missions reported visits to two branches, and has given one stereoptican lecture on the Northwest. Four branches have done special mission work during Lent.

Miss Nordheimer, convenor of the Lodge Committee, gave a detailed report of the preparations being made for the opening of the institution. The renovating is completed, the house partly furnished, but donations of furniture are greatly needed. The House will be ready tor occupancy March 17th.

The Lord Bishop of Toronto will formally open the Institution on March 26th, at 3 p.m. All interested in the welfare of the society are cordially invited.

To give all G. F. S. members an opportunity to inspect the house, the committee have arranged a series of social evenings.

The committee on finances are being loyally supported in their efforts to reduce the House debt. To meet this debt a lunch room will be opened at the Exhibition and a very unique bazaar will be held in the Fall.

The Mothers' Union.

A most successful drawing-room meeting was held on Wednesday, March 12th, at the residence of Mrs. Machell, the president. Letters were read in answer to the appeal in Feb. 6th issue of Church Life for a wider recognition of the Mothers' Union. An address given by Miss Elwood on "The Child in Health," created an unusual amount of interest and discussion which was entered into heartily by many present. There was an extremely good attendance and a number of new members joined.

St. Barnabas.

Mr. T. L. Hutchinson, president of the Men's Social Union, Chester, is in receipt of a cheque for $10 from the proprietors of Everybody's Magazine, as a prize for the best rendering of the "Trial of Jennie Brice." An account of the whole proceeding was sent to the magazine company's headquarters in New York with the above-mentioned happy result. The club is to be congratulated on its success.

THE DEACONESS AND MISSIONARY TRAINING HOUSE.

The annual meeting of the Church of England Deaconess and Missionary Training House was held March 11th, at the Church of the Redeemer School House.

The program consisted of the reading of the various different reports and addresses delivered by Miss Norah Bowman, B.A., of Japan; Miss Cartwright, B.A., President of the W. A. of the Diocese of Toronto, and the Rev. J. R. Shields Boyd, M.A., rector of St. James' Church, Orillia, Ont.

It was pointed out that a much larger number of young women was needed to enter the House for training; also an extra amount of $4,000 a year to carry on the work.

St. Luke's.

Rev. G. F. B. Doherty, M.A., of London, Ont., will be inducted rector of St. Luke's on Monday evening, March 31, by Assistant Bishop Reeve, asisted by Rural Dean Cayley. The new rector, formerly curate at St. Paul's, London, will preach his first sermon on Easter Sunday.

ORILLIA.

The annual thank-offering meeting of the Woman's Auxiliary was held on March 13th. Miss Cartwright, of St. Hilda's College, Toronto, and Diocesan President of the W. A., gave the address. The offerings were devoted to missionary work in Canada, especially in the Northwest, and to the work carried on by the W. A. among women and children in India, China and Japan.

NEWFOUNDLAND

Rev. Canon Smith, who had been very ill from pneumonia, is recovering health.

Rev. Mr. Clarkson preached to the members of the Provincial Grand Lodge of Orangemen, in St. Paul's Church, Trinity, during the annual meeting of the Lodge.

Rev. Frank Smart, rector of Heart's Content, has been conducting special services in New Harbour Mission, Trinity Bay.

The members of the Girls' Guild, at New Pelican, Parish of Heart's Content, have raised a good deal of money in aid of the New School fund. They, too, have just offered a pulpit for use in the Church at New Pelican. It was placed in position and dedicated by the rector, last week. It is truly wonderful what a few brave souls can do, when in love with a cause.

Owing to the closing of the Copper Mines at Tilt Cove, Rev. Rural Dean Pittman's congregation has been sadly depleted. He has done splendid service there, and would be a good man anywhere.

Brotherhood of St Andrew.

Mr. J. A. Birmingham, General Secretary of the Brotherhood of St. Andrew, has been spending the past two weeks in London, Ont., in connection with a trip through the diocese of Huron, and sends in encouraging reports of the opportunities that exist for helpful Brotherhood work in that and other centres. As a result of his visit through Huron Diocese it is hoped that many revivals and new chapters may be recorded.

It is hoped that there will shortly be a probationary junior chapter formed at Southampton, Ont., as Mr. A. M. Gundy, of Grace Church, Montreal, has been quietly working for this during some of his business visits in that place.

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Women's Work and Social Service

"The Resurrection of Jesus Christ was not only the Divine vindication of His personal life and work. It was also the assurance of His Kingdom. It gave the final and sufficient guarantee that through all seeming failures, through all shocks and catastrophes, the Divine Kingdom was at last to be set up. Henceforth it was worth while for men to do their best and be their best; for all who really follow Christ would move like Him through death to Resurrection, through failure to the Kingdom. That is the practical conclusion that St. Paul draws from his great argument through Christ's Resurrection to ours.

"Doubtless we know in part only; doubtless our knowledge of God is but a blurred reflection in a mirror, and truth half revealed, but also half concealed in a riddle. Doubtless this principle applies not only to our speculative knowledge of God, but also to our knowledge of all that lies outside our present human experience, to heaven and hell, to the beginnings and endings of things. But under figure and parable, the prophets and our Lord Himself convey to us the assurance that through all failures, shocks and catastrophes there is a Divine purpose in the world, that it moves to a Divine event, that God will vindicate Himself at last in His new creation, that under the new Heaven and on the new earth we shall really see the City of God. And of this great assurance the Resurrection of Jesus Christ on the third day from the dead is (not in figure or parable, but in actual fact) the summary certificate.

"'There shall never be one lost good . . . when eternity affirms the conception of an hour.' This is our justifiable confidence. This is our assurance for all that is faithfully done consciously in the Name of Christ. And not only so, for if the prophets of the Old Testament and of the New see the treasures of all the world, the 'desirable things,' the 'glory and honor of the nations' brought within the light and compass of the Holy City, we can dare to believe that nothing in all the wide compass of human activity in every age, that has been truly thought or beautifully conceived and executed, or worthily done shall ever be lost. In the great consummation all the wealth of all humanity shall be the glory of the City of God. For instance, there is no more poignant regret than the feeling which comes over us if amidst the mass of ancient sculpture we learn to distinguish the scanty remains of the best genius of Greece, and feel by contrast with all the second-rate work of the Hellenistic kingdoms and the Roman Empire, its unique indescribable beauty, and then reflect on the scantiness of what remains compared to the wealth of incomparable work that has perished, never to be recovered.

"But we who believe in the Divine Word and know the purpose of God, may believe that this poignant regret is not really rooted in illusion—that somehow nothing shall be lost that really belongs to humanity and its power, that the depressing sense which is apt to beset us, that the gains of human progress carry with them corresponding and equivalent losses—that we never gain in one direction without losing in another—is not the whole truth. For nothing truly, worthily, beautifully done or thought or imagined in the wide compass of human history shall be lost in the great result. It shall be found built up into the city which hath foundations whose Builder and Maker is God."

* * *

This striking passage occurred in the course of a sermon delivered by the Bishop of Oxford (Dr. Gore), at Great St. Mary's, Cambridge, on February 7th last, a few days before news came of the death of Captain Scott and his four companions at the South Pole. It contains no reference to the fact because news of it had not then reached England. Yet it is hardly possible to read the foregoing words and not apply them to the tragedy the knowledge of which followed so closely upon their utterance. "Nothing truly, beautifully, worthily thought or done or imagined—" read the noble simplicity of Scott's last message, recall the circumstances surrounding the death of himself and his comrades, and ask yourself if the Bishop's words do not here find one fitting application.

* * *

As these events occurred within the octave of this week just a year ago, I want to-day to quote one or two comments from current publications.

Here is "The Guardian" in the opening paragraphs of its issue: "The annals of heroism have been splendidly enriched by the fate of Captain Scott and his companions. They met death with a courage so superb, a resignation so serene, that as long as the awful record of Arctic and Antarctic Exploration endures their names will remain inscribed at its head. Where unfaltering but unavailing courage is, there must needs be pathos, and it would be hard to find circumstances more pathetic than those in which these brave men died. They had reached their goal; they had seen the South Pole; they were within eleven miles of safety when an unforeseen failure of supplies brought starvation and death. The respectful admiration of the whole world centres to-day round the lone and dreary cairn amid the Antarctic snows below which these heroes sleep. It is a world which must needs be better for this fine manifestation of duty and steadfastness, this perseverance to the end, this acceptance of inevitable fate without complaint, yet with final hope that the country in whose honor the contest with Nature was waged will not abandon the near and dear ones of those who waged it.

"On its spiritual side the disaster is full of meaning and of lessons for an age which loves the easy path. It comes as an unforgettable reminder that the courage and readiness unhesitatingly to face deadly peril are as much our heritage as ever they were, and that men can still die without wailing with the sense of duty done. The fact that the best possible results of Polar exploration are pitifully small as compared with the risks, diminishes their glory not at all. It is endeavor rather than achievement that is heroic, and the hope of wresting from Nature her secrets will always fascinate the bold and heroic."

* * *

Listen again: "In the last message to the public—a message as calm and courageous as any words ever written by a man in the face of death—Captain Scott was concerned not only to appeal to those at home to care for the widows and orphans of the doomed party, but to justify the manner in which the expedition had been organized. His professional pride was a dominant passion to the last. It conquered the pangs of starvation and the exhaustion of brain and hand that traced the last lines. That was splendid. No record of tragic adventure has moved England so deeply as Captain Scott's diary since the Franklin expedition in the middle of the last century. There is a peculiar quality in the experiences of Polar discoverers to excite compassion, in the fearful loneliness and helplessness when disaster comes.

"In Captain Scott's message there is no grandiose defiance such as a man might use to hearten himself if not to impress posterity, no repining, no faltering, only straightforward courage, a simple compliance with the decrees of fate, an admirable touch of professional pride, and gentle-hearted concern for others. 'Things have come out against us, and therefore we have no cause to complain, but bow to the will of Providence, determined still to do our best to the last.' We search for words in which to do justice to the nobility of this end, and reject all epithets as inappropriate or impertinent. We turn then to a master of sublime expression, and here we find the thought that we require, for the death of these brave men in the Antarctic was, when all has been said, triumph in failure, and it has given us an example that surmounts all sorrow. In Samson Agonistes, Milton says:

'Nothing is here for tears, nothing
to wail
Or knock the breast; no weakness,
no contempt,
Dispraise or blame—nothing but
well and fair
And what may quiet us in a death
so noble.'"

* * *

These are the words of the usually measured "Spectator," which further quotes the following from a French source, the "Parisian Temps": "The self-sacrifice of Captain Oates bears the mark of that absolute self-control which an Englishman prizes above all else in the world. When the question is asked, What is the true gentleman? our neighbors will have no need to search their history or Shakespeare. It will suffice to reply that he is the man who behaves like Captain Oates." Again, one is grateful to our own "Star" for the following comment,—"Not so long ago in the world's history the story would have been a very different one. It is difficult to imagine Napoleon losing his own life in an effort to bring back alive the companions of his journey. . . . These men could not accept, as men did when the world was younger the idea that self-preservation was the first law of life. They carried into the wilderness a second law enacted by civilization, (or rather let us say by Christianity)—and they stood by Evans as long as help could avail him."

* * *

The glow of admiration which such a story calls forth is I think partly due to the fact these heroes are outstanding figures in the army of heroic souls who continually,

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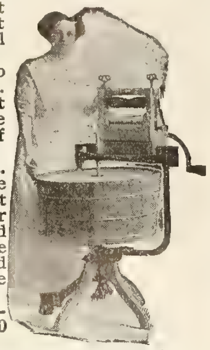

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A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

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But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

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It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

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daily, unknown to fame, are risking limb and life in the service of others, or in the service of science which is ultimately the service of others too,—on ordinary duty or not on duty at all,—a doctor sucking poison from a child's throat; a policeman struck down in the course of his work; a school teacher dying in getting her little pupils out of a burning building; a brakesman throwing himself across the line to save a woman; an engineer fatally burned at his post; a newsboy giving his life-blood for the life of a girl he had never seen; a motorist ditching his machine to prevent an accident,—just everyday events, silent, casual, unnoticed, but now and then this heroic spirit finds expression, becomes articulate, as it were, on the theatre of the world,—something is done which all the world sees, at which all the world wonders, and in honouring these chosen heroes we honour too with them the whole army of which they are the protagonists.

There has been a good deal of talk about wasted effort, about lives thrown away for nothing, about the small results at best of Polar enterprise, yet even such utterances are always coupled with a thrill of pride. And after all who can balance the gains and losses in any series of events,—who knows what is really worth while, who can judge what is really wasted, what is really fruitful. One of the most famous examples, I suppose, of wasted effort is that of David pouring out the water of Bethlehem, bought at the price of such tremendous risk and such terrific energy, and made thereby so sacred that it could not be used for human need, but must be poured out—"thrown away"—as sacrifice before the Lord. No doubt many who saw it asked each other, To what purpose is this waste?

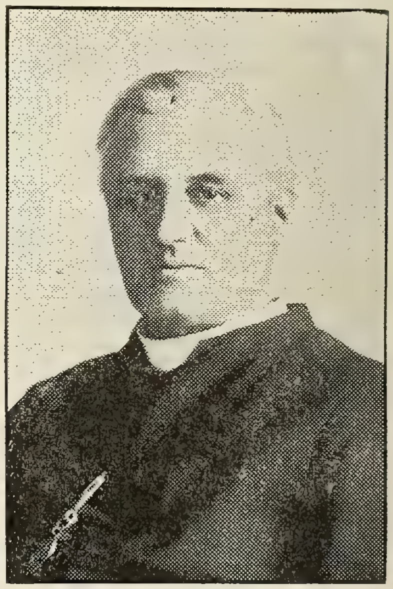
In all our search for wealth and ease and comfort, in all our worship of success and popularity and visible gain, who is to measure the social value of heroism or of our race's capacity, as Canon Alexander so finely said, "for profitless ventures and impossible crusades." The courage to plan a great enterprise, and go out to meet the danger of it, the fortitude to look death in the face and wait for his coming, the unselfishness to think in these supreme moments of the needs of others, the faith to discern, even in that dark hour, the Hand of Providence—this re-assertion of the ideal—what is it not worth that these noble and truly Christian qualities should be shown, and shown under circumstances so desolating and appalling.

No, we cannot perhaps reckon up the true values, but we can realize and remind ourselves that there is "a heritage of heroic example and noble obligation not reckoned in the wealth of nations, but essential to a nation's life," and realizing that, it is impossible to think of this recent example of the heroic spirit, with any other feeling than that of solemn joy, thankful, too, for our faith that "nothing truly, worthily, beautifully done or thought or imagined in the wide compass of human history shall be lost in the great result."

HONOUR BRIGHT.

OBITUARY.

In the death of the Rev. John Metcalf Davenport, the Church has lost a loyal son, and a devoted priest. A graduate of Oxford his work is of interest to us, as he served the Canadian Church at St. John, N.B., and St. Thomas', Toronto. In the latter place difficulties arose which led eventually to a division in the congregation, and a large number followed the Rev. Fred Plummer, who had been on the staff of St. Thomas' Church, to St. Augustine's Church which was re-opened some little time after the difficulties came to a head. This trouble, which he took very seriously to heart, and which was accentuated by a good deal of hard feeling, broke both his courage and his health. Though outwardly reserved he was a man of very tender susceptibilities and any act of unkind criticism cut him to the heart. After patiently bearing it for some little time he came to the conclusion that it would be for the welfare of St. Thomas' Church to resign. Later on he returned to England and became Vicar of St. Clement's, Bournemouth, which he resigned when he felt his usefulness crippled by the illness from which he died. He was a man of great theological ability, most generous, exceedingly humble minded, and few could excel his earnest and loyal devotion to the Church. Through all his life he never said a harsh or unkind word of others, and left an example of patient forbearance that was alike admirable and rare.



Rev. Father Davenport.

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Notes By E. T. COOK.

SWEET LAVENDER AND ROSEMARY—A REMINISCENCE.

WHAT a happiness it is for the world at large that there are common things of life of which we never tire—the sweet air and sunshine, the green of grass and of trees, the bread we eat, and then our gardens for rest, meditation and enjoyment. Thinking of gardens and shrub life reminds me of sweet lavender and rosemary, which seem of all shrubs to be most closely interwoven with English country life. Nevertheless they are not native born, nor even naturalized. The home of both one and the other is in the countries bordering on the Mediterranean shore, where they are happy in torrid sunshine and dry rocky soil. Nor is there any special mention made of them in English literature before the middle of the sixteenth century, when rosemary and southernwood and, later, lavender—reputed to have come in with Good Queen Bess—found their way into the physic gardens of the time.

As we let our thoughts WANDER BACK TO THE ENGLAND OF OLD, how well we may picture to ourselves some snugly thatched and roomy homestead with the garden shut in by its sheltering yew hedge, where, in the glow of the sunshine of an August afternoon, the lavender bushes are breathing out their fragrance on an angry hum, as the housemaidens come down the path and begin to cut the long spikes from which such bounteous stores of honey might have been gathered. Within doors, the flower-heads lie drying on the the hot quivering air ,and the bees change their drone of deep content to broad seat of the lattice window, and as we venture to lift the lid of the capacious oak-chest or peep into the "aumry"—that pretty old word relic of France which still lingers in Scotland, if not farther south—we catch a glimpse of piles of household linen, mostly homespun, ready for the fresh lavender to be laid lovingly between the folds by gentle mother-hands while it waits the time when son or daughter shall fare forth from the parent rooftree to a nest of their own.

All this is now but an echo of the past, though the faint refrain of it all abides with us still. Alas, no village inn can boast of its lavender-scented bed-linen as in the days now far off. The broad oak staircases and bright polished furniture, the cosy carven settles and the rare old china beau-pots filled as the seasons came round with snowdrops or lilies of the valley, with damask roses, or daintier far, white roses of Provence—all these, and lavender bushes amongst them which used to be the pride of countless old-fashioned hostelries, where are they? Little is left of them but shadowy memories put away in the inmost recesses of our thoughts, and only brought out now and then with the same sense of half-pitying condescension with which we unfold the faded silks and satins of some long-forgotten ancestress.

ROSEMARY

was earlier known—or perhaps it is more just to speak of it as having been earlier esteemed—than lavender. It offers, also, a curious instance of gradual change in name-form, upon which, by going back to original derivation, we get an interesting sidelight. The native home of rosemary is on both coasts of the Mediterranean Sea, and in the days long before it was carried thence, most likely as physic merchandise, to British shores, the shrub was known as *rosmarine*, or, in old French, *romarin*. By and by, popular sentiment stepped in, and either on account of the incense-like scent of its leafage, or the hue of its pale blue flowers—the Virgin's color—the plant was dedicated, as so many others in those days were dedicated, and it became the Rose of Mary, as it remains to this day. In truth it has no more affinity with a rose than the rose of a watering-pot, which has yet the same Latin name-root of *ros*, meaning dew. Yet even as it stands thus dedicated to-day, rosemary dates back for nearly five hundred years as an English garden-plant, nor does it seem any longer to crave the sea-dew for its well-being.

Rosemary is rooted in the history and in the literature no less than in the everyday customs of English rural life. Two faithful virtues, constancy to the living and remembrance to those who have gone before, have always been close entwined in about the rosemary branch, which in the West Country is still

"Grown for two ends, it matters not
at all
Be't for my bridall or my buriall."

In olden days, no bride went to church without rosemary in her wedding posy, and tradition has it that Anne of Cleves staking her life's happiness on a poor venture, wore the green sprays wreathed in her hair—a feeble spell on which to trust in a hazard so fraught with peril. At country funerals it is customary, in many localities, to drop sprigs of rosemary into the open grave.

SPRING IS HERE—GARDEN WORK.

Once again the springtime of the year is here. The sparrows are twittering and the wonderful resurrection of nature is taking place, that resurrection which cannot be explained, but to the believer signifies the annual manifestation of God's gracious will to those on earth. God seems everywhere at this gladsome season of flowers and opening leaves, more really to our dull minds than even in the rich harvest of autumn, and our thanksgiving that the winter is past should be the uplifting of thankful hearts. How welcome are the words of Solomon: "For lo, the winter is past, and the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." The world is overflowing with beauty—God's gifts—and, alas, stained with our shortcomings and ultra-selfishness. Spring, of course, brings very practical thoughts to the gardener. He must set about putting his house in order. First obtain the seeds, flower or otherwise, that are desired, and the nurserymen here sell packets, with printed instructions on each, which no one can mistake. These cost only about 5 cents each, and the reward in beautiful or economic results means a good lay-out for one's money. The great point is to treat every seed and every seedling as if it were really a living thing, for of course such it is, and follow minutely the directions given. Then there will be flowers clustering round the much-loved homestead and luscious vegetables to fill the kitchen pot.

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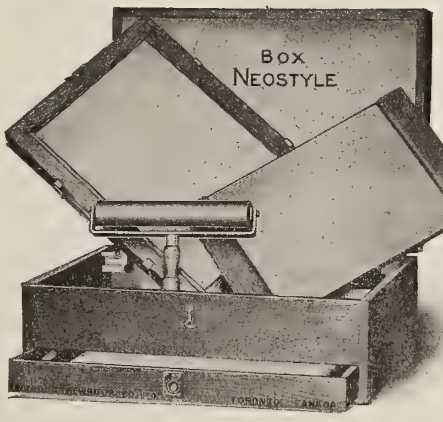

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The following version of St. Patrick's Hymn is from the facile pen of the late Mrs. Alexander, wife of the late Archbishop of Armagh. "It is," says the Rev. Charles H. H. Wright, D.D., editor of "The Writings of St. Patrick," "Christian Classic Series," "closer to the original than other translations, the latest corrections by Dr. Whitley Stokes being used." It has been issued, pointed and accentuated for chanting, by the Irish Christian Knowledge Association, and is now widely used in Ireland, in the services of the Church of Ireland, not only on St. Patrick's Day, but on other occasions. It was used as a processional hymn at York Minster on St. Patrick's Day, 1891, when Archbishop Magee, who was an Irishman, was enthroned.

I bind unto myself to-day
  The strong name of the Trinity,
By invocation of the same,
  The Three in One and One in Three.

I bind this day to me for ever,
  By power of faith, Christ's Incarnation;
His baptism in Jordan river;
  His death on cross for my salvation;
His bursting from the spiced tomb;
  His riding up the heavenly way;
His coming at the day of doom;
  I bind unto myself to-day.

I bind unto myself the power
  Of the great love of Cherubim;
The sweet "Well done" in judgment hour;
  The service of the Seraphim,
Confessors' faith, Apostles' word,
  The Patriarchs' prayers, the Prophets' scrolls,
All good deeds done unto the Lord,
  And purity of virgin souls.

I bind unto myself to-day
  The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
  The whiteness of the moon at even,
The flashing of the lightning free,
  The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea,
  Around the old eternal rocks.

I bind unto myself to-day.
  The power of God to hold and lead,
His eye to watch, His might to stay,

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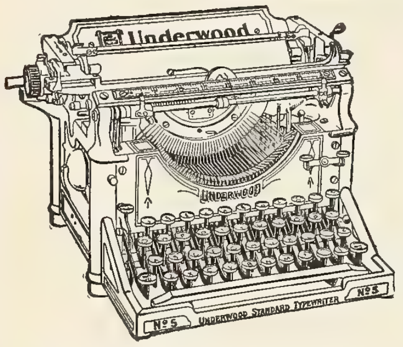

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His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward;
The Word of God to give me speech,
His heavenly host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place, and in all hours,
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till Thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same.
The Three in One, and One in Three.
Of whom all nature hath creation;
Eternal Father, Spirit, Word:
Praise to the Lord of my salvation,
Salvation is of Christ the Lord.

TEN YEARS' GROWTH

Statistics of the population of Canada as divided among the religious bodies are contained in a summary just issued by the Census Department. In ten years, to 1911, the Anglicans have increased by 53.05 per cent.; the Presbyterians by 32.39 per cent.; the Methodists by 17.78 per cent., and Roman Catholics by 27.06 per cent.

Roman Catholics are now 41.43 per cent. of the total population; Anglicans, 13.35 per cent.; Methodists, 17.11 per cent.; Presbyterians, 15.64 per cent., and Baptists, 3.52 per cent.

The totals are as follows:—Anglicans, 1,043,017; Baptists, 382,666; Congregationalists, 34,054; Jews, 229,864; Methodists, 1,079,892; Presbyterians, 1,115,324; Roman Catholics, 2,833,041; Unitarians, 3,224; Salvation Army, 18,834; Doukhobors, 10,493 and Evangelicans, 10,595.

In ten years the Roman Catholic population increased by 603,441; Anglicans by 361,523; Lutherians by 137,340; Methodists by 163,006; Presbyterians by 272,882; Baptists by 64,661; the Greek Church by 72,877, and Jews by 58,163.

YET IT MOVES.

BISHOP DUVERNET, in the Prince Rupert "Daily News," says:—Every change is not always a change for the better. It is a decided loss to break too quickly with the past without taking time to gather up all that is most valuable—the rich heritage of the ages. This is why there is something to be said in favour of the strong conservative spirit which seems to dominate the older churches, especially the Anglican Church. The chief characteristic of this Church is the importance it gives to the historic principle. It venerates what has been the growth of centuries. While we cannot help commending the spirit which desires to conserve what is best in the past, there is a danger of failing to grasp the importance of meeting new conditions with new truths, but these new methods and old truths re-stated in the language of the present day. As an illustration of what we mean, take the way the majority of church people of all denominations cling to the old translation of the Bible, though every thoughtful reader knows that the new version makes the meaning clearer. The same thing is about to happen now in the Anglican Church over the revision of the Prayer Book. A large and representative committee is now at work upon this matter which will report to the next meeting of the general synod in 1914. From present indications it is not likely that many radical changes will be made, but more liberty will be given in the way of shortening and selecting, some obsolete words will give place to their modern equivalents, and an earnest attempt will be made on the part of Church leaders to adapt the services to Canadian conditions. We predict that from one end of Canada to the other the cry will go up "We want no change." This cry will come, not from the leaders but from the rank and file.

People become wedded to a thing through past associations, and in the face of strong prejudice it is difficult to make any change, even though the most thoughtful are convinced that some change would be beneficial. History teaches us that in every movement there are these two forces; the progressive and the conservative; both are necessary. Unless there were some holding back there would be a foolish rushing forward. Unless there were some eager to press on we should remain forever in the old rut. The balancing of these two forces has always led to true progress.

Owing to the pressure on our space the Letters to the Editor have had to be omitted this week.

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Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued.*)

"WHAT do you mean by Influential Discipline Mr. Torrence?" inquired Ruby, as Mervyn only smiled in response.

"Why discipline by influence, of course," he answered slowly. "All people have influence either for good or bad, as we are taught by everything in science, logic and experience. One sees this particularly in a class of lads like mine, for one good boy has a tremendous influence over the rest. A mediocre lad, neither very good nor glaringly bad has a fair amount of influence and sways the whole class towards medium goodness, but one mischievous or naughty boy has the greatest influence of all."

"Why?" demanded Doris in deep interest, having perhaps a fellow feeling for the last type of lad.

"Because the tendency to be unruly and bad is, I suppose, greater in all of us than the tendency to be good and ruly. At least I always find them more ready to be mischievous than anything else, and the influence of each acting on the other tends to make each more unruly than he would be alone and without anyone to influence."

"Then how do you manage to keep them in order?"

"By bringing a counter-influence to bear, which, being stronger, subdues their influences and turns them into new channels. I have so far always been able to keep my influence stronger than theirs, and so I have never yet had to turn any boy out of the room."

Ruby looked at his strong face, with determination and will written large in every curve, and remembering how that once she had heard him speak at a meeting she and her sisters had attended with Eleanor, and bringing his steady words and his look at that time to mind now, she understood the meaning of his more powerful influence.

"But if you have never had to turn a boy out, darling," remarked Eleanor with a smile of mischievous reminiscence dimpling on her face, "you have at any rate had to turn out a whole meeting. Do you remember?"

Torrence laughed heartily.

"So I did," he agreed, and seeing that the girls were looking eagerly for more, he went on: "There were some young roughs of the better sort who came to a meeting I was holding in a town near here, and who for some reason were determined to upset us. They had lighted bags of damp cayenne-pepper just before the meeting commenced and put them under the seats, and they made the meeting absolutely impossible for about half an hour. Everyone was coughing and sneezing and wheezing frightfully, and I could hardly see out of my eyes, so that speaking was out of the question. We had to turn everybody out with the half-burnt bags and ventilate the hall thoroughly, but I was determined to hold the meeting, and we did, and had a splendid time."

"Did you ever catch the men who did it?" enquired Doris.

"Yes, most of them after a few days. We came to a friendly understanding after a while, and they have given no trouble since, at least not trouble of that sort."

"It was awfully clever of them to think of it," remarked Doris appreciatively. "I think it was a lovely idea."

"I don't," retorted Torrence drily, whereat they all laughed.

"Do the members of your class attend well?' enquired Ruby. "I mean are the numbers good all the year?"

"Yes, tolerably good. Sometimes they fall off a bit. My greatest enemy in summer is the attraction of a walk in the woods and fields, and my enemy in winter is the Heart's-Disease novelette. But on the whole they come well."

"Whatever sort of a novelette is that?" exclaimed Myrtle.

"The so-called Heartsease novelette," explained Eleanor, smiling. "He names them Heart's-Disease novelettes, which is really the more appropriate title, I think."

She pushed her chair further from the rustic table, which had been

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To Advertisers

In the first issue of June last we had only one page of advertising. In last week's issue there were over five pages.

Nearly 1,000 names have been added to our mailing list since last September; the number of our subscribers in the West and British Columbia having been increased by over 50 per cent. since that date. In the Eastern provinces and especially in Toronto, similar encouraging increases have been noticed.

Keyed advertisements are one of the best tests of a paper's value. One inserted in our columns **once a month** for the last three months of 1912 was ordered to be shown **once a week** as soon as the New Year appeared. A trial insertion given to this paper by one of the largest firms in October last has been repeated many times since.

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stripped of the tea-things by the soft-footed serving man, and leaned back among her cushions, smiling with a lazy enjoyment of the peaceful scene before her.

"It is perfect out here now," she remarked, idly twisting the long sapphire chain she wore, round her pretty white fingers. "It's a shame to leave the garden just as it is so lovely in the evening light, and I think I will stay out here under the trees till it's time for service."

"Yes, why shouldn't you?" agreed Myrtle.

"There's no reason why I shouldn't and many why I should," rejoined Eleanor, laughing. "Only I shall want a lot of things to amuse me. There's poor dear Rameses languishing in the stable and the heat; I would like to have him out here enjoying himself with me; and I should like to have a fly-switch to keep away these bothersome midgets, too, and another cushion, as this one isn't enough to make me really comfortable."

She did not even ask anyone to fetch the things she wanted, true little queen as she was, but indeed there was no need for her to ask, for Torrence was on his feet in an instant, and before the girls had fully realized what it was she wished for, he had started across the sunny lawn, his smile testifying his ready willingness to serve the wife he adored.

The sisters exchanged glances of admiration and surprise, but they respected the dreamy look of love that was on Eleanor's face too much to break into her reflective silence, and no remark was exchanged till her beautiful black retriever of the glossy smooth coat came racing across the garden, and flung himself panting upon his mistress in a state of very unsabbatical excitement. A moment later Mervyn followed in his wake, a couple of cushions under his arm and flourishing the fly-switch round his head. He came up to the little group on the lawn, arranged the cushions behind Eleanor's back to his own and her satisfaction, and giving her the switch, seated himself on the grass at her feet, next to Rameses, who had cooled down after his demonstrations of exuberant joy and was lazily enjoying the shade, his tongue lolling out to an almost indecent extent. Eleanor had thanked her lover-husband in no words, but while he stooped over the adjustment of the cushions, she had raised her sweet face and kissed him twice lovingly, and now she rested one hand on his shoulder as she glanced at the girls with mischievous eyes.

"These quizzical young people are consumed with wonder as to why you went for my things without being asked!" she remarked laughingly. "They don't approve at all of my ordering you about so, you downtrodden darling."

"You don't order me about," he retorted lazily. "Why do I do it? I'm sure I don't know, unless it is the influence of the rights of women, and perhaps those two sentences of Peter's about giving honour unto the weaker vessel and loving her as myself. I should go to fetch anything that I wanted, so why shouldn't I do the same for her, eh Rameses?"

(To be continued.)

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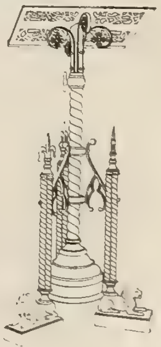

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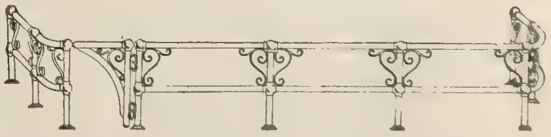

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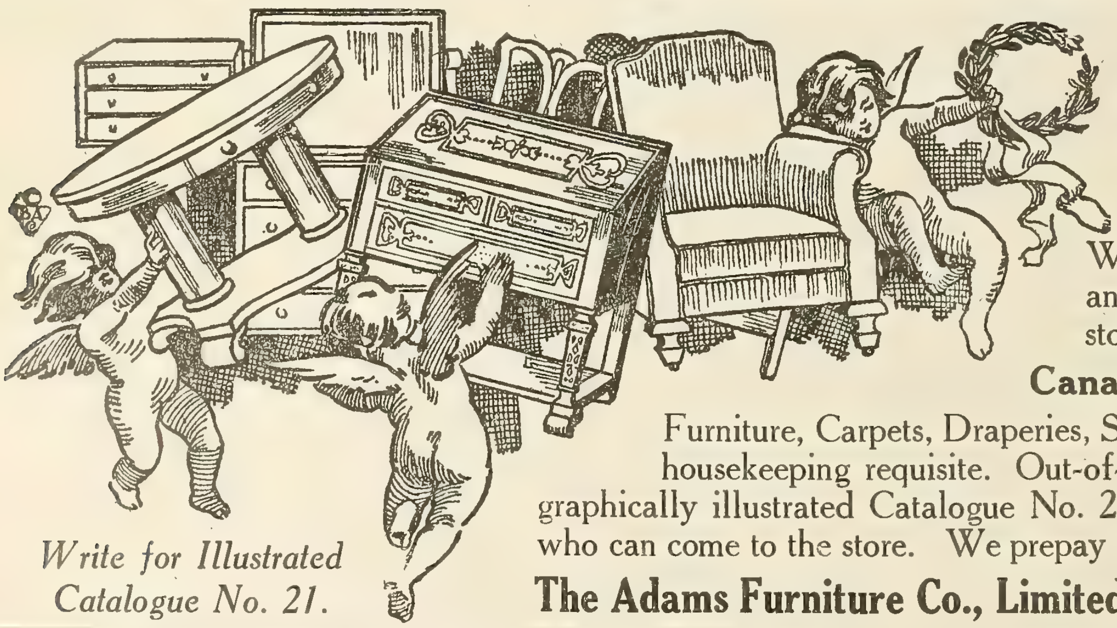

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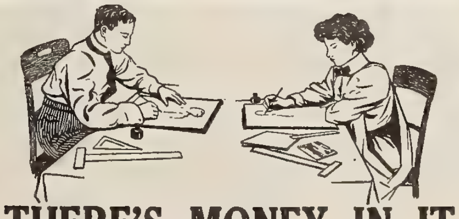

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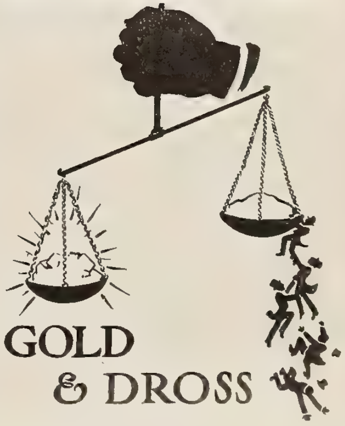

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The Week.

The Montreal Trouble.

WE have been once more appealed to for facts regarding the Dr. Symond's incident. So far as we can make out the latest report is this. On January 2nd, Dr. Symonds telephoned Mr. Flanagan regarding an invitation to preach in St. Giles' Presbyterian Church, and asking if he had any objection to his doing so, and stating that the Chancellor had advised him that there was no Church law against his doing so, and that it was on both sides only a matter of courtesy, as there was no law against his proposed action. Mr. Flanagan's reply was to the effect that if it was a matter of courtesy he had no objection, and that if there was no law against the proposed action he would not make it a personal matter. On the same day Mr. Flanagan stated the case to the Chancellor, who told him that he had no knowledge of ever having given the opinion quoted to him by Dr. Symonds. The Chancellor then made a statement to the effect that Mr. Flanagan had no right to consent to such action being taken without the consent of the Bishop, and that no clergyman had the right to take such action without first obtaining the consent of his Bishop. The next morning, January 3rd, Mr. Flanagan telephoned Dr. Symonds, giving him the Chancellor's opinion, and stating that under the circumstances he could not consent, but at the same time he did not see how he could consistently oppose him without extending opposition to others. On the same day Mr. Flanagan confirmed this by writing. Dr. Symonds replied that unless there was a Church law against it he would persist. On January 14th the Vestry of the Church of the Ascension met and passed a resolution of protest which was forwarded to the Bishop, and copies of which were sent to Dr. Symonds and the Rector of the Cathedral. Dr. Symonds preached in St. Giles' on the 16th of February.

⁂

The Circular Letter.

THE next step has, we hear, been taken, and that is to send the Circular Letter to the laity. We are told that nearly 300 clergy have already signed the appeal; that one or two Bishops have spoken strongly against the proposed line of action, others have expressed their sympathy and approval. When we consider the Bishops would it not be likely that none of the following will accept or vote for the proposed changes: the Archbishops of Rupert's Land and Ottawa, the Bishops of Nova Scotia, Fredericton, Quebec, Algoma, Montreal, Niagara, Qu'Appelle, Calgary, Columbia, New Westminster, Ontario, Toronto, and Huron. Of the other dioceses, of which we do not judge, because we have at the moment no means of knowing, five, namely Athabasca, Yukon, Mackenzie, Moosonee, and Caledonia all put together do not represent 100 clergy. Our contention is that the appeal to the laity is misleading, for while it is quite true that one or two Bishops have spoken against the proposal, yet we presume it is also true that a large majority of the House of Bishops would vote against the proposal, though they have not at present said what they will do. We think it would be better to tell the laity that they are asked to sign the petition, because the Bishops are opposed to it.

⁂

The Appeal.

WE are informed that the appeal claims that the two propositions do not in the least affect the question of the Historic Episcopate, or the rite of Confirmation. We are quoting from a summary given in the "Canadian Churchman." From our point of view it is exactly opposite, for we hold that Holy Orders comes through the Historic Episcopate, and that as long as the Book of Common Prayer is accepted we have no choice but to believe that other orders do not entitle a man to teach in the Church. Those whom it is proposed to invite are men having other orders which they consider entitle them to teach with authority. Is the Church to commit herself to the position that there are other orders which ordain a man to preach with authority, while they do not ordain him to celebrate the Holy Communion; or is she eventually to accept the second as a corollary of the first?

Again, the rite of Confirmation is required of communicants in the Church. What is a communicant according to the Prayer Book? One who has been baptized and confirmed, or willing to be confirmed. Those whom it is proposed to admit are not communicants according to the Prayer Book—what are they? They are people who love Our Lord, but who do not believe in Confirmation, or who do not believe in it enough to accept it, or want it. Does it not seem that the plain fact is that the Holy Communion is to them a mark of affection, sympathy, memory and nothing more, and the Church on the other hand distinctly teaches that it is a means of supernatural grace. If those who wish to take advantage of the proposed alteration, who desire to come to the Holy Communion without being communicants in the Church's sense of the word, would tell us their reasons we should be better able to judge of the question. The proposal implies that they are numerous, why do they not speak for themselves, and lay before the Church their view of the grievance?

⁂

The Religious Census.

WHERE two men are gathered together it is possible to get more than two different opinions, which seems strange but is true. The point of view makes all the variety. People study the Religious Census Report of Canada and draw quite opposite lessons from it. The census give 79 varieties of specified religions for 1911 as compared with 57 for the year 1901. To have a choice of 79 religions among 7,000,000 persons is from a worldly point a mark of tolerance, indifference, and broad mindedness, but from the declared wish of the founder of the Church it is nothing less than disastrous. His wish was that the Church should be one and undivided, and His professed followers to-day put forth 79 for the seven millions who dwell in this country, and some of these followers of the Prince of Peace are very bitter and hostile to those who do not agree with them. We think that we ought to learn two lessons from this report. One is that there is a pressing need for unity and the other is the fatal effects of following private judgment. Whenever we get outside the Church we see two fatal qualities developing themselves—a lamentable tendency to increased separation into smaller parties, and a loss of spirituality. The fissiparous tendency is the plain outcome of the use of private judgment, and the loss of spirituality is the result of a desire to be attractive and obliging to all and sundry. What the world needs to-day is not a throwing down of barriers, but a definite system of teaching to which the harassed mind can turn when it is in doubt. We have so little time to think or read that the average man is glad and thankful to find a place of authority to which he can go and feel safe. We foresee a larger acceptance of the Church if the Church will only remain definite on those points on which she has a right to be definite.

⁂

The Rose Society of Ontario.

IN this country with all its intense materialism we are apt to lose sight of the gentle influences of flowers and of the refining effect which they have in common with Beauty in all its forms in moulding character. We were glad, therefore to notice recently an encouraging evidence of an increased devotion shown to rose-growing in the organization of the first Rose Society in Canada—to be known as "The Rose Society of Ontario." The president is Mr. E. T. Cook, F.R.H.S., England, vice-president of the National Rose Society, a well-known landscape artist, and author of many works on flower life. It is the aim of the society to scatter rose gardens of all kinds, large and small, throughout the length and breadth of the land, and to be a living reality and a joy to all who love the flower whether their's be a luxurious rosery or a lowly simple plot in city or suburb. The society is to be cosmopolitan and will join its efforts to those of other floral societies in the endeavor to increase a genuine love of flowers. It is to be a teaching society, and in due course will have rooms of its own, a library, books and pamphlets to assist members in the cultivation of the flower, exhibitions, lectures and practical demonstrations, also if any member wishes to ask any questions concerning any phase of the rose an answer will be given by post. We predict for the Society an enthusiastic reception and a great and beneficent future.

Our Old Country Letter

March 12, 1913.

THE Lord Mayor of London, presiding at the annual meeting of the East London Church Fund, which was held in the Guildhall last week, pointed out that the district covered by the fund has a population twice as large as that of Norway, that it was larger than that of Wales, and larger than the combined populations of Liverpool, Manchester and Birmingham. It was fortunate, he said, that city people could not be made to realize the immense amount of misery which existed within two miles of where they were assembled. The report was somewhat pessimistic. For three years increasing deficits have only been met by exceptional and unexpected gifts. This is not satisfactory, for it seems to indicate that the ordinary channels of help are running dry. The total receipts for the year were £21,074, of which East London itself had contributed £2,448. The Bishop of London said that, looking back over his-twenty-four years in London, he found that the clergy had won the love and confidence of the people; this was shown convincingly during the late strike. He believed that the Prayer-book needed to be supplemented by simpler mission services for those who do not understand it. Viscount Middleton (Secretary for War in the last Cabinet) said that if anyone had been asked twenty or thirty years ago which stood the higher in the estimation of the people, the Church or Parliament, the answer would have been "Parliament." "I wager," he said, "that if the same question were asked to-day, the answer would be 'the Church.'"

—

The Good Friday processions of the last two years in London, which produced such a deep impression, are to be emulated in Birmingham this year. A body of three thousand men will, it is expected, be forthcoming from seventy parishes. The Bishop will take part in the procession.

—

The percentage of Church accommodation to population in Birmingham appears to be under 10. In England there is no religious census—the Nonconformists have always opposed it, so it is impossible to ascertain accurately how many Church adherents there are; but the provision of one Church sitting to every ten persons, all denominations included, is deplorably low for an established Church. In one parish there is only one priest for 11,000 people.

—

The Vicar of St. Etheldreda's, Fulham (a suburb of London), thinks of reviving the old but long disused custom of having a band in the west-end gallery of the Church. The band usually consisted of a few stringed instruments, with perhaps a bassoon or a clarionet—a combination which, a Church paper says, "might perhaps be considered by some people as a pleasing alternative to the noisy organs by which Church goers are sometimes afflicted."

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The Feast of the Annunciation this year coincides with Tuesday in Easter week. It is unfortunate that no agreement has been arrived at among the Bishops as to the proper date to which the Feast of Annunciation ought to be postponed. The Archbishop of York recommends Thursday, the 27th, and the Bishop of Gloucester April 1. Both quote expert opinion. "Who shall decide when doctors disagree?"

—

Although there has recently been an infusion of young blood in the Irish Episcopate the majority of the Bishops are still over the Psalmist's allotted span of years. The aged Bishop of Tuam has now retired, and his successor is to be elected by the joint Diocesan Synod of Tuam, Killala and Achonry on the 10th of April. Dr. James O'Sullivan was ordained in 1858; in 1872 he became rector of Galway, and in 1890, after an indecisive diocesan election, he was chosen by the House of Bishops to succeed Dr. C. B. Bernard, who had been Bishop of Tuam for 23 years.

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The Trinity College (Dublin) Mission to Belfast has completed its first year of work, and its report is encouraging. The mission helps certain under-manned parishes in the great city; some of these parishes have each two or three clergy and a population greater than that of the scattered diocese of Tuam with its 67 clergy. The mission keeps up its connection with *Alma Mater,* and students who desire experience of city work before ordination stay in the mission-house during vacations, and help in house-to-house visiting, school and clubwork, etc., thus conferring and receiving benefits at the same time.

Wm. O'Connor.

David Livingstone.

"The spirit of Missions is the spirit of our Master: the very genius of His religion.—Diary 1872."

The centenary of the birth of Livingstone leads us once more to ponder on the greatness of his life. If ever a boy began with no chance it was David Livingstone, and yet, by sheer perseverance, he overcame all obstacles, and when he died at sixty years of age was reckoned amongst the greatest of Britain's heroes

Born in a small Scottish village, he was taken away from school at ten years old and put to work in a cotton factory. His parents were good, sound folk—the father a religious man much interested in foreign mission work; the mother a gentle, thoughtful woman, with a great love of order, a love that her son David inherited and kept all through his rough wandering life.

By the time he was nineteen, David, who was still steadily working as a factory hand, found he was earning enough wages to pay for courses of lectures at Glasgow University; and this strenuous lad then began to study, during the winter, Medicine and Divinity, while in the summer he returned to the mill to earn funds. In due course he offered himself to the London Missionary Society.

At twenty-eight years of age he was ordained in London and was sent out to South Africa to work under Dr. Moffat.

It was during these years that he acquired the passion for exploring and the power of tactfully dealing with natives, which were his great assets in after life, and it was now, too, that he realized what a scourge the slave-trade was to the country. The conviction grew upon him that only missionaries settled in the far interior could check this devastating trade, and he conceived the idea of penetrating into the untrodden spaces in order to find a healthy site for such settlements. So he sent his wife and four children home, and spent the next four years looking for a healthy site for missionaries. During these journeys he had sent home frequent reports of his explorations and discoveries, and when, in 1856, he returned to England he was astonished to find himself famous. It was during this visit that he appealed to the Universities of Oxford and Cambridge to stop the slave-trade. These oft-repeated words, "slave-trade," have become so familiar to us that they make little impression; we take it for granted that such horrors did exist. Most men in Livingstone's day would have taken it for granted that the trade must exist, that local conditions demanded it. But not so this great man. He had the genius to see that it need not, and the faith to say that it must not. And it is owing to his enlightened views that it has been suppressed.

England realized, during his furlough, that he was doing valuable work for the Empire, and he was invited to go out again as British Consul for East Africa. His first objective was the Zambesi, and he set out to explore its great tributary, the Shire, and before long discovered Lakes Shirwa and Nyassa. Here he thought at last he had found his long-wanted healthy site, and when, in 1861, the first part of missionaries came in answer to his call under Bishop Mackenzie, he met them at the Zambesi, and settled them in the Shire Highlands. Alas! how far from healthy and how ill-chosen the site was, how ill-equipped and ignorant the expedition, is known to all who have read the history of our disastrous first year. Livingstone now turned with zeal to his congenial task of exploring Lake Nyassa and denouncing the slave-trade; but, unfortunately, his zeal landed him in difficulties with the Portuguese, and he was recalled to England. He went home a saddened and lonely man, leaving his wife buried in the low, unhealthy region of the Zambesi. In 1865, he set out once more, and this time in the service of the Royal Geographical Society, with a commission to explore the rivers of Central Africa and to discover the sources of the Nile. At the same time he still considered himself a missionary, and never ceased in his efforts to open a way for Christian teaching. The travels of the last eight years of his life make sad reading. No doubt his health had suffered severely by long hardships; then his choice of porters was singularly unfortunate, neither the sepoys, whom he tried as an experiment, nor the various natives he hired, proving so helpful as the tribe of Makololo, who had gone with him on his earlier journeys. Then the country through which he passed was always full of war and intrigue, revenge, cruelty, terror and bloodshed. He was singularly unfortunate in being continually on the verge of starvation, through difficulty in getting supplies. He was set on discovering the source of the Nile, and lost his life in the swamps around Lake Bangweolo, convinced that he was solving the mystery, while in reality he was a thousand miles too far south!

As Sir Harry Johnston points out:

"He was mad with the idea of finding the Nile sources. It had indeed, almost become a monomania with him that the Lualaba must be the Upper Nile. ... The extraordinary fascination which Africa exerts over all Europeans who fall into her meshes (as if she hypnotized them), acted on Livingstone as it did on Gordon."—Both died as martyrs to their sense of duty.

One point of special interest at this time is Livingstone's opinion of the Moslem faith. He, of course, saw a great deal of the Arabs who swept over the whole continent and had large wealthy trading centres in the interior. He writes in 1868:

"The indispensable requisite or qualification for any kind of missionary is that he have some wish to proselytise: this the Arabs do not possess in the slightest degree. . . . The establishment of Moslem missions among the heathen is utterly unknown. . . . . The Arabs speak of all Africans as *gumu,* that is, hard or callous to the Mohammedan religion."

And again in 1871:

"Falsehood seems ingrained in their constitutions: no wonder that in all this region they have tried to propagate Islamism; the natives soon learn to hate them, and slaving, as carried on by the Kilwans and Ujijans, is so bloody as to prove an effectual barrier against proselytism."

With the suppression of the slave-trade how different are matters now!

G. WARD.

EASTER VESTRY.

Easter Day is followed by the Easter Vestry, and so the Churchman is plunged at once from the highest privileges that he can receive into the arena of the statistics of his parish, the question of parish finances, and how to raise them, and choice of lay workers and lay delegates, with all the accompanying criticism of men and methods that goes with it. It is well that this should be so, for if at any time the layman should be expected to have sanctified common sense it ought to be just after he has come through the experience of Holy Week, and the gift of Easter Communion. His Easter Communion should send the member of the vestry to the annual meeting with a clear understanding that the spiritual needs of his parish come first, that if you develop the spiritual opportunities, the spiritual life, and the spiritual purpose for which alone the Church exists, you are doing the best you can for assuring all the money that is required, and all the enthusiasm that should be behind it. One of the common failures of lay help is that the layman does not recognize that the Church, if she is to be healthy, must live her own proper life, use her own proper development, and not rust in enforced idleness. A shut-up church is unhealthy, and a church where the daily offices are not said is a church that is suffering from atrophy, and the same applies to her recognition of Saints' Days. Of course there are places where the life of the Church cannot be lived in this respect, but there are also a great many places where it could, and the layman who is really interested in the welfare of his parish church should see that opportunities are provided for it. And from this thought we naturally pass to the one so closely connected with it, and that is, does the layman at his Easter Vestry take steps to ensure that the one man who can do these things is put in a position to do them—does he make any just or reasonable provision for the parish clergyman? Unless he sees to it that the clergyman has a living wage he cannot expect that he will be able to live up to the spiritual demands of his work. How can he think, plan, or study if he is doing nothing else but scheme how to get through his daily chores, and wonder where he is to get the means to live when he is too old to earn even the scanty pittance that his people consider is sufficient for him to live upon? To do the work that is laid upon him he must study, he must read, and where is he to get the time or the mental food under existing conditions? Another thing that should always be studied with interest at the Easter Vestry is the report of the missionary condition of the parish. Increased interest in missions has brought out one fact very clearly, and that is that the relation between them and parochial success is so close that common sense as well as the bounden duty of preaching the Gospel, urge upon us that here is a way to prosperity, that has not been exploited to anything like the extent that it should be. There is no manner of doubt about it—money speaks and with no uncertain voice. Yet again the member of the Vestry should feel that it is the plain duty of every man who is keen for his church to see that there should be no shirking of the responsibility as to taking office when it is offered to him. Why should the duty of warden be bandied about from the man most capable of taking it until at last it settles down upon the man who takes it because there is no power strong enough to make the man best fitted for it see that here there lies before him a duty? Can we expect the younger generation to feel that the Church has a right to call upon them for service when they see that their fathers carefully avoid doing what they might do, or when they see that the offices that should mean so much to the welfare of the church are bestowed upon those who are not the most capable? It is almost pitiful to hear the ordinary routine that takes place at the annual meeting, when man after man says that he has not the time, his business is too exacting, he begs to be excused; then comes a period of inaction and at last a man is proposed because it is thought that he will not refuse, and so he takes office for no other reason than that he is the last resort. It is no wonder that things do not go well, and that enthusiasm is an unknown quantity in the parish, and that a sort of dry rot sets in, and things dwindle down to a lifeless routine. Any man can take such an office for one year, and then he has a valid excuse, for he can say that he has done his duty, and that it is now for some one else to follow his example.

Then of course there will be the airing of complaints, and that is all right if it is done without bitterness and with only one object in view, the true welfare of the parish. Too often complaints are the outcome of personal bias or personal prejudice, with but little regard to the well-being of the community of the body corporate. We all have to sink some differences when we come together for business, and why not at a vestry as well as at any other meeting?

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Why and when was the Gloria in Excelsis put in its present place in the Liturgy; and not left in the position it holds in the old service books?
B. B. F.

A. The Gloria in Excelsis was moved in the revision of 1552, and no especial reason is apparent for the change. It is a hymn of praise, and so it seems fitting that it should come after the consecration and the communion of the people; and this is more evident when we notice that the part before the consecration is largely composed of what is penitential in the form of confession and self-examination. It was probably introduced in the second century by Pope Telesphorus, and was only used on Christmas night; the extension of the use to all Sundays goes back to the sixth century, but the general rule is not earlier than the eleventh century.

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Q. Please explain the use of the Word Mass. Is it not primitive and Catholic?
J. P. L.

A. The word Mass is supposed to be a contraction of the Latin words "Ite Missa est," which means "Go it is finished," which were used between the service for the Catechumens and the Communicants. It is primitive, for it goes back as far as the fourth century, but it is not in any sense Catholic, for it has practically no real meaning and sinks into insignificance when compared with terms like the Eucharist or the Holy Communion. Its long existence was due to the fact that it was short and handy, and as the Prayer Book of 1549 says "commonly called the Mass." To-day it has so identified itself with the Roman meaning that to many people it is distasteful but there is no objection to its use if people feel that they like it. Its real drawback is that it has no meaning worthy of the service of which it is used.

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Q. Tell me which of the Sacraments is the result of a mistaken following of the Apostles?
L. S.

A. The doctrine of Extreme Unction, which the Church does not recognize. She does recognize the doctrine of Unction or anointing of the sick, but not the Roman doctrine of Extreme Unction. What you say about confession is true to this extent, that the Church does require every person who comes to receive grace from God, to come free from sin and the only way in which this can be done is by confession, but the Church also recognizes that the penitent can make the confession in private, but at the same time urges sacramental confession upon those who need it. The need is left to the person, and one wonders why more people do not feel the need of it, and one often feels that the private confession is often unsatisfactory and often omitted.

STARTING POINTS.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain;
And, spite of old sorrow and older
sinning,
Take heart with the day and begin
again.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

GOOD FRIDAY.

To the Editor of Church Life:

Sir,—

I was much interested in seeing in CHURCH LIFE for February 20th, a question as to when Good Friday was first kept by the Church as commemorating our blessed Lord's death; and I have duly noted the answer given, that it may go back to the date of the keeping of Easter, about A.D. 60, but that as Constantine the Great forbade the holding of markets on that day, in the year A.D. 330, it was evidently recognized in his time. It is not my object in writing this letter to comment on this answer, or to enlarge upon it; no doubt what I am about to state will draw out a fuller witnessing to the first inception of Good Friday as the Great Day of the Atonement of Our Blessed Paschal Lamb of God.

I am now going to advance the startling theory that our Lord was crucified on Thursday, not Friday; and I may state that this opinion is confirmed, among others, by one who has been in constant touch with the supposedly lost tribe of Naphtali during the last twenty-five years. Here are the conclusions: The preparation for the Passover begins at least one month beforehand. But the great day of preparation takes place two days prior to the entering on the Feast. Should the Passover begin on a Wednesday eve, *as it did in the time of our Lord's Passover at Jerusalem,* the principal day of preparation would fall on Tuesday, when everything would be in readiness. To understand the whole narrative it must be borne in mind that there are likewise two days of preparation for the Sabbath (Saturday). Once in twenty years, the Passover falls on the first day of the week, otherwise it always falls on a Tuesday, Thursday or Saturday.

It seems more than probable that our Lord ate the Passover with His disciples on Wednesday eve (*the new day beginning after sunset*) afterwards being arrested in the Garden of Gethsemane; and on the morning of Thursday the trial and condemnation before Pilate took place, followed by the Crucifixion at 9 o'clock, and it was on the next day, Friday, the day of final preparation for the Sabbath, by which time our Saviour's Body would have lain part of a day and night already in the grave, that the chief priests and Pharisees, aware of His predicated Resurrection on the third day, made their request to Pilate for a watch to be set.

Those who adopt this opinion of the crucifixion on Thursday instead of Friday, have Jewish Passover customs at their back, and further adopt our Lord's own prediction concerning Himself: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," and are also able to account for the events of Wednesday in Holy Week, which, not to use too forcible an expression, has been treated largely as a *diesnon,* amid the stirring and tragic circumstances connected with the other days.

I may add that the explanations given by many commentators on our Lord's prediction as to the "three days and three nights in the heart of the earth" would be amusing, if they did not show such a lamentable ignorance of Jewish customs. The more carefully we study God's Word in the East, together with the manners and customs of Israel, the many seeming contradictions will disappear as mist before the rising sun.

OWEN BULKELEY, A. K. C.
St. Mary's Vicarage, Vancouver, B.C.

FEMALE VOTERS AT VESTRY MEETINGS.

To the Editor:

Sir,—

While entertaining a wholesome and deep-rooted objection to "nommes des plumes," I am much interested in the letter from "One Who Waits," on the above subject, in your issue of 20th ultimo.

At the recent Synod of our own diocese of Qu'Appelle I had the privilege of introducing a motion for the enfranchisement of women in the Church, and the House showed every sign of approval. The question was not put, however, and a motion that it be adjourned was carried.

Now, sir, the fact that women have not, "either by resolution or petition," demanded or expressed a wish for the power of voting is no indication whatever of their views on this most important subject. Chuchwomen's methods are not suffregettes' methods. The former are quiet, but they work; they work hard, and their work and good example are of infinite benefit to their Church.

It is for Churchmen to bring about this necessary reform, without waiting for their "fellow workers" to fiddle about with "resolutions" and "petitions," which, from what I know of Canadian Churchwomen, the latter will never do.

It is more than probable that the majority of them have never even considered the question, in dioceses where women are voteless; but that has nothing to do with the point of our argument, which is that, firstly, they should in common fairness be on an equal footing with men in voting for *their own representatives* in Synod and on the Vestry (people's warden), etc.; and secondly, that as voters at the annual meeting of parishioners, or even as vestrymen, the women must be of infinite life-giving benefit to the Church generally.

Though my effort for the cause was choked at birth (as far as this year's Synod was concerned), I have every confidence that a bill will again be introduced at the next Synod of Qu'Appelle, and I would be very glad if "One Who Waits" will kindly inform me which are "the seven leading dioceses of Canada where women enjoy the right of voting."

I have only recently returned from a distant mission, 70 miles beyond the railway service, into Alberta, or would have doubtless seen "One Who Waits" letter before.

Thanking you, sir, I am

OLIVER WAKEFIELD,
Lay Delegate to Synod.
Editor "Railway Mission Quarterly Paper."

The Railway Mission House,
Regina, Sask.

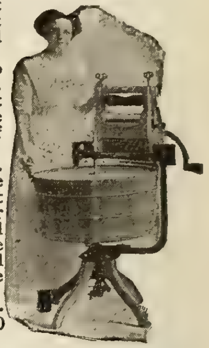
To the Editor:

I am very glad to see that the matter regarding votes in the vestry for women in Huron Diocese is again to the front in your paper. It is an insult to the intelligence of the women, who are left to do the principal part of the Church's work and a great deal of the giving, that they should be excluded equal rights with the men; in fact, if the majority of the workers were accorded the right to vote, the men would be excluded, and any man, clerical or lay, who is willing and anxious to take everything and give nothing in return is a coward.

The work of the W.A. alone proves what women are capable of doing. Is there an organization of men as numerically strong as the W.A. that has been in existence for over twenty-five years without having one paid official, and doing what the W.A. has done?

If, at the next Huron Synod, votes in the vestry are not given to women, I would advocate that every woman taking part in Church work should resign her office—except in the W.A.—and let the voters do the work.

ONE WHO IS INTERESTED.



THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

Address me personally;

K. B. Morris, Manager 1900 Washer Co.
357 Yonge Street, Toronto, Can.

COMFORT IN CHURCH.

"Until a few years ago," says the Daily Chronicle, " a curious pew was maintained in Cartnel Church for the use of the squire and his family. It was fitted with four large oak castors, so that it could be moved with ease, and thus always occupy the most comfortable place in the church. During the winter it generally rested near the fire, and in the summer it was shifted about so as to avoid the heat of the sun. Other comforts for pew-holders are recorded in the Rev. P. H. Ditchfield's "Old-Time Parson"; "Sherry and biscuits were sometimes served to the occupants of pews, and one squire used to have his letters and newspapers delivered to him in his pew, and read them during the sermon."

In Garden and Field.

Notes By E. T. COOK.

THE VALUE OF VEGETABLES.

I SHALL never tire of preaching about the value of good vegetables, and this is the season to put the garden in order. There is no comparison, either as regards their palatableness or health-giving qualities, between vegetables freshly gathered and those that have passed through the hands of the grower and the wholesale salesman and are finally bought from the vendor. Everyone, then, who has a garden should devote at least a part of it to the cultivation of vegetables; he will be the gainer in more ways than one. While the value of fresh, home-grown vegetables cannot be too strongly impressed upon the public mind, it must not be forgotten that they are easily spoiled by bad cooking. Many will only be able to sow direct into the ground, but where the gardening pastime is more devotedly pursued, a frame will be the means of bringing on the seedlings more quickly. Every available and unlikely spot should be taken advantage of. A fence may have been bare until now, but this presents an opportunity for growing tomatoes, squash, gourds, scarlet runners, and perhaps a few grape vines. The tomato is an excellent vegetable for the purpose, and strong plants should be put out about the middle of May, two feet six inches apart, and train them carefully. An enormous quantity of fruit will bring contentment to the grower. Be thorough, of course, in all good works, but it is *essential* in gardening.

THE INFLUENCE OF ROSES—THE LATE DEAN OF ROCHESTER.

The late famous wit and rosarian, Samuel Reynolds Hole, Dean of Rochester, whom I was proud to count amongst my friends, and whose passing away was a real sorrow to many, was at one time vicar of Caunton, in Nottinghamshire, and squire of the village. Hole, it may be recalled, was the friend of Thackeray, Dickens, and many celebrities during his long life, and contributor to *Punch*. But the rose was his greatest friend, and as one of the founders of the National Rose Sosiety of Great Britain his name will go down to posterity. The following are two stories which perhaps readers of these notes may have heard of before, but they are worth repeating here. In Caunton village the big-hearted vicar encouraged a love of flowers, roses in particular, amongst his flock and tenantry, and some pathetic stories throw a bright light upon the sweet influence of flowers. One of his parishioners told him a true story of floral devotion. While in conversation with the wife of a mechanic during a very severe winter, she observed that the parental bed appeared to be insufficiently clothed, and she enquired if there were no more blankets in the house. "Yes, ma'am, we've another," replied the housewife, "but"—and here she paused. "But, what?" "It's not at home." "Surely it's not in pawn." "Oh, dear, no. Tom has only just took it to keep the frost out of the greenhouse, and we really don't want it, because it is for the roses." Another: "A few of the greenhouses of roses," said the Dean, "which I was invited to inspect were of fair dimensions, here one belonging to a carpenter, there to another, and so on. Each had made his handicraft subserve his amusement, but the accommodation was meagre. I could hardly believe that the grand roses which we had just left could have come, like some village beauty out of her cottage dwelling, from such humble homes. But there were the plants, and there were the proprietors, showing me proudly the stems from which such and such a favorite were cut, and pointing to various healthy and handsome rose-buds, which gave promise of equal beauty. How was it done? From a true love of the rose and healthy rivalry. 'It's more than a mile from my house to the garden,' said one of these enthusiasts to me, 'but I've been here for weeks in the winter months, every morning before I went to my work and every evening when I came back from it and not seldom at noon as well.' 'But how do you afford to buy these expensive kinds?'—and I would that everyone who cares for his fellowmen would reflect on it. 'I'll tell you,' he said; 'by keeping away from the bar.'"

Bishop White and Delegates and Chinese Workers of the Second Annual Conference of the Diocese of Honan, Kaifeng, Honan, January 15th to 19th, 1913.

WHEN ROSE EXHIBITIONS BECOME RIFE.

Let us hope the time will come when we can write in this cheerful strain of our rose exhibitors, and let that happy time be quick.

"They have travelled to our rose show
From north, south, east, and west,
By rail, by roads with precious loads
Of the flower they love the best.

From dusk to dawn, through night and morn,
They've dozed 'mid clank and din,
And woke with cramp in both their legs,
And bristles on their chin."

THE POWER OF PRAYER.

The Right Rev. Arthur Poley Winnington Ingram, Bishop of London, tells a story of the healing of a sick girl in response to prayer which may be interpreted as a miracle by those who are disposed to regard it in that way.

The girl had heard the Bishop preach before she became ill. When her illness became worse she asked her mother to petition the Bishop to pray for her. The Bishop went to the bedside of the girl. She had been raving in delirium, but recognized him and became calm. The Bishop prayed for her and anointed her forehead with oil. He placed his hand on her head and blessed her. The girl, who had long been unable to sleep, immediately sank into a deep slumber, remaining in that condition for many hours, and is now recovering.

The Bishop said:

"I knew Jesus was personally with us. It reminded me of the rising of the daughter of Jairus, and it seemed to be almost the same thing repeated."

FOREIGN STAMPS FOR THE M. S. C. C.

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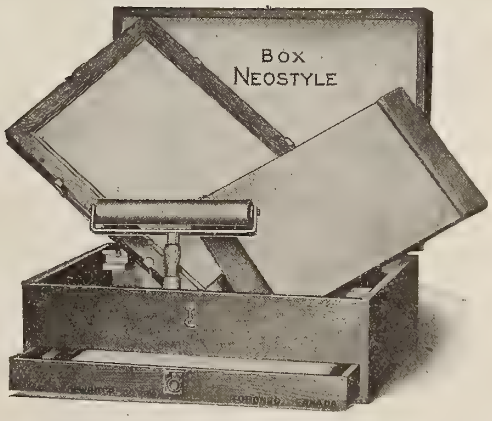

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ALGOMA

PORT ARTHUR.

St. John's.

A Passiontide mission was begun in St. John's on Passion Sunday, the special services being conducted by Rev. F. C. C. Heathcote, with Rev. Harold G. King as assistant. Interest and attendance increased day by day, and in the short space of five days there was evidence of a widespread quickening of spirit. The missioner won the hearts of his hearers from the start, and there was general regret that he could not remain longer for his mission at the head of the lakes, which included noonday Brotherhood services in the Corona Theatre, Fort William.

Mr. Heathcote has all the qualities that go to make a successful missioner — fluency of thought and of speech, a striking and pleasing personality, and a delightful freedom from rigid conventionality. His addresses were simple but deeply spiritual, earnest and eloquent, and his use of illustration peculiarly apt.

Churchmen of the twin cities will long remember with grateful hearts his helpful visit.

Rev. Harold King, R. D. Rector of St. Paul's, Fort William, is always a persona grata in St. John's, and ecclesiastically there is the closest and happiest relationship between the two towns.

An interesting feature of the work at St. John's is the large Chinese class, conducted under the auspices of the Girls' Auxiliary, by Miss Mansell, and a staff of fifteen teachers.

The present roll of Chinamen numbers upwards of 25; seven were baptized last year, and some are candidates for Confirmation, but most are in the elementary stage of learning English. The difficulty of preparing Chinese who can hardly speak English for Baptism and Confirmation is frequently felt and should be met by the M.S.C.C.

A banquet for the teachers was recently given in St. John's parish Hall by their Chinese pupils at which over 100 guests were present, and a programme of hymns and Bible reading in Chinese and English was given by the hosts. Rev. Canon Hedley occupied the chair, and felicitous speeches were made by the Mayor and the President of the Board of Trade who were present as invited guests.

NORTH BAY.

St. John the Divine.

Great credit is due to our Junior Auxiliary for the handsome gift of $70 to the reduction of the parochial debt. The same little band of workers has also given $5 for church improvements and $10 for missionary pledges.

Financial contributions to the expense of publishing and posting our Parish Leaflet have been received from Mrs. French, Mrs. E. Reddaway, Mrs. W. Reddaway, A. C. Rorabeck, F. J. Quick, W. H. Hutchison, Miss Reidhead, L. Loney, Mr. and Mrs. McNally, Mrs. Peverley, Sr., and a box of envelopes from a friend. Received up to March 5th, $36; expended, $42.36.

CALEDONIA

Bishop Du Vernet made an important announcement to the congregations of Kitsumkalum and Terrace, Sunday, March 9th. He told them that the Rev. T. J. Marsh, who had laboured so faithfully among them for over five years, coming into the valley by the winter trail from Kitamaat, is at present not in such robust health as formerly. Ever since he contracted typhoid fever two years ago by taking into his house a sick man and nursing him, his wonderful physical strength has been failing. After the fever there came a nervous breakdown, and after this a constitutional trouble, which will necessitate a strict diet and an open air life with freedom from all mental strain. With these precautions, he has probably many years of life before him, but the work of the ministry must be relinquished. The Bishop stated that while Mr. Marsh would still be nominally in charge of the mission for some months longer, he will be relieved at once of all responsibility by the Rev. W. J. H. Petter, who will assist him by residing at Terrace. While receiving a reduced salary to the end of the year, Mr. Marsh will be free at the end of this month to devote all his time to secular work. He has decided not to leave the neighborhood, but will as soon as possible build a house on his own property, close to Terrace, where he will keep poultry, raise vegetables and fruit, and engage in any other business which may come his way. The Bishop said that no words of his could express how highly he appreciated the good work done by Mr. Marsh as a clergyman of the Church, for fifteen years in the Far North on the Great Slave Lake, and for five years in this diocese. He is a prince of pioneers, and is greatly esteemed by all who know him.

CALGARY

The following resolution, introduced by His Lordship the Bishop, was passed unanimously at the recent meeting of the Executive Committee of the Synod of the Diocese of Calgary:—

Whereas the City of Edmonton has now a population of about 55,000, and the population there, as well as throughout the whole district, is increasing at a rapid rate; and

Whereas there are now 28 clergy at work in the Archdeaconry of Edmonton, of whom 8 are supported by the congregations to whom they minister, as well as a number of lay readers; and

Whereas it is confidently expected that the number of clergy will be considerably increased in the near future and that continual progress will be shown in the matter of self-support:

Be it resolved: That in the opinion of this Executive Committee the time is fully ripe when, in the interests of the Church, there should be a Bishop residing in Edmonton, and we heartily recommend the Synod at its next meeting to approve of the Bishop's suggestion, viz.: To request the Provincial Synod at its next meeting to set off and erect into a new Diocese of Edmonton that portion of the present Diocese of Calgary lying north of the line dividing Townships 42 and 43, and now known as the Archdeaconry of Edmonton, and that the new diocese so formed should be administered by the Bishop of Calgary until such time as a Bishop can be elected as Bishop of Edmonton and the House of Bishops agree to his consecration.

Note.—The boundaries of the proposed new diocese would be:—On the south, the line dividing Townships 42 and 43; on the west, the height of land, being the boundary of the Province of Alberta; on the north, the line dividing Townships 63 and 64; and on the east, the line dividing Ranges 10 and 11 west of the 4th Mer.

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BASSANO.

On Thursday evening, March 13th, the Bishop dedicated the fine new nave of the Church of the Blessed Virgin, Bassano. When work was commenced in this new town on the main line of the C. P. R. a small building was erected which served the congregation. By the profitable sale of certain lands the parish has been able to add a nave which is quite unique in character, designed by Mr. Gotch, architect, of Calgary, leaving the former building as the Chancel.

In addition to the rector, the Rev. H. W. Sykes, and the Bishop, the Archdeacon of Calgary, was present at the service and also Rev. J. P. Dingle from the neighboring town of Brooks.

HURON

LONDON.

Nineteen candidates for Confirmation were presented to His Lordship Bishop Williams by Rev. Canon Sage, rector of St. George's Church, West London, at a Confirmation service held March 18th.

The largest number of candidates ever confirmed in Bishop Cronyn Memorial Church gathered on Sunday, the 16th. There were 88 in all. Bishop Williams officiated. The candidates were presented by Rev. R. W. Norwood, the rector.

MONTREAL

The city of Montreal has lost one of its most prominent citizens in the person of Mr. Robert Reford, who passed away at his residence on Monday, March 17th, after a brief illness. Mr. Reford's name has been always to the front in connection with the commercial development of Montreal, chiefly in connection with the trans-Atlantic shipping trade, which he has seen develop from quite a small thing to its present dimensions; consequently his funeral, which took place to St. George's Church on Tuesday, was attended by many of the most representative citizens. Amongst the number we noticed, in addition to

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the members of the family, Sir Wm. Macdonald, Principal Peterson, Messrs. D. W. Ross, E. T. Boland, Captain Gillies, Lieut.-Col. Meighen, Sir Thomas Shaughnessy, Sir Melbourne Tait, Sir Wm. Van Horne, Chief Justice Davidson, Mr. Himity Drummond, Jas. Carruthers, Dean Moyse, Dean Adams, Lansing Lewis, F. W. Molson and others. The service was conducted by the Bishop of Montreal, assisted by the rector, the Rev. Dr. Paterson Smyth, Rev. Principal Rexford and Rev. W. S. Major. Among the favorite hymns of the deceased which were sung at the service were "Abide With Me," "Rock of Ages" and "Peace, Perfect Peace."

Mr. Reford was a generous benefactor to many of the philanthropic societies of the city, who were duly represented at the funeral. One of the deceased's last benefactions was $25,000 to the Permanent Endowment Fund of the Diocese.

—

Lent has been fairly well observed this year in the city so far as attendance at the Lenten services at the several parish churches would indicate. On the other hand, the number of society functions seem this year to point to but a slight regard for the holy season. Whether it has been due to the extremely early date of the season or not one cannot say; this may have had something to do with it. The call of the season is never popular, and the prosperous times we are now enjoying make the call less welcome, though doubtless all the more necessary if we are to keep our heads level

—

Holy Week has had its daily services in most churches. Two or three have a daily celebration; many have daily Evensong at 8. Matins and Evensong are the principal services in most churches on Good Friday. Trinity, St. John's, The Ascension, The Advent and St. James' observed "The Three Hours." Father Field, S.S.J.E., was the preacher at St. John's; in the other churches the rectors conducted them themselves.

—

Nothing more has been done in the matter of Dr. Symonds' preaching in a Presbyterian place of worship. The Bishop has taken no action so far as one can learn. There is no canon of the diocese to prevent such an act, and this probably is the reason for nothing being done.

NIAGARA

HAMILTON.

The programme for the Bishop of Niagara for Holy Week will be: Monday, St. John the Evangelist's; Tuesday, St. Mark's; Wednesday, St. Peter's; Thursday, St. George's for confirmations.

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Services will be held in the various Anglican churches every night, and the "Three Hours" most generally kept in solemn meditation and prayer.

St. Thomas' Church.

The rector, Rev. E. J. Etherington, had the great joy of presenting twenty candidates for the Holy Rite of Confirmation last Sunday morning.

St. Philip's.

There was a wonderful gathering of people of this Church on Palm Sunday, the large congregations, the fervour and heartiness of the singing was most pronounced, the whole services on this day telling out how the truths of Mother Church may be taught.

At the evening service the Church was crowded to the door, the preacher, Rev. C. B. Kenrick, holding the interest of all throughout the entire service. The whole spirit of these services was one of joy. The remaining week days will include a lantern service depicting the sorrows of our Lord.

St. Matthew's.

Confirmation was held in this Church last week when the Bishop of Niagara was presented with 33 candidates for that Holy Rite. The Church was full at the services, and a most attentive congregation listened with interest to the sermon so full of instruction.

All Saints'.

His Lordship, Bishop Clark, administered the Rite of Confirmation at All Saints' Church last night to a class of twenty men and boys and twenty women and girls. The class was the largest confirmed at one time in the history of the Church, and included a large proportion of married people. Bishop Clark addressed the members of the Class on their Christian duties, and urged them to use the Church's every means of grace. He also heartily congratulated the Archdeacon on the results of his splendid self-denying labours.

Holy Trinity.

The young people met at the rectory for the purpose of organizing an A. Y. P. A. A deputation of officers from the different branches of the city was present, and instructions were given the young women forming the society, as to its objects Miss Woodhouse, Dundas, gave a very comprehensive talk, followed by Mr. Callaway and Miss Griffiths. The rector, Rev. Geo. Pugsley, was elected president, Miss Chappel, secretary, Miss Durand, secretary. This enthusiastic body will meet every week at the rectory for Church work, and much benefit is the expected result.

HAGERSVILLE.

The A. Y. P. A. held its regular meeting on Thursday evening last. A missionary program was given and J. C. Ingles gave an interesting talk on Bermuda, which place he had recently visited.

ST. CATHARINES.

Christ Church, Western Hill, at a congregational meeting held last week, it was decided to build a new stone Sunday school house, and a committee were appointed to collect and report at the Easter Vestry meeting, Major Merritt generously offering to supplement the subscriptions by 25 per cent. of the amount subscribed.

CALEDONIA.

St. Paul's Church people and indeed the whole diocese, will mourn the sudden call to the Rev. John Keith Godden, one of the Church's most devoted and saintly of sons. On Tuesday of last week he heard the Master's voice, and in the full prime of his life entered into the Paradise of God. The deceased was son of the late P. Godden, P.Q., and received his education at Trinity College, Toronto, taking his B.A. and M.A. there. In 1889 he was made deacon and was advanced to the priesthood by the late Archbishop of Toronto. From 1890 to 1895 he was engaged in missionary work in the diocese of Toronto, and in 1895 he was removed to the Rockwood diocese. He was there till 1902, when he was appointed rector of St. Paul's Church, Caledonia, and held that position until his death. The deceased complained of a chill on Friday, and on Saturday was removed to the city hospital where it was deemed advisable to perform an operation, but this proved unsuccessful, and he slowly sank till the end came. Besides his wife, one brother, C. P. Godden, Toronto, two sons—Thomas P., Hamilton, and James K., Caledonia—and one daughter, Miss Margaret, survive. He was a member of the I.O.F. The funeral took place on Good Friday afternoon from the see house to All Saints' Church, where service was held, and thence to Hamilton cemetery.

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

STONEY CREEK.

Much sympathy is felt for the Rev. Rural Dean Davis in the serious illness of his wife, and the hope is earnestly expressed that she may soon be restored to her wonted health again.

BURLINGTON.

St. Luke's Church choir was vested for the first time on Easter Sunday.

ONTARIO

KEMPTVILLE.

The series of illustrated lectures on Church History being given by Rev. R. J. Dumbrille under the auspices of the A.Y.P.A. in Leslie Hall are proving of great interest. The views, of which there are about fifty every evening, give a splendid idea of the cathedrals and other church buildings of England. The lecture accompanying the views shows the development of the Church in England and deals sufficiently with the history of the times to show the events which affected the Church.

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RURAL DEANERY OF LENNOX AND ADDINGTON.

The official visit of the Right Rev. W. L. Mills, D.D., Lord Bishop of Ontario, will be as follows:—

Sunday April 20—11 a.m., Odessa; 3 p.m., Morven; 7 p.m., Napanee.

Monday, April 21—8 p.m., Deseronto.

Tuesday, April 22—11 a.m., Kingsford; 3 p.m., Selby; 8 p.m., Strathcona.

Sunday, April 27—11 a.m., Camden East; 3 p.m., Newburgh; 7 p.m., Yarker.

Wednesday, April 30—8 p.m., Amherst Island, Stella.

KINGSTON.

Bishop Mills, who has been spending the past four weeks in Virginia, arrived home this week.

St. George's.

On Saturday evening, March 8th, there passed to her rest one who had been a very familiar figure in Kingston, and an especially beloved member of St. George's Cathedral, in which she naturally took the deepest interest, owing to her relationship with Canon Starr, with whom she resided for many years. Caroline Lothrop Ladd was the widow of the late Professor J. J. Ladd, formerly of Harvard and Brown Universities, U.S.A. Her bright intellect and winsome disposition made for her many friends, who deeply mourn her loss. Mrs. Ladd was a native of Brockville, and the remains were taken there for interment after the service in St. George's Cathedral.

—

At the meeting of the Young People's Society of St. George's Cathedral, which was held Monday evening, March 17th, a resolution of sympathy with their president, Rev. Canon Starr, in his recent bereavement was unanimously carried and ordered to be sent to him

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The association, after pledging itself to raise $50 towards the sum allotted to the Cathedral for diocesan mission, adjourned without transacting any further business as a mark of respect to their president.

ST. LUKE'S.

Rev. R. S. Forneri preached March 17th in St. Luke's Church, it being the first time that he has preached since his illness. He reviewed the work of the different organizations of the church during the year. Rev. A. L. Geen, Belleville, preached in the evening. During the offertory at the evening service, Sunday evening, Mr. George Graves sang "The Palms."

TORONTO

TORONTO.

ST. PHILIP'S.

The Bishop of Toronto unveiled and dedicated a very handsome memorial window in the chancel of St. Philip's Church, Spadina avenue, Sunday afternoon. The sacred edifice was filled to capacity, the congregation, including the children, attending the Sunday school.

The window, which was a bequest of and a memorial to the late Mr. and Mrs. George J. Cook, was designed from suggestions made by Miss MacWatt, of Sarnia. It is a very beautiful specimen of stained glass of three lights, depicting, as His Lordship said in his address, the compassionate humanity of Jesus Christ. The centre represents Christ as the Good Shepherd; the north, Christ and the woman of Samaria; and the south, Christ giving sight to blind Bartamaeus. The church was exquisitely decorated for the Easter festival, the palms, ferns and lilies seeming to add to the splendor of the window. The rector, Rev. J. Hampton Teney, assisted in the ceremonies.

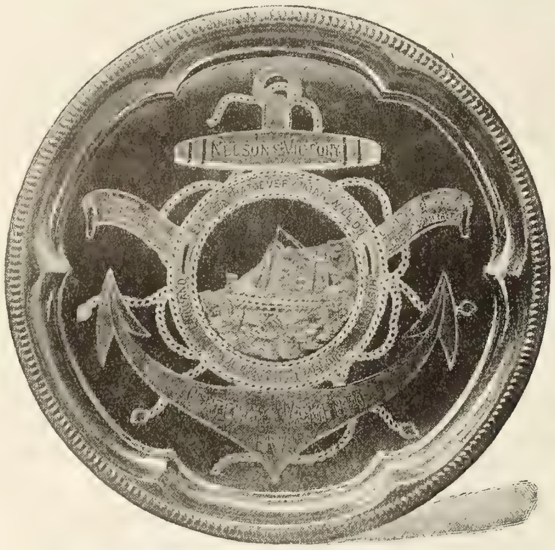
ST. LUKE'S.

Rev. G. F. B. Doherty, B.A., the new rector, assumed control of his charge on Sunday. Mr. Doherty is a gaduate in arts and theology of Trinity College, and since leaving college he has occupied positions at St. Paul's Cathedral, London, Ont., and Tillsonburg, Ont. He assisted Ven. Archdeacon Ingles at St. Mark's, Parkdale, for a time, from which church he came to St. Luke's.

His induction service will be conducted March 31 by Assistant Bishop Reeve, who will be assisted by Rural Dean Cayley, of St. Simon's Church, and the Rev. F. G. Plummer, of St. Augustine's Church.

PRESENTATION TO RIGHT REV. BISHOP SWEENY.

On Thursday, March 13th, at the luncheon of the Empire Club at McConkey's, an interesting ceremony took place. Rev. Alfred Hall, senior chaplain for Canada, referred to the great united memorial service for Capt. R. F. Scott, R.N., C.V.O., and his heroic comrades, which was perhaps, after the service in St. Paul's Cathedral, London, the largest memorial service in the Empire, over 3,000 persons being present. Mr. Hall said that in making the arrangements for the British and Foreign Sailors Society he had been fortunate in securing the Bishop of Toronto to deliver the address. The Empire Club, which had taken special interest in the service, and all the citizens knew how well Bishop Sweeny had risen to that historic occasion. His noble address interpreted the deep feeling of British hearts, paid a worthy tribute to the heroic dead, and reposed a lofty faith in the inscrutable wisdom of Almighty God. They had desired privately to ask his Lordship's acceptance of one of the famous "Victory" salvers as a memento and appreciation of the eminent service rendered. But the Executive Committee of the Club desired that the president should receive it in their presence. He called upon Mr. Stanley L. Richey, Hon. Treasurer of the Society, to hand over the salver. Rt. Rev. Bishop Sweeny, in accepting the gift, said he was honored in being invited to take the part he did. Capt. Scott and his comrades were worthy of the highest tribute that could be paid to them, and they had given to our generation an inspiring and ennobling example. He would value and hand down the "Victory" salver as amongst his most cherished possessions. The incident concluded with three cheers for the Bishop. Many members of the Club afterwards inspected the exquisitely chased souvenir, of which we give a picture.



The "Victory" Salver, presented to Bishop Sweeny by The British and Foreign Sailors' Society.

ST. CLEMENT'S.

In St. Clement's Church, North Toronto, on Sunday night Rev. T. W. Powell, a former rector and now principal of Dalhousie College, Nova Scotia, was the minister in charge. The sacred edifice was crowded to the doors, a number being unable to obtain admittance. Rev. Mr. Powell, who is taking a few days' holidays, will remain in the city during the week, and will again occupy the pulpit of St. Clement's on Sunday next.

ST. JAMES'.

The Easter day Services were attended by very large congregations; many were unable to find seats. The chancel and baptistry were beautifully decorated with palms and lilies.

Seven services were held during the day, four of which were celebrations of the Holy Communion. The preachers were: Morning, the Rev. Canon Plumptre; afternoon, the Rev. Mr. Moore; evening, the Rev. Boyd.

The musical portions of the services were excellently rendered by the choir of the cathedral, under the direction of Dr. Albert Ham. The singing of Stanford's Te Deum and Cruickshank's anthem, "I Declare Unto You the Gospel," was especially fine.

The offertories were devoted to the building of a new church at Leaside.

ST. GEORGE THE MARTYR.

Rev. R. J. Moore, the rector, who has been suffering from a severe attack of bronchial-pneumonia, is recovering rapidly.

ST. ALBAN'S CATHEDRAL.

The Cathedral was crowded to its utmost capacity on Easter morning, when the Bishop preached. On Good Friday the "Three Hours" was most reverently taken by Archdeacon Ingles, and well attended throughout. At the 8 o'clock Evensong on Good Friday the rendering by the choir of the hymn "O Sacred Head" was worthy of their best traditions.

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HOLY TRINITY.

The memory of the late Dr. Pearson is about to be perpetuated in the construction of a pulpit to be placed in the church which knew him so well. The pulpit is sexagonal in plan, and a network of rich details in elevation.

The general structure is something quite new to Canada. It is principally of oak, with richly sculptured panels in Virginia whitewood, depicting in the most vivid form "The Sermon on the Mount," "St. Paul on Mars Hill," "Timothy Receiving Instruction," and two larger figures, St. Peter and St. Luke, on the right and left centre of the centre panel. The panels and figures are already completed, and have aroused an unusual amount of interest. The style adopted is that known as the Thirteenth Century Gothic; very quaint and rich, but quite new to this country, though greatly venerated in the continental home of ecclesiastical art.

The design is by Mr. W. J. Allen, Sc., R.S.A., who has also executed the sculptural details.

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Women's Work and Social Service

A "JOY DAY" or a Joy Sunday,—so I believe someone has been suggesting, mindful apparently of Hospital Sunday and Tuberculosis Sunday and Temperance Sunday and Animal Sunday, and all the other Sundays which our generation loves to annex for particular causes,—but forgetful of Christmas Day and Easter Day, and all the other Joy Days of the Christian Church.

How can one imagine a Joy Day specially to order,—what would one do,—how would one feel? The idea reminds one of the Sultan whose decree ran thus,—"Be merry, my children; whoever is not merry shall be flogged."

* * *

You would probably wake on that Joy-Day-to-order in a fit of black pessimism; you could never pump up sufficient quantities of joy to satisfy the requirements or produce the right exuberance for the asking. Joy is a delicate spirit, and would never have the courage to face a world of compulsory merry-making.

The suggestion is not without its pathetic side, too, if it can be considered to have been made in good faith and not just as a joke. It seems to indicate that the spirit of joy, so intensely precious, so exceedingly necessary to life, is hardly able to find its right nourishment amid the strain and ugliness and controversy of our modern world, that its life is threatened by the atmosphere.

* * *

In a sermon on "The Recovery of Gladness," published not long ago in the *Guardian*, Canon Edwards Rees pointed out in a very interesting way some characteristics of the Merrie England of the past, which, with all its violence and ignorance, its dirt and discomfort, its religious wars and persecutions, was yet in some way possessed of the secret of joy, a secret something like that of the wonderful colors of medieval painters, which seem to have passed away with the generations who created and used them. Canon Rees finds one cause in the contrasts of the individual life, which were so much more strongly marked then than now. "Our forefathers' merriment was seasonal." It was not a continuous round of excitements but was, as it were embroidered upon a background of quiet living—dull we might call it,—and the background was necessary in order to bring out in relief the variety and color of the occasional embroideries. "Our forefathers had fewer and less various sensations than we, and for that very reason each of their sensations meant more to them than ours to us."

This joy of theirs expressed itself largely in the artistic beauty of the Middle Ages. It was a joy-loving people who built the Cathedrals of the old world, which remain at once our admiration and our despair.

"The carvings are theirs; they made the folk-songs and the carols. It was they who in all European tongues gave Christian names to all the flowers. They adorned the year with Festivals; we punctuate it with Bank Holidays. They diversified the wayside pageant with festivals and shrines, many of them of exquisite beauty. We bedeck the fields with hoardings, which commend pills for our aches, and crushed wheat for our often infirmities."

* * *

The passage dealing with the probable causes of this change is too long to quote, but here is one thought which cannot be omitted,—"The expression of joy came from the consciousness of being at home in the world, and the people of that age were at home in this world because they regarded it as the vestibule of another. . . . You must either be at home in the world as a child in the house of its father, or it will be an alien and terrible world for you."

* * *

Again, — "Amusement constantly sought is the deadliest foe of the gladness of heart which men need."

Don't we know the truth of this? The constant seeking for amusement, the constant indulgence in pleasure, the search for perpetually new sensations,—often finding expression in weird and hideous fashions of dress, or in the vulgarity and rudeness of many modern games, — all these things are symptoms of restless hearts and anchorless minds. Children do not require this incessant variety; children know the meaning of real play and real merriment; they make their own play, as the Middle Ages made theirs. They are not guided by the sense of striving or of competition, by the leadings of fashion, or by the thirst for excitement. It is we older and more sophisticated people who spoil the children's sense of play and of joy; on the one hand we give them bewildering multitudes of toys, we train them to expect and desire excitement, and ultimately to become dependent upon it, as we have ourselves become; on the other hand, when, as so often happens in cities and among the children of the poor, there are no proper outlets for young energies, we dam up the happy wells of play, and turn good wholesome instincts into disorderly and ultimately even criminal channels.

Then there is the joy in work, so largely destroyed by the modern industrial system, under which multitudes of people are so condemned to spend their whole working life in doing things or making things that are incapable of yielding the smallest interest to any intelligent being. The industrial world is full of processes which are deadening in their effect upon the worker. Here is perhaps the main importance of the shorter working day. If a man's daily work calls for the creation of beautiful things, or even for the making of a complete article, doing every bit of it himself, the work is capable of affording an interest and delight which makes the worker comparatively independent of definite recreation. But if a man's work is, for instance, the delivery of coal in bags, or the manufacture of chewing gum or tomato-can tops, or the performance of some minute process, in a chain of which he sees neither the beginning nor the end,—well, then, the work has become a disagreeable necessity, and room must be made outside of it for the opportunities of recreation, of play, of enjoyment.

Chesterton, writing on a similar theme, speaks in his incisive way of the ease with which we could imagine a Day of Joy under ancient Hebrew or classical or medieval customs, but notes the impossibility of imagining it under what he calls "the deathly feebleness of our modern conceptions." This is due largely, he thinks, "to the extraordinary and exceptional economic inequality." Joy is contrast; it is an overflowing, and for that to be possible all cups must be filled tolerably full, none brimming, none empty. "Joy is impossible where most people have far too little, and some people far too much. Rich and poor starve of pleasure together, the poor cannot get it, the rich cannot feel it."

* * *

After all, this is only a re-statement of the Wise Man's proverb,—"Give me neither poverty nor riches; feed me with food convenient for me." And don't we feel the truth of this, and know it from our own experience? Care and anxiety are among the most deadly enemies of joy, and think how large a part of the world's care is caused simply by the fact of people having too many things and indulging in too much anxiety about them. Don't we all of us know people who are, so to speak, in bondage to their houses, or are almost literally enslaved by their servants, whom they dare not offend, because "the house is really so big, and so full of things that simply must be taken care of." Not typical? No, perhaps not, but I think the attitude is not very uncommon. Even worse would be the possession of things without an income to pay for their being taken care of and "kept nice." Yet "a man's life consisteth not in the abundance of the things which he possesseth," and is it not true sometimes that the things which he possesseth are actually the destruction of his true life and true enjoyment?

A young writer of great originality and promise, Rose Macaulay, speaks of "the pathos of the very rich," and makes her readers conscious that the gates of the kingdom of joy, scarcely less than those of the kingdom of Heaven, are hard of entry to them that have riches. "When you're rich," says the heroine of one of her novels, "and have a good time, not because you make it for yourself out of all the common things that everybody shares, the sunshine and the river and all the nice things in the streets,—but have a special corner of good things marked off for you, then it gets dreadful." You must have the "loosing touch," to set you free from the lust of possession and from its tyranny, from the riches and pleasures as well as from the cares of this life, in order that with empty hands and free heart you may find your way into the kingdom of joy.

The modern deadness to joy, says Chesterton again, has its root in irreligion. I think he is referring not to the wonderful joy in and through grief which is sometimes the supreme gift of God to those who mourn, but rather to the joy in everyday life and its experiences, which is made possible by the consciousness that this is God's world and that I am His child,—that we are all His children, children living in their Father's House, responding day by day to the summons "heartily to rejoice in the strength of our salvation,"—

"Children who welcome and make theirs
Whate'er of good, though small the present brings,
Kind greetings, sunshine, songs of birds and flowers,
With a child's pure delight in little things."

Surely this is the real meaning of that much-used—possibly abused—

(*Continued on page* 12.)

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phrase, the Simple Life,—not possessions nor the absence of possessions, not the Seats of the Mighty, nor the humiliation of the Low Estate—none of these in themselves,—but the child-like faith, the humble heart, the thankful spirit. And Easter especially rings with reminder that the Gospel is the Good News, that the Eucharist is the Feast of Gladness, and that among the Fruits of the Spirit is reckoned not only love and faith, not only peace and longsuffering, but also joy. HONOUR BRIGHT.

Obituary

ARCHDEACON PENTREATH.

A PRIEST who was for years a power in the Church in Canada passed to his rest last week when the Venerable Archdeacon Pentreath died at Paso Robles. The deceased was born at Clifton, N.B., December 5, 1846. In 1897 he became Archdeacon of Columbia and Superintendent of Missions for the diocese of Westminster, B.C. On the formation of the new diocese of Kootenay in 1900 he added to his other duties that of Archdeacon of Kootenay. In conjunction with the Rev. J. D. H. Browne he founded The Church Guardian in 1879, and later Church Work. He was at one time rector of St. Matthew's, Winnipeg, and a delegate to General Synod. Archdeacon Pentreath did a great deal in the organization of the diocese of New Westminster under Bishop Dual. He was a man of great energy, and had travelled much, and was a man of unusual capacity as an administrator and organizer.

Archdeacon Pentreath.

MRS. RIGBY.

The death of Mrs. Rigby, wife of Dr. Rigby, headmaster of Trinity College School, Port Hope, has removed from our midst a well-known and much-loved personality, and one who by God's blessing had accomplished much in the cause of Church education.

On the foundation of St. Hilda's in 1888, by Dr. Body, Provost of Trinity College, Miss Patteson, as she then was, was appointed to the charge of this new venture, and she presided over its destinies with marked success for fifteen years. Within this period she was married to Dr. Rigby, Dean of Trinity, and his election to the Headmastership of Trinity College school in 1903 led to the transfer of her gifts and energies to a corner of the world of boys.

It is quite impossible to estimate all that St. Hilda's owes to her for her admirable and most acceptable administration during the earlier years of its first struggles, when students were few, doubts and fears many and financial anxiety great. The idea of university education for women was new, that of residential life still newer. Few people had ever heard of the little college, and of those who had, many disapproved and thought the whole thing a mistake. St. Hilda's was originally founded as a residential college, and only after some years' experience was it turned into a collegiate residence. It began its career in Euclid Avenue with only two resident students. Then as numbers increased sufficiently to justify a move into larger quarters, two Shaw street houses were occupied until, in 1899, the present admirable building was erected and taken possession of by Dr. and Mrs. Rigby and ten residents.

Largely owing to her own courage and cheerfulness, the institution passed safely through these first anxious years, and it has always been gratifying to know that it was established upon a permanently successful footing before Mrs. Rigby left it for a different sphere of usefulness. She and St. Hilda's owed much, as she often gratefully acknowledged, to the support and co-operation of Dr. and Mrs. Body, of Canon and Mrs. Welsh, of Dr. Jones and Miss Strachan, and many members of the staff, as well as to the warm interest of Miss Playter and other friends, but naturally the brunt of the early difficulties had to be borne mainly by Mrs. Rigby herself. On her, too, devolved the difficult task of organizing collegiate life and institutions. There was no precedent in Canada to consult for this, but so wisely was it done that, in spite of the many changes of later years, the fine tradition established at the outset still prevails at St. Hilda's.

Under Mrs. Rigby were trained Miss Middleton, formerly head mistress of the Parkdale Church school; Miss Elwood, head worker at Evangelia House; Miss Nation, vice-principal of Bishop Strachan school; Miss Winnifred Wade, head mistress of Dunham College; Miss Marion Wade, of the Minnesota State Board of Health, and many others—now teachers, mothers, social workers—who would gladly welcome any opportunity to acknowledge their obligation to her wise and always kindly guidance. It is not too much to say that she was beloved by every generation of students, perhaps most of all by the boys of Trinity College school, into whose life and interests she threw herself with all the ardour of a singularly genial and sympathetic character. Boys and their parents alike have reason gratefully to remember her ten years at Port Hope.

She had many of the characteristics of what we lovingly call the "old school,"—the energy of character which would not waste itself in dawdling, the upright carriage, the beautiful, accurate handwriting, the invariable cordiality and courtesy,—yet she was thoroughly "modern" in her outlook and sympathies.

She had social gifts of a rare order, and these combined with her fine presence, her untiring vitality and her irresistible sense of humour to make her a most attractive hostess. She had, moreover, an unfailing sympathy and interest with every side of youthful life, the crudeness of which never troubled her, any more than its exuberance annoyed her; she had the true mother heart, and this enabled her to infuse institutional life with the indescribable but unmistakable home touch.

Those who saw her at any time during her last illness, when she was worn to a shadow by the wasting effects of pain and weakness, were deeply impressed by her brave patience, her pathetic cheerfulness, and her overflowing interest in others, old students, old boys, or in anyone who had ever been taken into the shelter of her warm, loving heart.

And now that God has called her to the rest of Paradise, and we think over what she was and what she did, though we cannot adequately estimate the influence of her life, with its many-sided activity, its warm-hearted kindliness, its attractive goodness, yet we can reverently give thanks for one by whom so many young lives have been helped and guided and beneficently influenced, "for she hath been a succourer of many."

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Parish Parliaments.

UP to the time of going to press, the only reports of the Easter Vestry Meetings that have reached us are those of churches in the Toronto district. We summarize below the results of the annual meetings of the parish parliaments:—

St. Aidan's.—Church wardens, Messrs. F. M. Baker and J. H. Burt; lay delegates, Messrs. W. F. Clark, C. B. Watts and W. Hanna.

Ascension.—Church wardens, W. Wood and W. T. Kincade; lay delegates, Messrs. T. Langton, K. C. R. C. Bickerstaff and R. Kincade. Missionary offerings increased 25 per cent.

St. Augustine's.—Church wardens, F. L. Campbell and A. W. Croft; lay delegates, Major Crozier and H. M. Blackburn and Harry Etches.

St. Anne's.—Vestry endorsed pamphlets advocating open communion and pulpit. Missionary offerings, $2,591. Easter communicants 400 in excess of previous year.

St. Barnabas'.—Halton St.—Church wardens, Messrs. A. Jones and J. E. Rushbrook.

St. Barnabas'.—(Chester), Church wardens, Jas. Armstrong and A. Parker; lay delegates, Mr. Geo. Carradus, Major Thompson and W. H. Martin. Easter communicants and in Sunday school, increase 50 per cent. Rector's stipend increased.

St. Bartholomew's.—Church war dens, Messrs. R. Postans and Geo. Edgeler; lay delegates, W. H. Canniff, J. Lowry and R. Postans.

Christ Church,—Deer Park.—Church wardens, Messrs. H. Thomas and W. E. Tibbits; lay delegates, Messrs. Pontise, Clubb and G. L. Smith. Church debt reduced by $1,000.

St. Clement's.—Church wardens, Messrs. Wm. Philips and Robt. Hanks; lay delegates, A. E. Edkins, G. P. Duffield, C. Temperton. Decided to erect new church at cost of $25,000, towards which in hand $9,000, and the site paid for.

St. Cyprian's.—Church wardens, Mr. F. J. Hales and Mr. Philips.

St. Clement's—Eglington.—Church wardens, Mr. F. Gundy and Lieut.-Col. Langton, lay delegates, Messrs. H. Waddington, A. Worth and D. A. Radcliffe.

St. David's.—Church wardens, Messrs. W. A. Mackenzie and W. G. Kamm; delegates to Synod, Messrs. Duggan, Tucker and Harris. Rector's stipend increased.

St. Edmund's.—Church wardens, F. Tomsett, Wm. Stephens.

Epiphany.—Church wardens, Messrs. R. Dawson Harling and Wm. Wedd; lay delegates, Messrs. E. B. Biggar, A. C. McConnell, T. R. Burke. Floating debt reduced to $2,200. Vicar's stipend increased by $400.

St. George's.—Church wardens, Messrs. L. S. MacMurray and Chas. Deverall; lay delegates, Messrs. F. Arnoldi, K.C., John Maughan, Sr., and Beverly Jones.

St. George's, Islington.—Church wardens, Messrs. Geo. Chapman and R. H. Tire, Jr.; lay delegates, Messrs. Timothy Johnson, W. B. Clayton, N. A. Hyland. Missionary offering and Easter communicants increased 50 per cent.

Grace Church.—Church wardens, Messrs. L. Rawlinson and D. T. Symons, K.C.; lay delegates, J. S. Barber and J. Y. Ormsby and W. Heaton. Rector's stipend increased by $300. Debt reduced by $2,400. Subscription promised for new church and rectory $35,000. Rectory to be ready this summer, and church during the winter.

Holy Trinity.—Church wardens, Messrs. J. L. Turquand and G. P. Reid; lay delegates, J. A. Worrell, K.C., D.C.L., H. P. Blachford, C. J. Agar.

St. John the Evangelist.—Church wardens, P. S. Patterson and W. H. Hosken; lay delegates, A. R. Boswell, K.C., D. Henderson, R. McCauslan. During the year erected solely by the young men a parish club-room.

St. John's (Weston).—Church wardens, G. W. Verrall, L. M. Livingstone.

St. John the Baptist (Norway).—Church wardens, Messrs. A. H. Stretton, A. V. Lennox; lay delegates, F. V. Philpot, J. H. A. Haird. Rector's stipend increased $100.

St. John's.—(West Toronto) Church wardens, A. E. King, J. E. Scott. Twenty months' campaign for parish house produced $5,600; 50-ft. lot adjacent to be sold to augment fund.

St. John's. (York Mills.)—People's warden, Mr. B. R. Brown; lay delegates, S. C. Jarvis, John McKendry and B. Heslop.

St. Jude's.—Church wardens, H. Collins and H. Holdroyd; lay delegates, F. J. Cooper, W. J. Gill, H. Robinson. Easter communicants increased 40 per cent.

St. Luke's.—Church wardens, election postponed; lay delegates, G. Kingsford, W. H. Worden, H. S. strathy. New rector, Rev. G. F. Doherty, presided. Rectory by generosity of late rector, purchased at two-thirds its value.

St. Mark's, (Parkdale).—Church wardens, Messrs. T. Jenkins, and Fred Kelk; lay delegates, P. H. Drayton, K.C., Geo. Gouinlock, H. Jewell, church debt reduced by $1,000; rector's stipend substantially increased.

St. Mark's, (West Toronto.)—Rector's stipend increased; people's warden, F. J. Heathsfield; election of other officers postponed.

St. Martin's.—Wardens, Messrs. G. Hughes, F. Russell; lay delegates, G. Hughes, F. Russell and J. Hollinger. New church to replace the old one recently destroyed by fire, to be built in the spring at cost of $35,000, with seating capacity for 800; rector's stipend increased by $300.

St. Mary Magdalene's.—Church wardens, Messrs. W. P. Thompson and C. Phillips. Mortgage reduced $1,600.

St. Mary the Virgin.—People's warden, Mr. C. A. Bell; rector's warden, postponed. New church, costing $50,000 to be built. Intended site proving unsuitable, disposed of for $35,500 and new site for church and rectory purchased for $19,000. Subscription to building fund $9,800; transferred from current revenue to building fund, $1,200. Rector's stipend increased.

The Messiah.—Church wardens, Messrs. G. Helliwell and W. J. Wharin; lay delegates, Messrs. J. Patterson, M. Bredin and H. Mortimer. Mortgage reduced by $500.

St. Matthew's.—Church wardens, Messrs. E. F. Crossland and J. E. Foreman; lay delegates, Messrs. W. Jupp, A. E. Guest, W. C. T. Dobson. Mortgage reduced by $950.

St. Matthias'.—Church wardens, T. G. Goodwin and J. A. Ready; lay delegates, E. A. Collier, J. A. Ready and J. Elton.

St. Michael and All Angels.—Church wardens, Messrs. W. P. Crow, S. A. Butler; lay delegates, T. H. Barton, Dr. J. H. Tandy and H. K. Goodman. Rectory built at cost of $7,000. Church receipts increased 50 per cent. Rector's stipend increased by $200. Salaries of organist and choirmaster also increased.

St. Monica's.—Church wardens, Messrs. W. Sangster, W. Hardy; lay delegates, Messrs. W. Parsons, H. A. Robinson, and B. Lindell.

St. Paul's.—Church wardens, F. A. Rolph, C. M. Candee; lay delegates, Messrs. S. H. Blake, K.C., R. Millichamp, J. R. Roaf. New church

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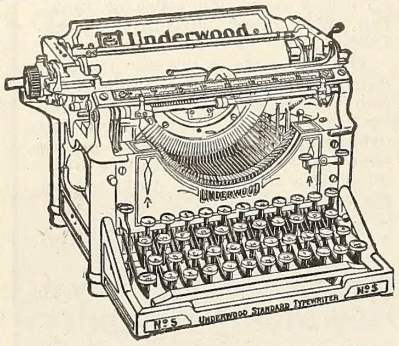

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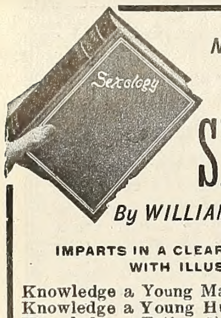

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building delayed, but to be ready next Fall. Contributions to missions $20,587, including $5,000 for erection of St. Paul's Hospital in Honan, China. Rector's stipend increased by $2,000.

St. Peter's—Church wardens, Dr. G. F. Belden and A. J. Russell Snow, K.C.; lay delegates, Messrs. F. J. Stewart, R. R. Davis and A. J. Russell Snow, K.C. Rector's stipend increased by $200.

St. Philip's.—Church wardens, C. Evans-Lewis and J. L. Bird; lay delegates, Messrs. W. Brooks, J. L. Tanner and J. T. Lever.

The Redeemer.—Church wardens, Messrs. C. G. Parsons, G. B. Wood; lay delegates, Dr. N. W. Hoyles, Dr. T. Millman and Wm. C. Brent. Mortgage reduced by $1,000. $3,000 paid for renovating the church. $7,000 contributed to missionary and charitable funds. Rector's stipend increased.

St. Saviour's.—Church wardens, J. Boston, S. H. Harvard; lay delegates, S. H. Harvard, J. Boston, E. A. Godfrey.

St. Simon's.—Church wardens, Messrs. W. Strickland and H. Lockhart. Mortgage reduced by $1,500.

St. Stephen's.—Church wardens, Messrs. Wm. Cook and H. Lovelock; lay delegates, Dr Pepler, W. Cook and C. A. C. Jennings. Decided to commemorate 50th anniversary, as an organist, of Dr. Doward.

St. Thomas'. — Church wardens, Messrs. F. Sewell and W. Ince; lay delegates, J. Cartwright, K.C., H. Patterson and H. T. Beck. Mortgage reduced by $2,300. Missionary offerings $4,314. Report of excellent work at Humewood House—a House of Mercy for young women who have gone astray and the only institution of the kind under control of the Anglican Church in Toronto. Stipend of rector and curate increased. Memorial tablets to the late Rev. J. M. Davenport and Rev. E. King, former rectors, to be erected.

All Saint's.—Church wardens, Messrs. J. B. Fleming and F. H. Brigden. Improvements during the year to the church cost $7,800. Appreciation of work of deaconess manifested by increase in salary.

St. James,'—Church wardens, Henry Brock and Dr. F. LeM. Grasett. Mortgage on parish house reduced by $7,000; Debenture debt by $1,000. Improvements to the fabric of St. James to be undertaken at a cost of $30,000. Missionary offerings $18,240.

Trinity, (East).—Church wardens Ross McKay Cameron and Hugh Chambers; lay delegates, John Wilson, John Morgan and Hugh Chambers. Sunday school children missionary offerings $679, in this the residentially poorest parish in Toronto. Increase in communicants 35 per cent.

TEACHER TRAINING EXAMINATIONS.

Sunday School Commission of the Church of England in Canada.

The annual examinations in the First Standard Teacher-Training Course prescribed by the Sunday School Commission of the General Synod will be held wherever there are candidates on Saturday, May 10th, 1913.

Incumbents of parishes, or superintendents of Sunday schools, where there are candidates for these examinations, are requested to notify the General Secretary of the Commission, 137 Confederation Life Building, Toronto, not later than April 10th, how many examination papers they will require, and on what part of the course the candidates intend writing. Papers will then be forwarded to such incumbents or superintendents in time for the date set for the examinations, together with a copy of the rules and regulations governing the conduct of the same.

The work required in the various sections of the course is as follows:—

First Year—i. Hurlbut's Lessons in Teacher-Training — Parts 1, 2, 5; ii. The Story of the Prayer Book—Moule, or The Prayer Book—What it is and How to use it—Dearmer.

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Third Year—i. Hurlbut's Lessons in Teacher-Training—Parts 3, 4, 7; ii. The Necessity of Mission Study in the Sunday School.

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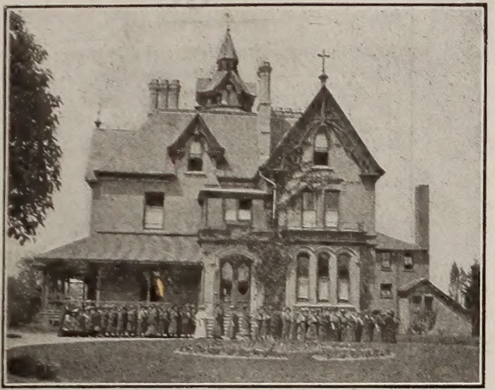

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(*Continued.*)

THE dog wisely wagged his tail emphatically, dragging himself along the ground as Torrence pulled one of his silky ears playfully, but Myrtle's eyes were dreamy and her glance abstracted. She was wondering whether all English husbands were as chivalrous and devoted as this one, and if Lloyd should ever marry, whether his wife would be treated so royally, but ashamed that her thoughts should have wandered to him, she blushed and recalled them to the pool of shade on the sunlit lawn.

"Not every man thinks that, I am afraid," remarked Eleanor.

"Nor every woman," he added. "I happened to mention that subject and gave voice to those sentiments on that embarrassing day when I was called to speak to the Wife's and Mother's Union, and they didn't seem to agree with me at all—at least some didn't."

"Why do you call it an embarrassing day?' asked Doris.

"Because it was. Wouldn't you feel embarrassed if you were suddenly invaded, when you were in a strange town, by a lady who was a perfect stranger to you, and have her call upon you without warning to speak to about a hundred good ladies, most of them twice your age? I know I did."

"But how did the lady know of your being able to speak?"

"I think the vicar of the town had given her my name when her own speaker failed, and suggested that I might take his place at an hour's notice. In a weak moment I yielded to her solicitations, and had the worst evening in my life—almost. I felt like a small lion in a den of Daniels all the time."

He joined in with the laugh against himself that rang out across the pretty gardens, but when it had subsided he grew serious again.

"I don't know why they should have objected, I'm sure," he observed, "unless it is because some women really do like the Lochinvar type of cavalier, and prefer Geraints to Hiawathas, who seem to me to have grasped the true sense of things."

"Hiawatha has, darling?" queried Eleanor, puzzled.

"Yes; don't you like his sentiment:

'As the bow unto the cord is,
So unto the man is woman;
Though she bends him, she obeys
him—' "

("Does she?" remarked Eleanor as a parenthesis.)

" 'Though she draws him, yet she
follows,
Useless one without the other' !"

"I protest," said Eleanor quickly. "I was useful before I married you, Mr. Torrence, although your conceit may prefer to think to the contrary."

(*To be continued.*)

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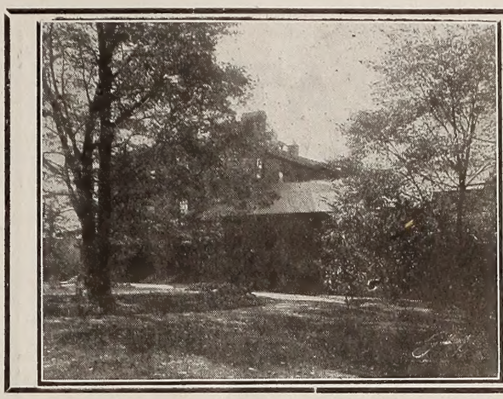

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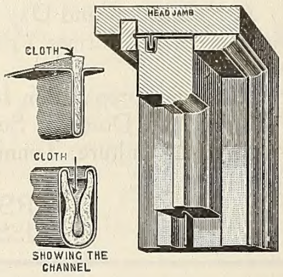

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